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THE  
ANATOMY  
OF  
MELANCHOLY,

WHAT IT IS, WITH ALL THE  
KINDS, CAUSES, SYMPTOMES, PROGNOSTICS,  
AND  
SEVERAL CURES OF IT.

**In Three Partitions.**

WITH THEIR SEVERAL  
SECTIONS, MEMBERS, AND SUBSECTIONS,  
*Philosophically, Medicinally, Historically opened and cut up.*

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BY  
**DEMOCRITUS JUNIOR.**

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WITH  
A SATYRICALL PREFACE CONDUCTING TO THE FOLLOWING DISCOURSE.

*The Ninth Edition, corrected ;*  
To which is now first prefixed,  
AN ACCOUNT OF THE AUTHOR.

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Omne tulit punctum, qui miscuit utile dulci.

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**VOL. II.**

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1800.



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THE  
SECOND PARTITION.

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SECT. III.

MEMB. I. SUBSECT. I.

*A Consolatory Digression, containing the Remedies of all manner of discontents.*

**B**ECAUSE in the precedent Section I have made mention of good counsel, comfortable speeches, perswasion, how necessarily they are required to the cure of a discontented or troubled mind, how present a remedy they yield, and many times a sole sufficient cure of themselves; I have thought fit in this following Section, a little to digress, (if at least it be to digress in this subject) to collect and glean a few remedies, and comfortable speeches out of our best Orators, Philosophers, Divines, and fathers of the Church, tending to this purpose. I confess, many have copiously written of this subject, Plato, Seneca, Plutarch, Xenophon, Epictetus, Theophrastus, Xenocrates, Crantor, Lucian, Boethius: and some of late, Sadoletus, Cardan, Budæus, Stella, Petrarch, Erasmus, besides Austin, Cyprian, Bernard, &c. And they so well, that as Hierome in like case said, *si nostrum areret ingenium, de illorum posset fontibus irrigari*, if our barren wits were dried up, they might be copiously irrigated from those well-springs: And I shall but *actum agere*; yet because these tracts are not so obvious and common, I will Epitomize, and briefly insert some of their divine precepts, reducing their voluminous and vast Treatises to my small scale; for it were otherwise impossible to bring so great vessels into so little a creek. And although (as Cardan said of his book *de consol.*) “<sup>1</sup> I know before hand, this tract of mine many will contemn and reject; they that are fortunate, happy, and in flourishing estate, have no need of such consolatory speeches; they that are miserable and

<sup>1</sup> Lib. de lib. propriis. Hos libros scio multos spernere, nam felices his se non indigere putant, infelices ad solationem miseriarum non sufficere. Et tamen felicibus moderationem, dum inconstantiam humanæ felicitatis docent, præstant; infelices si omnia rectè æstimare velint, felices reddere possunt.

unhappy, think them unsufficient to ease their grieved minds, and comfort their misery :” Yet I will go on ; for this must needs do some good to such as are happy, to bring them to a moderation, and make them reflect and know themselves, by seeing the unconstancy of humane felicity, others misery : and to such as are distressed, if they will but attend and consider of this, it cannot choose but give some content and comfort. “ \* ’Tis true, no medicine can cure all diseases, some affections of the mind are altogether incurable ; yet these helps of Art, Physick, and Philosophy must not be contemned.” Arrianus and Plotinus are stiffe in the contrary opinion, that such precepts can do little good. Boethius himself cannot comfort in some cases, they will reject such speeches like bread of stones, *Insana stultæ mentis hæc solatia*.

Words adde no courage, (which \* Catiline once said to his souldiers, “ a Captain’s Oration doth not make a coward a valiant man :” And as Job † feelingly said to his friends, “ you are but miserable comforters all.” ’Tis to no purpose in that vulgar phrase to use a company of obsolete sentences, and familiar sayings : As ‡ Plinius Secundus being now sorrowful and heavy for the departure of his dear friend, Cornelius Rufus a Roman Senator, wrote to his fellow Tiro in like case, *adhibe solatia, sed nova aliqua, sed fortia, quæ audierim nunquam, legerim nunquam : nam quæ audiui, quæ legi omnia, tanto dolore superantur*, either say something that I never read nor heard of before, or else hold thy peace. Most men will here except, trivial consolations, ordinary speeches, and known perswasions in this behalf will be of small force ; what can any man say that hath not been said ? To what end are such parænetical discourses ? you may as soon remove mount Caucasus, as alter some men’s affections. Yet sure I think they cannot choose but do some good, and comfort and ease a little, though it be the same again, I will say it, and upon that hope I will adventure. <sup>1</sup> *Non meus hic sermo*, tis not my speech this, but of Seneca, Plutarch, Epictetus, Austin, Bernard, Christ and his Apostles. If I make nothing, as <sup>m</sup> Mountaigne said in like case, I will mar nothing ; tis not my doctrine but by study, I hope I shall do no body wrong to speak what I think, and deserve not blame in imparting my mind. If it be not for thy ease, it may for mine own ; so Tully, Cardan, and Boethius wrote *de consol.* as well to help themselves as others ; be it as it may, I will essay.

\* Nullum medicamentum omnes sanare potest ; sunt affectus animi qui prorsus sunt insanabiles ? non tamen artis opus sperni debet, aut medicinæ, aut philosophiæ.

\* Salust. Verba virtutem non addunt, nec imperatoris oratio facit timido fortem. † Job cap. 16. ‡ Epist. 19. lib. 1. <sup>1</sup> Hon

<sup>m</sup> Lib. 2. Essays cap. 6.

Discontents and grievances are either generall or particular; generall are wars, plagues, dearths, famine, fires, inundations, unseasonable weather, Epidemical diseases which afflict whole kingdoms, Territories, Cities: or peculiar to private men, as cares, crosses, losses, death of friends, poverty, want, sickness, orbities, injuries, abuses, &c. Generally all discontent, *homines quatinus fortunæ salo. No condition free, quisq; suos patimur manes.* Even in the mid'st of our mirth and jollity, there is some grudging, some complaint; as he saith, our whole life is a Glucupicron, a bitter sweet passion, hony and gall mixt together, we are all miserable and discontent, who can deny it? If all, and that it be a common calamity, an inevitable necessity, all distressed, then as Cardan infers, "who art thou that hopest to go free? Why dost thou not grieve thou art a mortall man, and not governor of the world?" *Ferre quam sortem patiuntur omnes, Nemo recuset,* "If it be common to all, why should one man be more disquieted then another?" If thou alone wert distressed, it were indeed more irksome, and less to be indured; but when the calamity is common, comfort thy self with this, thou hast more fellows, *Solamen miseris socios habuisse doloris;* 'tis not thy sole case, and why shouldst thou be so impatient? "I, but alas we are more miserable than others, what shall we do? Besides private miseries, we live in perpetuall fear, and danger of common enemies, we have Bellona's whips, and pittifull out-cries, for Epithalamiums; for pleasant musick, that fearfull noise of Ordnance, Drums, and warlike Trumpets still sounding in our cares; instead of nuptiall Torches, we have firing of Towns, and Cities; for triumphs, lamentations; for joy, tears. So it is, and so it was, and so it ever will be. He that refuseth to see and hear, to suffer this, is not fit to live in this world, and knows not the common condition of all men, to whom so long as they live, with a reciprocall course, joyes and sorrows are

\* Alium paupertas, alium orbitas, hunc morbi, illum timor, alium injuriæ, hunc insidiæ, illum uxor, filii distrahunt, Cardan. Boethius l. 1. met. 5.

† Apuleius 4. florid. Nihil homini tam prosperè datum divinitus, quin ei admixtum sit aliquid difficultatis, in amplissimâ quâq; lætitiâ subest quedam querimonia, conjugatione quâdam mellis & fellis. Si omnes premantur, quis tu es qui solus evadere cupis ab eâ lege quæ neminem præterit? cur te non mortalem factum & universi orbis regem fieri non doles? Puteanus ep. 75. Neq; cuiquam præcipue dolendum eo quod accidit universis. Lorchan. Galloheigicus lib. 3. Anno 1598. de Belgis. Sed cheu inquis euge quid agemus? ubi pro Epithalamio Bellonæ flagellum, pro musicâ harmoniâ terribili litorum & tubarum audias clangorem, pro tædis nuptialibus, villarum, pagorum, urbium videas incendia; ubi pro júbilo lamenta, pro risu fletus aërem complent.

Ita est profecto, & quisquis hæc videre abnuis, huic sæculi parum aptus es, aut potius nostrorum omnium conditionem ignoras, quibus reciproco quodam nexu læta tristibus, tristia lætis invicem succedunt.

annexed, and succeed one another." It is inevitable, it may not be avoided, and why then shouldst thou be so much troubled? *Grave nihil est homini quod fert necessitas*, as <sup>a</sup> Tully deems out of an old Poet, that which is necessary cannot be grievous. If it be so, then comfort thy self in this, "<sup>x</sup> That whether thou wilt or no, it must be indured:" make a virtue of necessity, and conform thy self to undergo it. <sup>y</sup> *Si longa est, levis est; si gravis est, brevis est*. If it be long, 'tis light; if grievous, it cannot last. It will away, *dies dolorem minuit*, and if nought else, time will wear it out; custome will ease it; <sup>z</sup> oblivion is a common medicine for all losses, injuries, griefes, and detriments whatsoever, "<sup>a</sup> and when they are once past, this commodity comes of infelicity, it makes the rest of our life sweeter unto us:" <sup>b</sup> *Atque hæc olim meminisse juvabit*, "the privation and want of a thing many times makes it more pleasant and delightsome then before it was." We must not think the happiest of us all to escape here without some misfortunes,

\* — Usq; adeò nulla est sincera voluptas,  
Solicitumq; aliquid lætis intervenit. —

Heaven and earth are much unlike: "<sup>d</sup> Those heavenly bodies indeed are freely carried in their orbes without any impediment or interruption, to continue their course for innumerable ages, and make their conversions: but men are urged with many difficulties, and have divers hindrances, oppositions still crossing, interrupting their endeavours and desires, and no mortall man is free from this law of nature." We must not therefore hope to have all things answer our own expectation, to have a continuance of good success and fortunes, *Fortuna nunquam perpetuò est bona*. And as Minutius Fælix the Roman Consul told that insulting Coriolanus, drunk with his good fortunes, look not for that success thou hast hitherto had; "<sup>e</sup> It never yet happened to any man since the beginning of the world, nor ever will, to have all things according to his desire, or to whom fortune was never opposite and adverse." Even so

<sup>a</sup> In Tusc. à veterè poetâ.      <sup>x</sup> Cardan lib. 1. de consol. Est consolationis genus non leve, quod à necessitate fit; sive feras, sive non feras, ferendum est tamen.      <sup>y</sup> Seneca.      <sup>z</sup> Omni dolori tempus est medicina; ipsum luctum extinguit, injurias delet, omnis mali oblivionem adfert.      <sup>a</sup> Habet hoc quoq; commodū omnis infelicitas, suaviorem vitam cum abierit relinquit.      <sup>b</sup> Virg.      <sup>c</sup> Ovid.      <sup>d</sup> Lorchan. Sunt namq; infera superis, humana terrenis longe disparia. Etenim beatæ mentes feruntur liberæ, et sine ullo impedimento, stellæ, æthereiq; orbes cursus & conversiones suas jam sæculi innumera bilibus constantissimè conficiunt: verum homines magnis angustiis. Neq; hæc naturæ lege est quisquam mortalium solutus.      <sup>e</sup> Dionysius Halicar. lib. 8. non enim unquam contingit, nec post homines natos invenies quæquam, cui omnia ex animi sententia successerint, ita ut nulla in re fortuna sit ei adversata.



it fell out to him as he foretold. And so to others, even to that happiness of Augustus; Though he were Jupiter's Almoner, Pluto's Treasurer, Neptune's Admiral, it could not secure him. Such was Alcibiades' fortune, Narsetes, that great Gonsalvus, and most famous men's, that as \* Jovius concludes, "it is almost fatal to great princes, through their own default or otherwise circumvented with envy and malice, to lose their honours, and die contumeliously." 'Tis so, still hath been, and ever will be, *Nihil est ab omni parte beatum*,

There's no perfection is so absolute,  
That some impurity doth not pollute.

Whatsoever is under the Moon is subject to corruption, alteration; and so long as thou livest upon earth look not for other. "Thou shalt not here finde peaceable and chearfull dayes, quiet times, but rather cloudes, stormes, calumnies, such is our fate." And as those errant planets in their distinct orbes have their severall motions, sometimes direct, stationary, retrograde, in Apogeo, Perigeo, orientall, occidentall, combust, ferall, free, and as our Astrologers will, have their fortitudes and debilities; by reason of those good and bad irradiations, conferred to each other's site in the heavens, in their terms, houses, case, detriments, &c. So we rise and fall in this world, ebbe and flow, in and out, reared and dejected, lead a troublesome life, subject to many accidents and casualties of fortunes, variety of passions, infirmities as well from our selves as others.

Yea, but thou thinkest thou art more miserable than the rest, other men are happy but in respect of thee, their miseries are but flea-bitings to thine, thou alone art unhappy, none so bad as thyself. Yet if, as Socrates said, "All men in the world should come and bring their grievances together, of body, minde, fortune, sores, ulcers, madness, epilepsies, agues, and all those common calamities of beggery, want, servitude, imprisonment, and lay them on a heap to be equally divided, wouldst thou share alike, and take thy portion? or be as thou art? Without question thou wouldst be as thou art. If some Jupiter should say, to give us all content,

\* Jam faciam quod vultis; eris tu, qui modò miles,  
Mercator; tu consultus modo, rusticus; hinc vos,

\* Vit. Gonsalvi lib. ult. ut ducibus fatale sit clarissimis à culpa sua, secus circumveniri cum malitia & invidia, imminutaque dignitate per contumeliam mori.

† In terris purum illum ætherem non invenies, & ventos serenos; nimbos potius, procellas, calumnias. Lips. cent. misc. ep. 8.      § Si omnes homines sua mala suasque curas in unum cumulum conferrent, æquis divisuri portionibus, &c.

‡ Hor. ser. lib. 1.

Vos hinc mutatis discedite partibus; eia  
Quid statis? nolint."

Well be't so then: you master souldier  
Shall be a merchant; you sir Lawyer  
A country Gentleman; go you to this,  
That side you; why stand ye? It's well as 'tis.

<sup>1</sup> "Every man knows his own, but not others defects and miseries; and 'tis the nature of all men still to reflect upon themselves, their own misfortunes," not to examine or consider other men's, not to confer themselves with others: To recount their miseries, but not their good gifts, fortunes, benefits, which they have, or ruminate on their adversity, but not once to think on their prosperity, not what they have, but what they want: to look still on them that go before, but not on those infinite numbers that come after. "<sup>k</sup> Whereas many a man would think himself in heaven, a petty Prince, if he had but the least part of that fortune which thou so much repinest at, abhorrest and accountest a most vile and wretched estate." How many thousands want that which thou hast? how many myriades of poor slaves, captives, of such as work day and night in cole-pits, tin-mines, with sore toil to maintain a poor living, of such as labour in body and minde, live in extreme anguish, and pain, all which thou art free from? *O fortunatos numium bona si sua norint*: Thou art most happy if thou couldst be content, and acknowledge thy happiness; *Rem carente, non fruendo cognoscimus*, when thou shalt hereafter come to want that which thou now loathest, abhorrest, and art weary of, and tired with, when 'tis past thou wilt say thou wert most happy: and after a little misse, wish with all thine heart thou hadst the same content again, might'st lead but such a life, a world for such a life: the remembrance of it is pleasant. Be silent then, <sup>1</sup> rest satisfied, *desine, intuensq; in aliorum infortunia solare mentem*, comfort thyself with other men's misfortunes, and as the moldiwarpe in Æsop told the fox, complaining for want of a tail, and the rest of his companions, *tacete, quando me oculis captum videtis*, you complain of toies, but I am blinde, be quiet. I say to thee be thou satisfied. It is <sup>m</sup> recorded of the hares, that with a generall consent they went to drown themselves, out of a feeling

<sup>1</sup> Quod unusquisq; propria mala novit, aliorum nesciat, in causa est, ut se inter alios miserum putet. Cardan. lib. 3. de consol. Plutarch de consol. ad Apollonium.

<sup>k</sup> Quam multos putas qui se cælo proximos putarent, totidem regulos, si de fortunæ tuæ reliquiis pars iis minima contingat. Boeth. de consol. lib. 2. pros. 4.

<sup>1</sup> Hesiod. Esto quod es; quod sunt alii, sine quemlibet esse; Quod nones, nolis; quod potes esse, velis.

<sup>m</sup> Æsopi fab.

of their misery ; but when they saw a company of frogs more fearfull than they were, they began to take courage, and comfort again. Confer thine estate with others. *Similes aliorum respice casus, mitius ista feres.* Be content and rest satisfied, for thou art well in respect to others ; be thankfull for that thou hast, that God hath done for thee, he hath not made thee a monster, a beast, a base creature, as he might, but a man, a Christian, such a man ; consider aright of it, thou art full well as thou art. \* *Quicquid vult habere nemo potest*, no man can have what he will, *Illud potest nolle quod non habet*, he may chuse whether he will desire that which he hath not : Thy lot is false, make the best of it. " ° If we should all sleep at all times, (as Endymion is said to have done) who then were happier than his fellow ?" Our life is but short, a very dream, and while we look about † *immortalitas adest*, eternity is at hand : " † Our life is a pilgrimage on earth, which wise men passe with great alacrity." If thou be in woe, sorrow, want, distresse, in pain, or sickness, think of that of our Apostle, " God chastiseth them whom he loveth : They that sowe in tears, shall reap in joy, Psal. 126. 6. As the furnace proveth the potter's vessel, so doth temptation trie men's thoughts," Eccl. 25. 5, 'tis for † thy good, *Periisses nisi periisses* : Hadst thou not been so visited, thou hadst been utterly undone ; " as gold in the fire," so men are tried in adversity. *Tribulatio ditat* : And which Camerarius hath well shadowed in an Embleme of a thresher and corn,

" Si tritura absit paleis sunt addita grana,  
Nos crux mundanis separat à paleis :"

As threshing separates from straw the corn,  
By crosses from the world's chaffe are we born.

'Tis the very same which \* Chrysostome comments, *hom. 2. in 3. Mat.* " Corn is not separated but by threshing, nor men from worldly impediments but by tribulation." 'Tis that which † Cyprian ingeminates, *Ser. 4. de immort.* 'Tis that which ‡ Hierom, which all the Fathers inculcate, " so we are catechised for eternity." 'Tis that which the proverb insinuates. *Nocumentum documentum* ; 'Tis that which all the world rings in our ears. *Deus unicum habet filium sine peccato, nullum sine flagello* : God, saith † Austin, hath one son

\* Seneca.

° Si dormirent semper omnes, nullus alio felicius esset. Card.

† Seneca de ira.

‡ Plato, Axiocho. An ignoras vitam hanc peregrinationem, &c. quam sapientes cum gaudio percurrunt.

§ Sic expedit; medicus non dat quod patiens vult, sed quod ipse bonum scit.

\* Frumentum non e-reditur nisi tritaturum, &c.

† Non est poena damnantis sed flagellum corrigentis.

‡ Ad hæreditatem æternam sic erudimur.

§ Confess. 6.

without sin, none without correction. \* "An expert sea-man is tried in a tempest, a runner in a race, a Captain in a battle, a valiant man in adversity, a Christian in temptation and misery." *Basil. hom.* 8. We are sent as so many souldiers into this world, to strive with it, the flesh, the devil; our life is a warfare, and who knows it not? \* *Non est ad astra mollis è terris via*: " " and therefore peradventure this world here is made troublesome unto us," that, as Gregory notes, "we should not be delighted by the way, and forget whither we are going."

" \* *Itē nunc fortes, ubi celsa magni  
Ducit exempli via, cur inertes  
Terga nudatis? superata tellus  
Sydera donat.*"

Go on then merrily to heaven. If the way be troublesome, and you in misery, in many grievances: on the other side you have many pleasant sports, objects, sweet smells, delightsome tastes, musick, meats, herbs, flowers, &c. to recreate your senses. Or put case thou art now forsaken of the world, dejected, contemned, yet comfort thy self, as it was said to Agar in the wilderness, " \* God sees thee, he takes notice of thee:" There is a God above that can vindicate thy cause, that can relieve thee. And surely † Seneca thinks he takes delight in seeing thee. "The gods are well pleased when they see great men contending with adversity," as we are to see men fight, or a man with a beast. But these are toys in respect, " † Behold," saith he, "a spectacle worthy of God; A good man contented with his estate." A tyrant is the best sacrifice to Jupiter, as the ancients held, and his best object "a contented minde. For thy part then rest satisfied, "cast all thy care on him, thy burthen on him, \* rely on him, trust on him, and he shall nourish thee, care for thee, give thee thine heart's desire;" say with David, "God is our hope and strength, in troubles ready to be found," *Psal.* 46. 1. "for they that trust in the Lord shall be as mount Sion, which cannot be removed," *Psal.* 124. 1, 2. "as the mountains are about Jerusalem, so is the Lord about his people, from henceforth and for ever.

\* *Nauclerum tempestas, athletam stadium, duce[m] pugna, magnanimum calamitas, Christianum vero tentatio probat & examinat.* \* *Sen Herc. fur.*

\* *Ideo Deus asperū fecit iter, ne dum delectantur in via, obliuiscantur eorum quæ sunt in patriâ.* \* *Boethius* l. 5. met. ult. † *Boeth. pro. ult. Manet spectator cunctorum desuper præsciens deus, bonis præmia, malis supplicia dispensans.*

† *Lib. de provid. voluptatem capiunt dii siquando magnos viros collectâtes cum calamitate vident.* † *Ecce spectaculum Deo dignum. Vir fortis mala for-*

*ma composuit.* \* *1 Pet. 5. 7. Psal. 55. 22.*

## -MEMB. II.

*Deformity of body, sicknesse, basenesse of birth, peculiar discontents.*

**P**ARTICULAR discontents and grievances, are either of body, minde, or fortune, which as they wound the soul of man, produce this melancholy, and many great inconveniences, by that antidote of good counsell and perswasion may be eased or expelled. Deformities and imperfections of our bodies, as lamenesse, crookednesse, deafenesse, blindnesse, be they innate or accidentall, torture many men: yet this may comfort them, that those imperfections of the body do not a whit blemish the soul, or hinder the operations of it, but rather help and much increase it. Thou art lame of body, deformed to the eye, yet this hinders not but that thou maist be a good, a wise, upright, honest man. “<sup>a</sup> Seldome,” saith Plutarch, “honesty and beauty dwell together,” and oftentimes under a thread-bare coat lies an excellent understanding, *sapè sub attritâ latitat sapientia veste*. \* Cornelius Mussus that famous preacher in Italy, when he came first into the pulpit in Venice, was so much contemned by reason of his outside, a little, lean, poore, dejected person, † they were all ready to leave the church; but when they heard his voice they did admire him, and happy was that Senator could enjoy his company, or invite him first to his house. A silly fellow to look to, may have more wit, learning, honesty then he that struts it out *Ampullis jactans, &c. grandia gradiens*, and is admired in the world’s opinion: *Vilis sape cadus nobile nectar habet*, The best wine comes out of an old vessell. How many deformed princes, kings, emperours could I reckon up, philosophers, orators? Hannibal had but one eye, Appius Claudus, Timoleon, blinde, Muleasse king of Tunis, John king of Bohemia, and Tiresias the prophet. “<sup>b</sup> The night hath his pleasure;” and for the losse of that one sense such men are commonly recompensed in the rest; they have excellent memories, other good parts, musick, and many recreations; much happines, great wisdom, as Tully well discourseth in his ‡ Tusculan questions: Homer was blinde, yet who (saith he) made more accurate, lively, or better descriptions, with both his eyes? Democritus was blinde, yet as Laertius writes of him, he saw

<sup>a</sup> *Raro sub eodem lare honestas & forma habitant. vita ejus.*

† *Homuncio brevis, macilentus, umbra hominus, &c. Ad stuporem ejus cruditionem & eloquentiam admirati sunt.*

‡ *Lib. 5. ad finem, cæcus potest esse sapiens & beatus, &c.*

\* *Josephus Mussus*

<sup>b</sup> *Nox habet suas voluptates.*

more then all Greece besides, as \* Plato concludes, *Tum sanè mentis oculus acutè incipit cernere, quum primum corporis oculus deflorescit*, when our bodily eyes are at worst, generally the eyes of our soul see best. Some Philosophers and Divines have evirated themselves, and put out their eyes voluntarily, the better to contemplate. Angelus Politianus had a tetter in his nose continually running, fulsome in company, yet no man so eloquent and pleasing in his works. Æsope was crooked, Socrates pur-blinde, long-legged, hairy; Democritus withered, Seneca lean and harsh, ugly to behold, yet shew me so many flourishing wits, such divine spirits: Horace a little blear-eyed contemptible fellow, yet who so sententious and wise? Marcilius Picinus, Faber Stapulensis, a couple of dwarfes, \* Melancthon a short hard favoured man, *parvus erat, sed magnus erat*, &c. yet of incomparable parts all three. † Ignatius Loiola the founder of the Jesuits, by reason of an hurt he received in his leg, at the siege of Pampelona the chief town of Navarre in Spaine, unfit for wars and lesse serviceable at court, upon that accident betock himself to his beads, and by those means got more honour then ever he should have done with the use of his limbs, and propernes of person; † *Vulnus non penetrat animum*, a wound hurts not the soul. Galba the emperour was crook backed, Epictetus lame; that great Alexander a little man of stature, † Augustus Cæsar of the same pitch: Agesilaus *despicibili formâ*; Boccharis a most deformed prince as ever Egypt had, yet as || Diodorus Siculus records of him, in wisdom and knowledge far beyond his predecessours. A. Dom. 1306. \* Uladeslaus Cubitalis that pigmy king of Poland reigned and fought more victorious battels, then any of his long-shanked predecessours. *Nullam virtus respuit staturam*, Vertue refuseth no stature, and commonly your great vast bodies, and fine features, are sottish, dull, and leaden spirits. What's in them? § *Quid nisi pondus iners stolidæq; ferocia mentis*, What in Osus and Ephialles (Neptune's sons in Homer) nine akers long?

“ ¶ Qui ut magnus Orion,  
Cum pedes incedit, medii per maxima Nerei  
Stagna, viam findens humero supereminet undas,”

What in Maximinus, Ajax, Caligula, and the rest of those

\* In Convivio lib. 25.      \* Joachimus Camerarius vit. ejus.      † Riber. vit. ejus.      † Macrobius.      † Sueton. c. 7. 9.      || Lib. 1. Corpore exili & despecto, sed ingenio & prudentia longe ante se reges cæteros præveniens.      \* Alexander Gaguinis hist. Polandiæ. Corpore parvus eram, cubito vix altior ano, Sed tamen in parvo corpore magnus eram.      § Ovid.      ¶ Vir. Ænei. 10.

great Zanzummins, or giganticall Anakims, heavie, vast, barbarous lubbers?

——“ si membra tibi dant grandia Parcæ,  
Mentis eges?”

Their body, saith ‘Lemnius, “ is a burden to them, and their spirits not so lively, nor they so erect and merry:” *Non est in magno corpore mica salis*: a little diamond is more worth then a rocky mountain: Which made Alexander Aphrodisæus positively conclude, “ The lesser, the \* wiser, because the soul was more contracted in such a body.” Let Bodine in his 5. c. *method. hist.* plead the rest: the lesser they are, as in Asia, Greece, they have generally the finest wits. And for bodily stature which some so much admire, and goodly presence, ’tis true, to say the best of them, great men are proper, and tall, I grant,——*caput inter nubila condunt*; but *belli pusilli*, little men are pretty:

“ Sed si bellus homo est Cotta, pusillus homo est.”

Sickness, diseases, trouble many, but without a cause; “ \* It may be ’tis for the good of their souls:” *Pars fati fuit*, the flesh rebels against the spirit; that which hurts the one, must needs help the other. Sickness is the mother of modesty, putteth us in minde of our mortality; and when we are in the full career of worldly pomp and jollity, she pulleth us by the ear, and maketh us know our selves. † Pliny calls it, the sum of philosophy, “ If we could but perform that in our health, which we promise in our sickness.” *Quum infirmi sumus, optimi sumus*; for what sick man (as † Secundus expostulates with Rufus) was ever “ lascivious, covetous, or ambitious? he envies no man, admires no man, flatters no man, despiseth no man, listens not after lyes and tales, &c.” And were it not for such gentle remembrances, men would have no moderation of themselves, they would be worse then tygers, wolves, and lions: who should keep them in awe? “ princes, masters, parents, magistrates, judges, friends, enemies, fair or foul meanes cannot contain us, but a little sickness, (as † Chrysostome observes) will correct and amend us.” And therefore with good

\* Lib. 2. cap. 20. oneri est illis corporis moles, et spiritus minus vividus.  
\* Corpore breves prudentiores quum coarctata sit anima. Ingenio pollet cui vim natura negavit. † Multis ad salutem animæ profuit corporis ægritudo, Petrarch.  
† Lib. 7. Summa est totius Philosophiæ, si tales &c. † Plinius epist. 7. lib. Quem infirmum libido sollicitat, aut avaritia, aut honores? nemini invidet, neminem miratur, neminem despicit, sermone maligno non alitur, † Non terret princeps, magister, parens, iudex; at ægritudo superveniens, omnia corripit.

discretion,

discretion, \*Jovianus Pontanus caused this short sentence to be engraven on his tombe in Naples: "Labour, sorrow, grief, sicknesse, want and woe, to serve proud masters, bear that superstitious yoke, and bury your dearest friends, &c. are the sawces of our life." If thy disease be continuat and painfull to thee, it will not surely last: "and a light affliction, which is but for a moment, causeth unto us a far more excellent and eternall weight of glory," 2 Cor. 4. 17. bear it with patience: women endure much sorrow in child-bed, and yet they will not contain; and those that are barren, wish for this pain: "be couragious, there is as much valour to be shewed in thy bed, as in an army, or at a sea fight:" *aut vincetur, aut vincet*, thou shalt be rid at last. In the mean time, let it take his course, thy minde is not any way disabled. Bilibaldus Pirkermerus, Senator to Charles the fifth, ruled all Germany, lying most part of his days sick of the gout upon his bed. The more violent thy torture is, the lesse it will continue: and though it be severe and hideous for the time, comfort thy self as martyrs do, with honour and immortality. † That famous philosopher Epicurus, being in as miserable paine of stone and collick, as a man might endure, solaced himself with a conceit of immortality; "the joy of his soul for his rare inventions, repelled the pain of his bodily torments."

Basenesse of birth is a great disparagement to some men, especially if they be wealthy, bear office, and come to promotion in a commonwealth; then (as <sup>k</sup> he observes) if their birth be not answerable to their calling, and to their fellowes, they are much abashed and ashamed of themselves. Some scorn their own father and mother, deny brothers and sisters, with the rest of their kindred and friends, and will not suffer them to come near them, when they are in their pomp, accounting it a scandal to their greatness to have such beggarly beginnings. Simon in Lucian, having now got a little wealth, changed his name from Simon to Simonides, for that there were so many beggars of his kin, and set the house on fire where he was born, because no body should point at it. Others buy titles, coats of armes, and by all means screw themselves into ancient families, falsifying pedegrees, usurping scutchions, and all because they would not seem to be base. The reason is, for that this genti-

\* Nat. Chytræus Europ. deliciæ. Labor, dolor, ægritudo, luctus, servire superbis dominis, jugum ferre superstitionis, quos habet charos sepelire, &c. conditiona vitæ sunt. † Non tam mari quàm prælio virtus, etiam lecto exhibetur: vincetur aut vincet; aut tu febrem relinques, aut ipsa te. Seneca. † Tullius lib. 7. fam. ep. Vesicæ morbo laborans, & urinæ mittendæ difficultate tantâ, ut vix incrementum caperet; repellebat hæc omnia animi gaudium ob memoriam inventorum. <sup>k</sup> Boeth. lib. 2. pr. 4. Huic sensus exuperat, sed est pudori degenere sanguis.



hity is so much admired by a company of outsides, and such honour attributed unto it, as amongst <sup>1</sup> Germans, Frenchmen, and Venetians, the gentry scorn the commonalty, and will not suffer them to match with them; they depresse, and make them as so many asses, to carry burdens. In our ordinary talk and fallings out, the most opprobrious and scurrile name we can fasten upon a man, or first give, is to call him base rogue, beggarly rascall, and the like: Whereas in my judgement, this ought of all other grievances to trouble men least. Of all vanities and fopperies, to brag of gentility is the greatest; for what is it they crack so much of, and challenge such superiority, as if they were demi-gods? Birth?

“Tantane vos generis tenuit fiducia vestri?”

It is *non ens*, a mear flash, a ceremony, a toy, a thing of nought. Consider the beginning, present estate, progresse, ending of gentry, and then tell me what it is. “<sup>m</sup> Oppression, fraud, cosening, usury, knavery, baudery, murther and tyranny, are the beginning of many ancient families; <sup>n</sup> One hath been a bloud-sucker, a parricide, the death of many a silly soul in some unjust quarrels, seditions, made many an orphan and poor widow, and for that he is made a Lord or an Earl, and his posterity gentlemen for ever after. Another hath been a bawd, a pander to some great men, a parasite, a slave, <sup>o</sup> prostituted himself, his wife, daughter,” to some lascivious prince, and for that he is exalted. Tiberius preferred many to honours in his time, because they were famous whore-masters and sturdy drinkers; many come into this parchment-row (so <sup>\*</sup> one calls it) by flattery or cosening; search your old families, and you shall scarce find of a multitude (as Æneas Sylvius observes) *qui sceleratum non habent ortum*, that have not a wicked beginning; *Aut qui vi & dolo eo fastigii non ascendunt*, as that plebian in <sup>p</sup> Machiavel in a set oration proved to his fellows, that do not rise by knavery, force, foolery, villany, or such indirect means. “They are commonly able that are wealthy; virtue and riches seldome settle on one man: who then sees not the beginning of nobility? spoiles enrich one, usury another, trea-

<sup>1</sup> Gaspar Ens polit. thes.      <sup>m</sup> Alii pro pecunia emunt nobilitatem, alii illam lenocinio, alii veneficiis alii parricidiis; multis perditio nobilitate conciliat, pleriq; adulatione, detractatione, calūniis, &c. Agrip. de vanit. scien.      <sup>\*</sup> Ex homicidio sæpe orta nobilitas et sirenua carnificina.      <sup>o</sup> Plures ob prostitutas filias, uxores, nobiles facti; multos venationes, rapinæ, cædes, præstigia, &c.      <sup>p</sup> Sat. Menip.      <sup>p</sup> Cum enim hos dici nobiles videmus, qui divitiis abundant, divitiæ vero raro virtutis sunt comites, quis non videt ortum nobilitatis degenerem? hunc usuræ distrahunt, illum spolia, proditores; hic veneficiis ditatus, ille adulationibus, huic adulteria lucrum præbent, nonnullis mendacia, quidam ex conjugio quantum faciunt, pleriq; ex natis, &c. Florent. hist. lib. 3.

son a third, witchcraft a fourth, flattery a fifth, lying, stealing, bearing false witness a sixth, adultery the seventh, &c." One makes a fool of himself to make his Lord merry, another dandles my yong master, bestowes a little nag on him, a third marries a crackt piece, &c. Now may it please your good worship, your lordship, who was the first founder of your family? The Poet answers,

"Aut Pastor fuit, aut illud quod dicere nolo."

Are he or you the better gentleman? If he, then we have traced him to his form. If you, what is it of which thou boastest so much? That thou art his son. It may be his heir, his reputed son, and yet indeed a priest or a serving man may be the true father of him; but we will not controvert that now; married women are all honest; thou art his son's son's son, begotten and born *infra quatuor maria*, &c. Thy great great grandfather was a rich citizen, and then in all likelihood a usurer, a lawyer, and then a——a courtier, and then a——a country gentleman, and then he scraped it out of sheep, &c. And you are the heir of all his virtues, fortunes, titles; so then, what is your gentry, but as Hierom saith, *Opes antiquæ, inveteratæ divitiæ*, ancient wealth? that is the definition of gentility. The father goes often to the divel, to make his son a gentleman. For the present, what is it? "It began (saith 'A-grippa) with strong impiety, with tyranny, oppression, &c." and so it is maintained: wealth began it (no matter how got) wealth continueth and increaseth it. Those Roman knights were so called, if they could dispend *per annum* so much. In the kingdome of Naples and France, he that buyes such lands, buyes the honour, title, barony together with it; and they that can dispend so much amongst us, must be called to bear office, to be knights, or fine for it, as one observes, \* *nobiliorem ex censu judicant*, our Nobles are measured by their means. And what now is the object of honour? What maintaines our gentry but wealth? † *Nobilitas sine re projecta vilior algá*. Without means gentry is naught worth, nothing so contemptible and base. ‡ *Disputare de nobilitate generis, sine divitiis, est disputare de nobilitate stercoris*, saith Nevisanus the lawyer, to dispute of gentry without wealth, is (saving your reverence) to discusse the originall of a mard. So that it is wealth alone that denominates, money which maintaines it, gives *esse* to it, for which every man may have it. And what is their ordinary

† Juven. thesaur. polit. 4. num. 111.

‡ Robusta improbitas à tyrannide incepta, &c. \* Greterus Itinerar. fol. 266.

† Hor.

• Gasper Eng Syl. sup. lib.

exercise?

exercise? “\* sit to eat, drink, lie down to sleep, and rise to play :” wherein lies their worth and sufficiency? in a few coats of armes, eagles, lions, serpents, bears, tygers, dogs, crosses, bends, fesses, &c. and such like bables, which they commonly set up in their galleries, porches, windowes, on boles, platters, coches, in tombes, churches, men’s sleeves, &c. “\* If he can hawk and hunt, ride an horse, play at cards and dice, swagger, drink, swear,” take tobacco with a grace, sing, dance, wear his clothes in fashion, court and please his mistris, talk big fustian, y insult, scorn, strut, contemn others, and use a little mimical and apish complement above the rest, he is a compleat, (*Egregiam verò laudem*) a well qualified gentleman; these are most of their employments, this their greatest commendation. What is gentry, this parchment nobility then, but as \* Agrippa defines it, “a sanctuary of knavery and naughtiness, a cloke for wickedness and execrable vices, of pride, fraud, contempt, boasting, oppression, dissimulation, lust, gluttony, malice, fornication, adultery, ignorance, impiety?” A nobleman therefore in some likelihood, as he concludes, is an “Atheist, an oppressor, an Epicure, a † gull, a disard, an illiterate idiot, an outside, a gloworm, a proud fool, an arrant asse,” *Ventris & inguinis mancipium*, a slave to his lust and belly, *solaq; libidine fortis*. And as Salvianus observed of his countrymen the Aquitanes in France, *sicut titulis primi fuere, sic & vitiis*; and Cabinet du Roy, their own writer, distinctly of the rest; “The Nobles of Berry are most part leachers, they of Tourraine theeves, they of Narbone covetous, they of Guyenne coyners, they of Province Atheists, they of Rhemes superstitious, they of Lions treacherous, of Normandy proud, of Picardy insolent, &c.” we may generally conclude, The greater men, the more vicious. In fine, as † Æneas Sylvius adds, “they are most part miserable, sottish and filthy fellows, like the walls of their houses, fair without, foul within.” What dost thou vaunt of now? “\* What dost thou gape and wonder at? admire him for his brave apparell, horses, dogs, fine houses, manors, orchards, gardens, walks? Why? a fool may be possessor of this as well as he; and he that accounts him a better

\* Exod. 32. \* Omnium nobilium sufficientia in eo probatur si venatica noveriat, si aleam, si corporis vires ingentibus poculis commonstrent, si nature robur numerosa venere probeant, &c. † Difficile est, ut non sit superbus dives, Austin. ser. 24.

\* Nobilitas nihil aliud nisi improbitas, furor, rapina, latrocinium, homicidium, luxus, venatio, violentia, &c. † The fool took away my lord in the mask; ’twas apposite. † De miser. curial. Miseri sunt, inepti sunt, turpes sunt, multi ut parietes ædium suarum speciosi. \* Miraris aureas vestes, equos, canes, ordinem famulorum, lautis mensas, ædes, villas, prædia, piscinas, sylvas, &c. hæc omnia stultus assequi potest. Pandarus noster lenocinio nobilitatus est, Æneas Sylvius.

man,

man, a Nobleman for having of it, he is a fool himself." Now go and brag of thy gentility. This is it belike which makes the <sup>b</sup> Turkes at this day scorn nobility, and all those huffing bumbast titles, which so much elevate their poles: except it be such as have got it at first, maintain it by some supereminent quality, or excellent worth. And for this cause, the Ragusian Commonwealth, Switzers, and the united Provinces, in all their Aristocracies, or Democratical Monarchies, (if I may so call them) exclude all these degrees of hereditary honours, and will admit of none to bear office, but such as are learned, like those Athenian Areopagites, wise, discreet, and well brought up. The <sup>c</sup> Chinenses observe the same customes, no man amongst them noble by birth; out of their Philosophers and Doctors they choose Magistrates; their politick Nobles are taken from such as be *moraliter nobiles*, vertuous noble; *nobilitas ut olim ab officio, non à naturâ*, as in Israel of old, and their office was to defend and govern their Country in war and peace, not to hawk, hunt, eat, drink, game alone, as too many do. Their Loysii, Mandarin, literati, licentiati, and such as have raised themselves by their worth, are their noblemen only, thought fit to govern a state; and why then should any that is otherwise of worth, be ashamed of his birth? why should not he be as much respected that leaves a noble posterity, as he that hath had noble ancesters? nay why not more? for *plures solem orientem*, we adore the sun rising most part; and how much better is it to say, *Ego meis majoribus virtute præluxi*, to boast himself of his vertues, then of his birth? Cathesbeius, Sultan of Ægypt and Syria, was by his condition a slave, but for worth, valour, and manhood second to no King, and for that cause (as \* Jovius writes) elected Emperour of the Mameluches. That poor Spanish Pizarro for his valour made by Charles the fifth Marquess of Anatto; The Turkie Bassas are all such. Pertinax, Phillippus Arabs, Maximinus, Probus, Aurelius, &c. from common souldiers, became Emperours. Cato, Cincinnatus, &c. Consuls. Pius secundus, Sixtus quintus, Johan. secundus, Nicholas quintus, &c. Popes. Socrates, Virgil, Horace, *libertino parte natus*. <sup>d</sup> The Kings of Denmark fetch their pedegree, as some say, from one Ulfo, that was the son of a bear. † *E tenui casa sæpè vir magnus exit*, many a worthy man comes out of a poor cottage. Hercules,

<sup>b</sup> Bellonius observ. lib. 2.

\* Mar. Riccius lib. 1. cap. 3. Ad regendam remp. soli doctores, aut licentiati adascuntur, &c.

\* Lib. 1. hist. conditione servus, cæterum acer bello, et animi magnitudine maximorum regum nemini secundus: ob hæc à Mameluchis in regem electus.

<sup>d</sup> Olaus Magnus lib. 18. Saxo Grammaticus, à quo rex Sueo & cætera Danorum regum stemmata.

† Seneca de Contro. Philos. epist.

Romulus,

Romulus, Alexander, (by Olympia's confession) Themistocles, Jugurtha, king Arthur, Willia the Conqueror, Homer, Demosthenes, P. Lombard, P. Comestor, Bartholus, Adrian the fourth Pope, &c. bastards; and almost in every kingdom, the most ancient families have bin at first Princes' bastards; their worthiest captains, best wits, greatest scholars, bravest spirits in all our Annals, have been base. \* Cardan in his subtilities, gives a reason why they are most part better able then others, in body and mind, and so, *per consequens*, more fortunate. Castruccio Castrucanus a poor childe, found in the field, exposed to misery, became prince of Luke and Senes in Italy, a most compleat souldier, and worthy captain; Machiavel compares him to Scipio or Alexander. "And 'tis a wonderful thing ('saith he) to him that shall consider of it, that all those, or the greatest part of them, that have done the bravest exploits here upon earth, and excelled the rest of the nobles of their time, have been still born in some abject, obscure place, or of base and obscure abject parents." A most memorable observation, † Scalliger accompts it, & *non prætereundum, maximorum virorum plerosq; patres ignoratos, matres impudicas fuisse*. "I could recite a great catalogue of them," every kingdome, every province will yeeld innumerable examples: and why then should baseness of birth be objected to any man? who thinks worse of Tully for being *arpinas*, an upstart? Or Agathocles that Sicilian king for being a potter's son? Iphicrates and Marius were meanly born. What wise man thinks better of any person for his nobility? as he said in ‡ Machiavel, *omnes eodem patre nati*, Adam's sons, conceived all and born in sin, &c. "We are by nature all as one, all alike, if you see us naked; let us wear theirs and they our clothes, and what's the difference?" To speak truth, as § Bale did of P. Schalichius, "I more esteem thy worth, learning, honesty, then thy nobility; honour thee more that thou art a writer, a Doctor of divinity, then Earl of the Hunnes, Baron of Skradine, or hast title to such and such provinces, &c. Thou art more fortunate and great (so § Jo-

\* Corpore sunt & animo fortiores spurii, plerumq; ob amoris vehementiam, seminis crass. &c. \* Vita Eastrucii. Nec præter rationem mirū videri debet, si quis rem considerare velit, omnes eos vel saltem maximam partem, qui in hoc terrarum orbe res præstantiores aggressi sunt, atque inter cæteros ævi sui heroes excelluerunt, aut obscuro, aut abjecto loco editos, & prognatos fuisse abjectis parentibus. Eorum ego Catalogum infinitum recensere possem. † Exercit. 265. ‡ Flor. hist. l. 3. Quod si nudos nos conspici contingat, omnium una eademque erit facies; nam si ipsi nostras, nos eorum vestes induamus, nos, &c. § Ut merito dicam, quod simpliciter sentiam, Paulum Schalichium scriptorem, & doctorem, pluris facio quam comitem Hunnorum, et Baronem Skradinum; Encyclopædiam tuam, & orbem disciplinarum omnibus provinciis antefero. Balæus epist. nuncupat. ad 5 cent. ultimam script. Brit. § Præfat. hist. lib. 1. virtute tua major, quam aut Heurusi imperii fortuna, aut numerosa et decora prolis felicitate beator evad. s.

vius writes to Cosmus Medices then Duke of Florence) for thy vertues, then for thy lovely wife, and happy children, friends, fortunes, or great dutchy of Tuscany." So I accompt thee; and who doth not so indeed? † Abdolominus was a gardner, and yet by Alexander for his vertues made king of Syria. How much better is it to be born of mean parentage, and to excel in worth, to be morally noble, which is preferred before that naturall nobility, by divines, philosophers, and \* politicians, to be learned, honest, discreet, well qualified, to be fit for any manner of imploiment, in country and common-wealth, war and peace, then to be *Degeneres Neoptolemi*, as many brave Nobles are, only wise because rich, otherwise idiots, illiterate, unfit for any manner of service? † Udalricus Earl of Cilia upbraided John Huniades with the baseness of his birth, but he replied, *in te Ciliensis Comitatus turpiter extinguitur, in me gloriose Bistricensis exoritur*, thine Earldome is consumed with riot, mine begins with honour and renown. Thou hast had so many noble ancestors; what is that to thee? *Vix ea nostra voco*, \* when thou art a disard thyself: *quod prodest Pontice longo stemmate censeri?* &c. I conclude, hast thou a sound body, and a good soul, good bringing up? art thou vertuous, honest, learned, well qualified, religious, are thy conditions good? thou art a true nobleman, perfectly noble, although born of Thersites,—*dum modo tu sis*—*Æacidæ similis, non natus, sed factus*, noble *καὶ ἐξοχῶν*, "† for neither sword, nor fire, nor water, nor sickness, nor outward violence, nor the diuel himself can take thy good parts from thee." Be not ashamed of thy birth then, thou art a gentleman all the world over, and shalt be honoured, when as he, strip him of his fine clothes, † dispossess him of his wealth, is a funge (which ‖ Polynices in his banishment found true by experience, Gentry was not esteemed) like a piece of coin in another countrey, that no man will take, and shall be contemned. Once more, though thou be a Barbarian, born at Tontontec, a villain, a slave, a Saldanian Negro, or a rude Virginian in Dasamonquepeuc, he a French monseur, a Spanish don, a senior of Italy, I care not how descended, of what family, of what order, baron, count, prince, if thou be well qualified, and he not, but a degenerate Neoptolemus, I tell thee in a word, thou art a man, and he is a beast.

Let no *terræ filius*, or upstart, insult at this which I have said, no worthy Gentleman take offence. I speak it not to de-

† Curtius. \* Bodine de rep. lib. 3. cap. 8. † Æneas Silvius. lib. 2. cap. 29. \* If children be proud, haughty, foolish, they defile the nobility of their kindred, Eccl. 22. 8.

† Cujus possessio nec furto eripi, nec incendio absumi, nec aquarum voragine absorberi, vel vi morbi destrui potest.

‡ Send them both to some strango place naked, ad ignotos, as Aristippus said, you shall see the difference. Bacon's Essayes.

‖ Familiz splendor nihil opis attulit, &c.

tract from such as are well deserving, truly vertuous and noble: I do much respect and honour true Gentry and Nobility; I was born of worshipful parents my self, in an ancient family, but I am a younger brother, it concernes me not: or had I been some great heir, richly endowed, so minded as I am, I should not have been elevated at all, but so esteemed of it, as of all other humane happiness, honours, &c. they have their period, are brittle and unconstant. As he said of that great river Danubius, it riseth from a small fountaine, a little brook at first, sometimes broad, sometimes narrow, now slow, then swift, increased at last to an incredible greatness, by the confluence of 60 navigable rivers, it vanisheth in conclusion, loseth his name, and is suddenly swallowed up of the Euxine sea: I may say of our greatest families, they were mean at first, augmented by rich marriages, purchases, offices, they continue for some ages, with some little alteration of circumstances, fortunes, places, &c. by some prodigal son, for some default, or for want of issue, they are defaced in an instant, and their memory blotted out.

So much in the mean time I do attribute to Gentility, that if he be well descended of worshipful or noble parentage, he will express it in his conditions.

——“nec enim feroces  
Progenerant aquilæ columbas.”

And although the nobility of our times be much like our coins, more in number and value, but less in waight and goodnes, with finer stamps, cuts, or outsides, then of old: yet if he retain those ancient characters of true Gentry, he will be more affable, courteous, gently disposed, of fairer carriage, better temper, or a more magnanimous, heroically and generous spirit, then that *vulgus hominum*, those ordinary boores and peasants, *qui adeo improbi, agrestes, & inculti plerumq; sunt, ne dicam malitiosi, ut nemini ullum humanitatis officium præsent, ne ipsi Deo si advenerit*, as <sup>1</sup> one observes of them, a rude, brutish, uncivil, wilde, a currish generation, cruel and malicious, uncapable of discipline, and such as have scarce common sense. And it may be generally spoken of all, which <sup>1</sup> Lemnius the Physician said of his travel into England, the common people were silly, sullen, dogged clowns, *sed mitior nobilitas, ad omne humanitatis officium paratissima*, the gentlemen were courteous and civil. If it so fall out (as often it doth) that such peasants are preferred by reason of their wealth,

<sup>1</sup> Fluvius hic illustris, humanarum rerum imago, quæ parvis ductæ sub initiis, in immensum crescent, & subito evanescent. Exilis hic primo fluvius, in admirandam magnitudinem excrescit, tandemq; in mari Euxino evanescit. 1. Suetonius pereg. mar. Euxini. <sup>2</sup> Sabinus in 6. Ovid. Met. fab. 4. <sup>3</sup> Lib. 1. de 4. Complexionibus.

chance, error, &c. or otherwise, yet as the cat in the fable, when she was turned to a fair maid, would play with mice; a cur will be a cur, a clown will be a clown, he will likely savor of the stock whence he came, and that innate rusticity can hardly be shaken off.

“ \* *Licet superbus ambulet pecuniâ,  
Fortuna non mutat genus.*”

And though by their education, such men may be better qualified, and more refined; yet there be many symptoms, by which they may likely be descryed, an affected phantastical carriage, a talior-like spruceness, a peculiar garb in all their proceedings; choicer then ordinary in his diet, and as † Hierome well describes such a one to his Nepotian; “ An upstart born in a base cottage that scarce at first had course bread to fill his hungry guts, must now feed on kickshoes and made dishes, will have all variety of flesh and fish, the best oysters,” &c. A begger’s brat will be commonly more scornful, imperious, insulting, insolent, then another man of his rank: “ Nothing so intolerable as a fortunate fool,” as ‡ Tully found long since out of his experience;

“ *Asperius nihil est humili cum surgit in altum.*”

set a begger on horseback, and he will ride a gallop a gallop, &c.

—————“ *desævit in omnes  
Dum se posse putat, nec bellua sævior ulla est,  
Quam servi rabies in libera colla furentis;*”

he forgéts what he was, domineers, &c. and many such other symptoms he hath, by which you may know him from a true Gentleman. Many errors and obliquities are on both sides, noble, ignoble, *factis, natis*; yet still in all callings, as some degenerate, some are well deserving, and most worthy of their honours. And as Busbequius said of Solyman the magnificent, he was *tanto dignus imperio*, worthy of that great Empire: Many meanly descended, are most worthy of their honour, *politice nobiles*, and well deserve it. Many of our nobility so born (which one said of Hephæstion, Ptolemeus, Seleucus, Antigonus, &c. and the rest of Alexander’s followers, they were all worthy to be Monarchs and Generals of Armies) deserve to be Princes. And I am so far forth of § Sesellius’s mind, that they ought to be preferred (if capable) before others, “ as be-

\* Hor. ep. Od. 2. † Lib. 2. ep. 15. *Natus sordido tuguriolo & paupere domo, qui vix milio rugientem ventrem, &c.* ‡ Nihil fortunato insipiente intolerabilius. § Claud. 1. 9. in Eutrop. § Lib. 1. de Rep. Gal. Quoniam & commodiore utuntur conditione, & honestiore loco nati, jam inde à parvulis ad morum civilitatem educati sunt, & assuefacti.



ing nobly born, ingenuously brought up, and from their infancy trained to all manner of civility." For learning and virtue in a Noble-man is more eminent, and, as a Jewel set in gold is more precious, and much to be respected, such a man deserves better than others, and is as great an honour to his family as his Noble family to him. In a word, many Noblemen are an ornament to their order: many poor men's sons are singularly well endowed, most eminent, and well deserving for their worth, wisdom, learning, virtue, valour, integrity; excellent members and pillars of a Common-wealth. And therefore to conclude that which I first intended, to be base by birth, meanly born, is no such disparagement.

"Et sic demonstratur, quod erat demonstrandum."

### MEMB. III.

#### *Against Poverty and Want, with such other adversities.*

ONE of the greatest miseries that can befall a man, in the world's esteem, is poverty or want, which makes men steal, bear false witness, swear, forswear, contend, murder and rebel, which breaketh sleep, and causeth death it self. ὅθεν πείνας βαρύτερόν ἐστι φορτίον, no burden (saith <sup>o</sup> Menander) so intolerable as poverty: it makes men desperate, it erects and dejects, *census honores, census amicitias*; money makes, but poverty mars, &c. and all this in the world's esteem: yet if considered aright, it is a great blessing in it self, an happy estate, and yields no such cause of discontent, or that men should therefore account themselves vile, hated of God, forsaken, miserable, unfortunate. Christ himself was poor, born in a manger, and had not a house to hide his head in all his life, "lest any man should make poverty a judgement of God, or an odious estate." And as he was himself, so he informed his Apostles and Disciples, they were all poor, Prophets poor, Apostles poor, (Act. 3. "Silver and gold have I none) As sorrowing (saith Paul) and yet alway rejoicing; as having nothing, and yet possessing all things," 1 Cor. 6. 10. Your great Philosophers have been voluntarily poor, not only Christians, but many others. Crates Thebanus was adored for a god in Athens, "a noble man by birth, many servants he had, an honourable attendance, much wealth, many Manors, fine apparel; but when he saw this,

\* Nullum paupertate gravius onus.    \* Ne quis iræ divinæ judicium putaret, aut paupertas exosa foret. Gualt. in cap. 2. ver. 18. Lucæ.    \* Inter procures Thebanos numeratus, lectum habuit genus, frequens famulitium, domus amplas, &c. Apuleius Florid. l. 4.

that all the wealth of the world was but brittle, uncertain and no whit availing to live well, he flung his burden into the sea, and renounced his estate." Those Curii and Fabritii will be ever renowned for contempt of these fopperies, wherewith the world is so much affected. Amongst Christians I could reckon up many Kings and Queens, that have forsaken their crowns and fortunes, and wilfully abdicated themselves from these so much esteemed toys; <sup>4</sup> many that have refused honours, titles, and all this vain pomp and happiness, which others so ambitiously seek, and carefully study to compass and attain. Riches I deny not are God's good gifts, and blessings; and *honor est in honorante*, honours are from God; both rewards of virtue, and fit to be sought after, sued for, and may well be possessed: yet no such great happiness in having, or misery in wanting of them. *Dantur quidem bonis*, saith Austin, *ne quis mala æstimet: malis autem ne quis nimis bona*, good men have wealth that we should not think it evil; and bad men that they should not rely on or hold it so good; as the rain falls on both sorts, so are riches given to good and bad, *sed bonis in bonum*, but they are good only to the godly. But 'conferre both estates, for natural parts they are not unlike; and a beggar's childe, as \* Cardan well observes, "is no whit inferior to a Prince's, most part better;" and for those accidents of fortune, it will easily appear there is no such odds, no such extraordinary happiness in the one, or misery in the other. He is rich, wealthy, fat; what gets he by it? pride, insolency, lust, ambition, cares, feares, suspicion, trouble, anger, emulation, and many filthy diseases of body and minde. He hath indeed variety of dishes, better fare, sweet wine, pleasant sawce, dainty musick, gay clothes, lords it bravely out, &c. and all that which Misillus admired in ' Lucian; but with them he hath the gout, dropsies, apoplexies, palsies, stone, pox, rhumes, chatarres, crudities, oppilations, ' Melancholy, &c. lust enters in, anger, ambition, according to † Chrysostome, "the sequel of riches is pride, riot, intemperance, arrogancy, fury, and all irrational courses."

——“ † turpi frugerunt sæcula luxu  
Divitiæ molles”——

<sup>4</sup> P. Bleænsis ep. 72. & 232. oblatos respui honores ex onere metiens; motus ambiciosos rogatus non ivi, &c. <sup>\*</sup> Sudat pauper foras in opere, dives in cogitatione; hic os aperit oscitatione, ille ructatione; gravius ille fastidio, quam hic inedia cruciatur. Ber. ser. <sup>\*</sup> In Hysperchen. Natura æqua est, puerosque videmus mendicorum nulla ex parte regum filiis dissimiles, plerumque saniores. <sup>\*</sup> Gallo Tom. 2. <sup>\*</sup> Et è contubernio foedi atque olidi ventris mors tandem educit. Seneca ep. 103. † Divitiarum sequela, luxus, intemperies, arrogancia, superbia, furor injustus, omnisque irrationabilis motus. † Juven. Sat. 6.

with

with their variety of dishes, many such maladies of body and mind get in, which the poor man knowes not of. As Saturn in *Lucian*, answered the discontented commonalty, (which, because of their neglected Saturnal feasts in Rome, made a grievous complaint and exclamation against rich men) that they were much mistaken in supposing such happiness in riches; “\* you see the best (said he) but you know not their several gripings and discontents:” they are like painted wals, fair without, rotten within: diseased, filthy, crasie, full of intemperance’s effects; “† And who can reckon half? if you but knew their fears, cares, anguish of mind and vexation, to which they are subject, you would hereafter renounce all riches.”

“\* O si paleant pectora divitum,  
Quantos intus sublimis agit  
Fortuna metus? Brutia Coro  
Pulsante fretum mitior unda est.”

O that their breasts were but conspicuous,  
How full of fear within, how furious?  
The narrow Seas are not so boisterous.

Yea, but he hath the world at wil that is rich, the good things of the earth; *suave est de magno tollere acervo*, he is a happy man, \* adored like a God, a Prince, every man seeks to him, applauds, honours, admires him. He hath honours indeed, abundance of all things: but (as I said) withal “\* pride, lust, anger, faction, emulation, fears, cares, suspicion enter with his wealth;” for his intemperance he hath aches, crudities, gowts, and as fruits of his idleness, and fulness, lust, surfeiting and drunkenness, all maner of diseases: *pecuniis augetur improbitas*, the wealthier, the more dishonest. “† He is exposed to hatred, envy, peril and treason, fear of death, degradation,” &c. ’tis *lubrica statio & proxima præcipitiq*, and the higher he climbs, the greater is his fall.

—————“\* celsæ graviora casu  
Decidunt turres, feriuntque summos  
Fulgura montes,”

the lightning commonly sets on fire the highest towers; † in the more eminent place he is, the more subject to fall.

\* Saturn. Epist.      † Vos quidem divites putatis felices, sed nescitis eorum miserias.      ‡ Et quota pars hæc eorum quæ istos discruciant? si nossetis metus & curas, quibus obnoxii sunt, planè fugiendas vobis divitias existimaretis.  
\* Seneca in Herc. Oeteo.      † Et diis similes stulta cogitatio facit.      ‡ Flamma simul libidinis ingreditur; ira, furor & superbia, divitiarum sequela. Chrys.  
† Omnium oculis, odio, insidiis expositus, semper sollicitus, fortunæ ludibrium.  
\* Hor. 2. l. od. 10.      † Quid me felicem toties jactatis amici? Qui cecidit, stabili non fuit ille loco. Boeth.

“ Rumpitur innumeris arbor uberrima pomis,  
Et subito nimiae præcipitantur opes.”

As a tree that is heavy laden with fruit breaks her own boughs, with their own greatness they ruine themselves: which Joachimus Camerarius hath elegantly expressed in his 13. Embleme, cent. 1. *Inopem se copia fecit*. Their means is their misery, though they do apply themselves to the times, to lye, dissemble, colloque and flatter their leiges, obey, second his will and commands, as much as may be, yet too frequently they miscarry, they fat themselves like so many hogs, as \* Æneas Sylvius observes, that when they are full fed, they may be devoured by their princes, as Seneca by Nero was served, Sejanus by Tiberius, and Haman by Ahasuerus: I resolve with Gregory, *potestas culminis, est tempestas mentis; & quo dignitas altior, casus gravior*, honour is a tempest, the higher they are elevated, the more grievously depressed. For the rest of his prerogatives which wealth affords, as he hath more, his expences are the greater. “When goods increase, they are increased that eat them; and what good cometh to the owners, but the beholding thereof with the eyes?” Eccles. 4. 10,

“ † Millia frumenti tua triverit area centum,  
Non tuus hinc capiet venter plus quam meus”——

“an evil sickness,” Solomon calls it, “and reserved to them for an evil,” 12. verse. “They that will be rich fall into many fears and temptations, into many foolish and noisome lusts, which drown men in perdition.” 1 Tim. 6. 9. “gold and silver hath destroyed many,” Eccles. 8. 2. *divitiæ sæculi sunt laquei diaboli*: so writes Bernard; Worldly wealth is the devil’s bait; and as the Moon when she is fuller of light is still farthest from the Sun, the more wealth they have, the farther they are commonly from God. (If I had said this of my self, rich men would have pulled me a pieces; but hear who saith, and who seconds it, an Apostle) therefore St. James bids them “weep and howle for the miseries that shall come upon them; their gold shall rust and canker, and eat their flesh as fire,” James 5. 1, 2, 3. I may then boldly conclude with Theodoret, *quotiescunq; divitiis affluentem, &c.* “As often as you shall see a man abounding in wealth,” *qui gemmis bibit & Serrano dormit in ostro*, “and naught withal, I beseech you call him not happy, but esteem him unfortunate, because he

\* Ut postquam impinguati fuerint, devorentur. † Hor. • Cap. 6. de curat. græc. affect. rap. de providentiâ; quotiescunq; divitiis affluentem hominem videmus, cumq; pessimum, ne quæso hunc beatissimum putemus, sed in felicem censeamus, &c.

hath many occasions offered to live unjustly : on the other side, a poor man is not miserable, if he be good, but therefore happy, that those evil occasions are taken from him."

" ' Non possidentem multa vocaveris  
Recte beatum ; rectius occupat  
Nomen beati, qui deorum  
Muneribus sapienter uti,  
Duramq; callet pauperiem pati,  
Pejusq; lætho flagitium timet."

He is not happy that is rich,  
And hath the world at will,  
But he that wisely can God's gifts  
Possess and use them still :  
That suffers and with patience  
Abides hard poverty,  
And chuseth rather for to dye ;  
Then do such villany.

Wherein now consists his happiness? what privileges hath he more then other men? or rather what miseries, what cares and discontents hath he not more then other men?

" ' Non enim gazæ, neque consularis  
Summovet lictor miseros tumultus  
Mentis, & curas laqueata circum  
Tecta volantes."

Nor treasures, nor majors officers remove  
The miserable tumults of the mind :  
Or cares that lie about, or flye above  
Their high-roofed houses, with huge beams combin'd.

'Tis not his wealth can vindicate him, let him have Job's inventory, *sint Cræsi & Crassi licet, non hos Pactolus aureas undas agens, eripat unquam è miseriis*, Cræsus or rich Crassus cannot now command health, or get himself a stomach. "His Worship," as Apuleius describes him, "in all his plenty and great provision, is forbidden to eat, or else hath no appetite, (sick in bed, can take no rest, sore grieved with some chronick disease, contracted with full dyet and ease, or troubled in mind) when as in the mean time, all his household are merry, and the poorest servant that he keeps, doth continually feast." 'Tis *Bracteata felicitas*, as Seneca terms it, tinsel'd happiness, *infelix felicitas*, an unhappy kind of happiness, if it be happiness at all. His gold, guard, clattering of

<sup>1</sup> Hor. l. 2. Od. 9.

<sup>2</sup> Hor. lib. 2.

<sup>3</sup> Florid. lib. 4. Dives ille cibo interdicatur, et in omni copia sua cibum non accipit, cum interea totum ejus servitium hilare sit, atque epuletur.

<sup>4</sup> Epist. 115.

harness,

harness, and fortifications against outward enemies, cannot free him from inward fears and cares.

“*Revera que metus hominum, curæque; sequaces  
Nec metuunt fremitus armorum, aut ferrea tela,  
Audacterque inter reges, regumque; potentes  
Versantur, neque fulgorem reverentur ab auro.*”

Indeed men still attending fears and cares,  
Nor armours clashing, nor fierce weapons fears :  
With Kings converse they boldly, and Kings Peers,  
Fearing no flashing that from gold appears.

Look how many servants he hath, and so many enemies he suspects ; for liberty he entertains ambition ; his pleasures are no pleasures ; and that which is worst, he cannot be private or enjoy himself as other men do, his state is a servitude. <sup>a</sup> A country man may travel from kingdome to kingdome, province to province, city to city, and glut his eyes with delightful objects, hawk, hunt, and use those ordinary disports, without any notice taken, all which a Prince or a great man cannot do. He keeps in for state, *ne majestatis dignitas evilescat*, as our China kings, of Bornay, and Tartarian Chams, those *aurea municipia*, are said to do, seldome or never seen abroad, *ut major sit hominum erga se observantia*, which the <sup>\*</sup> Persian Kings so precisely observed of old. A poor man takes more delight in an ordinary meal's meat, which he hath but seldom, then they do with all their exotick dainties and continual Viands ; *Quippe voluptatem commendat rarior usus*, 'tis the rarity and necessity that makes a thing acceptable and pleasant. Darius, put to flight by Alexander, drank puddle water to quench his thirst, and it was pleasanter he swore then any wine or Mede. All excess as <sup>†</sup>Epictetus argues, will cause a dislike ; Sweet will be sour, which made that temperate Epicurus sometimes voluntarily fast. But they being alwayes accustomed to the same <sup>1</sup>dishes, (which are nastily dressed by slovenly cooks, that after their obscenities never wash their bawdy hands) be they fish, flesh, compounded, made dishes, or whatsoever else, are therefore cloyed ; Nectar self grows loathsome to them, they are weary of all their fine palaces, they are to them but as so many prisons. A poor man drinks in a wooden dish, and eats his meat in wooden spoons, wooden platters, earthen vessels, and such homely stuffe : the other in gold, silver, and precious stones ; but with what suc-

<sup>a</sup> Hor. et mihi curto Ire licet mulo vel si libet usque Tarentum. <sup>\*</sup> Brisonius.

<sup>†</sup> Si modum excesseris, suavissima sunt molesta. <sup>1</sup> Et in cupidinis gula, coquus et pueri illotis manibus ab exoneratione ventris omnia tractant, &c. Cardan. l. 8. cap. 46. de rerum varietate.

cess? *in auro bibitur venenum*, fear of poyson in the one, security in the other. A poor man is able to write, to speak his mind, to do his own business himself; *locuples mittit parasitum*, saith \* Philostratus, a rich man imployes a parasite, and as the Major of a City, speaks by the Town-clark, or by Mr Recorder, when he cannot express himself. † Nonius the Senator hath a purple coat as stiffe with jewels as his mind is full of vices; rings on his fingers worth 20000 sesterces, and as ‡ Perox the Persian King, an union in his eare worth 100<sup>l</sup> weight of gold: § Cleopatra hath whole boars and sheep served up to her table at once, drinks Jewels dissolved, 40000 sesterces in value; but to what end?

“ || Num tibi cum fauces urit sitis, aurea quæris Pocula?”——

Doth a man that is a dry desire to drink in gold? Doth not a cloth shute become him as well, and keep him as warm, as all their silks, sattins, damasks, taffatics and tissues? Is not home spun cloth as great a preservative against cold, as a coat of Tartar Lamb's wooll, died in grain, or a gown of Giant's beards? Nero, saith ¶ Sueton, never put on one garment twice, and thou hast scarce one to put on; What's the difference? one's sick, the other sound: such is the whole tenor of their lives, and that which is the consummation and upshot of all, death it self makes the greatest difference. One like an hen feeds on the dunghil all his daies, but is served up at last to his Lord's table; the other as a Falcon is fed with partridge and pigeons, and carried on his master's fist, but when he dyes is flung to the muckhil, and there lies. The rich man lives like Dives jovially here on earth, *temulentus divitiis*, make the best of it; and “boasts himself in the multitude of his riches,” Psal. 49. 6, 11. he thinks his house “called after his own name,” shall continue for ever; “but he perisheth like a beast,” ver. 20. “his way utters his folly,” ver. 13. *malè parata, malè dilabuntur*; “like sheep they lye in the grave,” 14. *Puncto descendunt ad infernum*, “They spend their days in wealth, and go suddenly down to hell,” Job 21. 13. For all Physicians and medicines inforcing nature, a sowning wife, families complaints, friends tears, Dirges, Masses, *nenia's*, funerals, for all Orations, counterfeit hired acclamations, Elogiums, Epitaphs, hereses, heralds, black mourners, solemnities, obelisks, and Mausolean tombs, if he have them at least, “he like a hog, goes to hell with a guilty conscience (*propter*

\* Epist. † Plin. lib. 57. cap. 6. ‡ Zonaras 3. annal. § Plutarch. vit. ejus. || Hor. Ser. lib. 1. Sat. 2. ¶ Cap. 30. nullam vestem bis induit. “Ad generum Cæris sine cæde & sanguine pauci Descendunt reges, & sicca morte tyranni.

*hos dilatavit infernus os suum*) and a poor man's curse: his memory stinks like the snuffe of a candle when it is put out; scurril libels, and infamous obloquies accompany him. When as poor Lazarus is *Dei sacrarium*, the Temple of God, lives and dies in true devotion, hath no more attendants, but his own innocency, the heaven a tomb, desires to be dissolved, buried in his mother's lap, and hath a company of "Angels ready to convey his soul into Abraham's bosom, he leaves an everlasting and a sweet memory behind him. Crassus and Sylla are indeed still recorded, but not so much for their wealth, as for their victories: Cræsus for his end, Solomon for his wisdom. In a word, " \* to get wealth is a great trouble, anxiety to keep, grief to lose it."

" † Quid dignum stolidis mentibus imprecer?  
Opes, honores ambient:  
Et cum falsa gravi mole paraverint,  
Tum vera cognoscant bona."

But consider all those other unknown, concealed happinesses, which a poor man hath (I call them unknown, because they be not acknowledged in the world's esteem, or so taken) *O fortunatos nimium bona si sua norint*: happy they are in the mean time if they would take notice of it, make use, or apply it to themselves. "A poor man wise is better then a foolish king," Eccl. 2. 13. "Poverty is the way to heaven, the mistress of philosophy, the mother of religion, vertue, sobriety, sister of innocency, and an upright mind." How many such encomiums might I adde out of the Fathers, Philosophers, Orators? It troubles many that are poor, they account of it as a great plague, curse, a sign of God's hatred, *ipsum scelus*, damn'd villany itself, a disgrace, shame and reproach; but to whom, or why? "If fortune hath envied me wealth, thieves have robbed me, my father have not left me such revenues as others have, that I am a younger brother, basely born,

—"cui sine luce genus, surdumq; parentum—nomen,"<sup>a</sup>

of mean parentage, a dirt-dauber's son, am I therefore to be blamed? an Eagle, a Bull, a Lion is not rejected for his po-

\* God shall deliver his soule from the power of the grave, Psal. 49. 15.  
\* Contempl. Idiot. Cap. 37. divitiarum acquisitio magni laboris, possessio magni timoris, amissio magni doloris. † Boethius de consol. phil. 1. 3. \* Austin in Ps. 76. omnis Philosophiæ magistra, ad cælum via. † Bonæ mentis soror paupertas. † Pædagogia pietatis sobria, pia mater, cultu simplex, habitu secunda, consilio benesuada. Apul. † Cardan. Opprobrium non est paupertas: quod latro eripit, aut pater non reliquit, cur mihi vitio daretur. si fortuna divitias invidit? non aquilæ, non, &c.



verty, and why should a man?" 'Tis *\*fortunæ telum, non culpæ*, fortune's fault, not mine. "Good Sir, I am a servant, (to use † Seneca's words) howsoever your poor friend; a servant, and yet your chamberfellow, and if you consider better of it, your fellow servant." I am thy drudge in the world's eyes, yet in God's sight peradventure thy better, my soule is more precious, and I dearer unto him. *Etiam servi diis curæ sunt*, as Evangelus at large proves in Macrobius, the meanest servant is most precious in his sight. Thou art an Epicure, I am a good Christian: Thou art many parasanges before me in means, favour, wealth, honour, Claudius's Narcissus, Nero's Massa, Domitian's Parthenius, a favourite, a golden slave; thou coverest thy floors with marble, thy roofs with gold, thy wals with statues, fine pictures, curious hangings, &c. what of all this? *calcas opes, &c.* what's all this to true happiness? I live and breath under that glorious heaven, that August Capitol of nature, enjoy the brightness of stars, that cleer light of Sun and Moon, those infinite creatures, plants, birds, beasts, fishes, herbs, all that sea and land affords, far surpassing all that art and *opulentia* can give. I am free, and which ‡ Seneca said of Rome, *culmen liberos texit, sub marmore et auro postea servitus habitavit*, thou hast *Amalthææ cornu*, plenty, pleasure, the world at will, I am despicable and poor; but a word overshot, a blow in choler, a game at tables, a loss at sea, a sudden fire, the Prince's dislike, a little sickness, &c. may make us equal in an instant; howsoever take thy time, triumph and insult a while, *cinis æquat*, as § Alphonsus said, death will equalize us all at last. I live sparingly, in the mean time, am clad homely, fare hardly; is this a reproach? am I the worse for it? am I contemptible for it? am I to be reprehended? A learned man in 'Nevisanus was taken down for sitting amongst Gentlemen, but he replied, "my nobility is about the head, yours declines to the taile," and they were silent. Let them mock, scoffe and revile, 'tis not thy scorn, but his that made thee so; "He that mocketh the poor, reproacheth him that made him," Prov. 11. 5. "and he that rejoyceth at affliction, shall not be unpunished." For the rest, the poorer thou art, the happier thou art, *ditior est, at non melior*, saith 'Epictetus, he is richer, not better than thou art, not so free from lust, envy, hatred, ambition.

\* Tully. † Epist. 74. *servus summe homo; servus sum, immo contubernalis, servus sum, at humilis amicus, immo conservus si cogitaveris.* ‡ Epist. 66. & 90. § Panormitan. *rebus gestis Alph.* \* Lib. 4. num. 218. *quidam deprehensus quod sederet loco nobilium, mea nobilitas ait, est circa caput, vestra declinat ad caudam.* ' Tanto beator es, quanto collection.

" Beatus ille qui procul negotiis  
Paterna rura bobus exercet suis."

Happy he, in that he is "freed from the tumults of the world, he seeks no honours, gapes after no preferment, flatters not, envies not, temporizeth not, but lives privately, and well contented with his estate;

" Nec spes corde avidas, nec curam pascit inanem,  
Securus quò fata cadant."

He is not troubled with state matters, whether kingdoms thrive better by succession or election; whether Monarchies should be mixt, temperate, or absolute; the house of Ottoman's and Austria is all one to him; he enquires not after Colonies or new discoveries; whether Peter were at Rome, or Constantine's donation be of force; what comets or new stars signifie, whether the earth stand or move, there be a new world in the Moon, or infinite worlds, &c. He is not touched with fear of invasions, factions or emulations;

" \* Fœlix ille animi, divisque simillimus ipsia,  
Quem non mordaci resplendens gloria fuco  
Solicitat, non fastosi mala gaudia luxus,  
Sed tacitos sinit ire dies, & paupere cultu  
\* Exigit innocuæ tranquilla silentia vitæ."

An happy Soule, and like to God himself,  
Whom not vain glory macerates or strife,  
Or wicked joyes of that proud swelling pelfe,  
But leads a still, poor and contented life.

A secure, quiet, blissful state he hath, if he could acknowledge it. But here is the misery, that he will not take notice of it; he repines at rich men's wealth, brave hangings, dainty fare, as \* Simonides objecteth to Hieron, he hath all the pleasures of the world, \* *in lectis eburneis dormit, vinum phialis bibit, optimis unguentis delibuitur*, "he knows not the affliction of Joseph, stretching himself on ivory beds, and singing to the sound of the viol." And it troubles him that he hath not the like; there is a difference (he grumbles) between Lap-lolly and Pheasants, to tumble i'th'straw and lye in a down bed, betwixt wine and water, a cottage and a palace. "He hates

\* Non amoribus inservit, non appetit honores, & qualitercunque relictus satis habet, hominem se esse meminit, invidet nemini, neminem despiciat, neminem miratur, sermonibus malignis non attendit aut alitur. Plinius. \* Politianus in Rustico. † Gyges regno Lydiæ inflatus sciscitatum misit Apollinem an quis mortalium se felicior esset. Aglaum Arcadium pauperrimum Apollo prætulit, qui terminos agri sui nunquam excesserat, rure suo contentus. Val. lib. 1. c. 7. \* Hor. hæc est Vita solutorum misera ambitioque, gravique. \* Amos 6.

nature

nature (as \* Pliny characterizeth him) that she hath made him lower then a God, and is angry with the Gods that any man goes before him ;” and although he hath received much, yet (as † Seneca followes it) “ he thinks it an injury that he hath no more, and is so far from giving thanks for his Tribuneship, that he complains he is not Pretor, neither doth that please him, except he may be Consul.” Why is he not a Prince, why not a Monarch, why not an Emperour? Why should one man have so much more then his fellowes, one have all, another nothing? Why should one man be a slave or drudge to another? One surfeit, another starve, one live at ease, another labour, without any hope of better fortune? Thus they grumble, mutter and repine: Not considering that inconstancy of humane affairs, judicially conferring one condition with another, or well weighing their own present estate. What they are now, thou mayest shortly be; and what thou art they shall likely be. Expect a little, confer future and times past with the present, see the event, and comfort thy self with it. It is as well to be discerned in Commonwealths, Cities, Families, as in private men’s estates. Italy was once Lord of the world, Rome the Queen of Cities, vaunted herself of two ‡ myriades of inhabitants; now that all-commanding country is possessed by petty Princes, § Rome a small Village in respect. Greece of old the seat of civility, mother of sciences and humanity; now forlorn, the nurse of barbarism, a den of theeves. Germany then, saith Tacitus, was incult and horrid, now full of magnificent Cities: Athens, Corinth, Carthage, how flourishing Cities, now buried in their own ruines? *Corvorum, ferarum, aprorum & bestiarum lastra*, like so many wildernesses, a receptacle of wild beasts. Venice a poor fisher-town; Paris, London, small Cottages in Cæsar’s time, now most noble Emporiums. Valois, Plantagenet and Scaliger how fortunate families, how likely to continue? now quite extinguished and rooted out. He stands aloft to day, full of favour, wealth, honour, and prosperity, in the top of fortune’s wheele: to-morrow in prison, worse then nothing, his son’s a begger. Thou art a poor servile drudge, *Flæx populi*, a very slave, thy son may come to be a Prince, with Maximinus, Agathocles, &c. a Senator, a Generall of an Army; Thou standest bare to him now, workest for him, drudgest for him and his, takest an almes of him: stay but a little, and his next heire peradventure

\* Præfat. lib. 7. Odit naturam quod infra deos sit; irascitur diis quod quis illi antecedit.

† De ira cap. 31. lib. 3. Et si multum acceperit, injuriam putat plura non accepisse; non agit pro tribunatu gratias, sed queritur quod non sit ad præturam perductus; neque hæc grata, si desit consulatus.

‡ Lips. § Of some 90000 inhabitants now.

shall

shall consume all with riot, be degraded, thou exalted, and he shall beg of thee. Thou shalt be his most honorable Patron, he thy devout servant, his posterity shall run, ride, and do as much for thine, as it was with <sup>a</sup> Frisgobald and Cromwel, it may be for thee. Citizens devour countrey Gentlemen, and settle in their seats; after two or three descents, they consume all in riot, it returns to the City again.

———“ \* *Novus incola venit;  
Nam propriæ telluris herū natura, nēq; illum,  
Nec me, nec quenquam statuit; nos expulit ille:  
Illum aut nequities, aut vafri inscitia juris.*”

A Lawyer buyes out his poor Client, after a while his Client's posterity buy out him and his; so things go round, ebbe and flow.

“ Nunc ager Umbreni sub nomine, nuper Ofelli  
Dictus erat, nulli proprius, sed cedit in usum  
Nunc mihi, nunc aliis;”——

as he said then, *ager cuius, quot habes Dominos?* So say I of land, houses, moveables and mony, mine to day, his anon, whose to-morrow? In fine, (as † Machiavel observes) “ vertue and prosperity beget rest; rest idleness; idleness riot; riot destruction: From which we come again to good lawes; good lawes engender vertuous actions; vertue, glorie, and prosperity; and 'tis no dishonour then (as Guicciardine adds) for a flourishing man, City, or State to come to ruine, ‡ nor infelicitie to be subject to the law of nature.” *Ergo terrena calcanda, sitienda cælestia*, therefore (I say) scorn this transitory state, look up to heaven, think not what others are, but what thou art: § *Quā parte locatus es in re*: and what thou shalt be, what thou mayst be. Do (I say) as Christ himself did, when he lived here on earth, imitate him as much as in thee lies. How many great Cæsars, mighty Monarches, Tetrarches, Dynastes, Princes lived in his Dayes, in what plentie, what delicacie, how bravely attended, what a deal of gold and silver, what treasure, how many sumptuous palaces had they, what Provinces and Cities, ample territories, fields, rivers, fountaines, parkes, forrests, lawnes, woods, celles, &c.? Yet Christ had none of all this, he would have none of this, he voluntarily rejected all this, he could not be ignorant, he could not erre in his choice, he contemned all this, he chose that which was safer, better, and more certaine, and lesse to be repented, a mean

<sup>a</sup> Reade the story at large in John Fox his Acts and Monuments.  
Sat. 2. ser. lib. 2.

† § Florent. hist. virtus quietem parat, quies otium, otium porro luxum generat, luxum interitum, à quo iterum ad saluberimas &c. ‡ Guicciard. in Hiponest; nulla infelicitas subjectum esse legi naturæ, &c. § Persius.

estate,

estate, even povertie it self; and why dost thou then doubt to follow him, to imitate him, and his Apostles, to imitate all good men: So doe thou tread in his divine steps, and thou shalt not erre eternally, as too many worldlings doe, that runne on in their owne dissolute courses, to their confusion and ruin, thou shalt not do amisse. Whatsoever thy fortune is, be contented with it, trust in him, relie on him, refer thy selfe wholly to him. For know this, in conclusion, *Non est volentis nec currentis, sed miserentis Dei*, 'tis not as men, but as God will. "The Lord maketh poor and maketh rich, bringeth low, and exalteth. (1 Sam. 2. ver. 7. 8.) he lifteth the poor from the dust, and raiseth the begger from the dunghill, to set them amongst Princes, and make them inherit the seat of glory;" 'tis all as he pleaseth, how, and when, and whom; he that appoints the end (though to us unknown) appoints the meanes likewise subordinate to the end.

Yea but their present estate crucifies and torments most mortall men, they have no such forecast, to see what may be, what shall likely be, but what is, though not wherefore, or from whom, *hoc anget*, their present misfortunes grind their soules, and an envious eye which they cast upon other men's prosperities, *Vicinumq; pecus grandius uber habet*, how rich, how fortunate, how happy is he? But in the mean time he doth not consider the other miseries, his infirmities of body and minde, that accompany his estate, but still reflects upon his own false conceived woes and wants, whereas if the matter were duely examined, <sup>b</sup> he is in no distresse at all, he hath no cause to complain.

—————"tolle querelas,  
Pauper enim non est cui rerum suppetit usus,"

he is not poore, he is not in need. "<sup>d</sup> Nature is content with bread and water; and he that can rest satisfied with that, may contend with Jupiter himselfe for happinesse." In that golden age, *\* somnos dedit umbra salubres, potum quoq; lubricus amnis*, the trees gave wholesome shade to sleep under, and the clear rivers drink. The Israelites drank water in the wilderness; Sampson, David, Saul, Abraham's servant when he went for Isaac's wife, the Samaritan woman, and how many besides might I reckon up, Ægypt, Palestina, whole countries in the † Indies, that drank pure water all their lives. ‡ The Persian kings themselves drank no other drink then the water

<sup>b</sup> Omnes divites qui cælo et terra frui possunt.

<sup>c</sup> Hor. lib. 1. epist. 12.

<sup>d</sup> Seneca epist. 15. panem & aquam natura desiderat, & hæc qui habet, ipso cum Jove de felicitate contendat. Cibus simplex famem sedat, vestis tenuis frigus arceat. Senec. epist. 8.    <sup>e</sup> Boethius.    † Muffius et alii.    ‡ Brissotius.

of Chaospis, that runs by Susa, which was carried in bottles after them, whithersoever they went. Jacob desired no more of God, but bread to eat, and clothes to put on in his journey. Gen. 28. 20. *Bene est cui deus obtulit Parca quod satis est manu*; bread is enough “<sup>c</sup> to strengthen the heart.” And if you study Philosophy aright, saith <sup>f</sup> Maudarensis, “whatsoever is beyond this moderation, is not usefull, but troublesome.” <sup>g</sup> Aggellius, out of Euripides, accounts bread and water enough to satisfy nature, “of which there is no surfeit, the rest is not a feast, but a ryot.” <sup>h</sup> S. Hierome esteemes him rich “that hath bread to eat, and a potent man that is not compelled to be a slave: hunger is not ambitious, so that it have to eat, and thirst doth not prefer a cup of gold.” It was no Epicurean speech of an Epicure, He that is not satisfied with a little, will never have enough: And very good counsell of him in the <sup>\*</sup> Poet, “O my sonne, Mediocritie of meanes agrees best with men; too much is pernicious.”

“*Divitiæ grandes homini sunt vivere parçè,  
Æquo animo,*”——

And if thou canst be content, thou hast abundance, *nihil est, nihil deest*, thou hast little, thou wantest nothing. ’Tis all one to be hanged in a chain of gold, or in a rope; to be filled with dainties or courser meat.

“*Si ventri bene, si lateri, pedibusq; tuis, nil  
Divitiæ poterunt regales addere majus.*”

If belly, sides and feet be well at ease,  
A prince’s treasure can thee no more please.

Socrates in a Fair, seeing so many things bought and sold, such a multitude of people convented to that purpose, exclaimed forthwith, “O ye gods what a sight of things doe not I want? ’Tis thy want alone that keeps thee in health of body and minde, and that which thou persecutest and abhorrest as a ferall plague, is thy physician and <sup>k</sup> chiefest friend, which makes thee a good man, an healthfull, a sound, a vertuous, an honest and happy man. For when Vertue came from heaven (as the Poet faines) rich men kicked her up, wicked men abhorr’d her, courtiers

<sup>c</sup> Psal. 84. <sup>f</sup> Si recte philosophemini, quicquid aptam moderationem supergreditur, oneri potius quàm usui est. <sup>g</sup> Lib. 7. 16. Cereris munus & aquæ poculum mortales quærent habere, & quorum saties nunquam est, luxur autem, sunt cætera, non epulæ. <sup>h</sup> Satis est dives qui pane non indiget; nimium potens qui servire non cogitur. Ambitiosa non est fames, &c. <sup>\*</sup> Euripides Menalip. O fili, mediocres divitiæ hominibus conveniunt, nimia vero moles perniciosa. <sup>i</sup> Hor. <sup>k</sup> O nocies cœnzque deum,

scuffed

scoffed at her, citizens hated her, \* and that she was thrust out of doors in every place, she came at last to her sister Poverty, where she had found good entertainment. Poverty and Vertue dwell together.

——“<sup>1</sup> O vitæ tuta facultas  
Pauperis, angustique lares, ô munera nondum  
Intellecta deûm.”

how happy art thou if thou couldst be content. “Godlinesse is a great gain, if a man can be content with that which he hath,” 1 Tim. 6. 6. And all true happinesse is in a meane estate. I have a little wealth, as he said, = *sed quas animus magnas facit*, a kingdome in conceit :

——“ = nil amplius opto  
Maiâ nate, nisi ut propria hæc mihi munera faxis ;”

I have enough and desire no more.

“† Dii bene fecerunt inopis me quodq; pusilli  
Fecerunt animi”——

’tis very well, and to my content. † *Vestem & fortunam concinnam potius quam laxam probo*, let my fortune and my garments be both alike, fit for me. And which § Sebastian Foscarinus, sometime Duke of Venice, caused to be engraven on his Tomb in Saint Marke’s Church, “Hear, O ye Venetians, and I will tell you which is the best thing in the world: To contemne it.” I will engrave it in my heart, it shall be my whole study to contemne it. Let them take wealth, *Stercora ster-cus amet*, so that I may have security; *bene qui latuit, bene virit*; though I live obscure, ° yet I live clean and honest; and when as the lofty oke is blown down, the silly reed may stand. Let them take glory, for that’s their misery; let them take honour, so that I may have hearts ease. *Duc me O Jupiter & tu fatum, ¶ &c.* Lead me, O God, whither thou wilt, I am ready to follow; command, I will obey. I do not envie at their wealth, titles, offices;

“Stet quicunq; volet potens  
Aulæ culmine lubrico,  
Me dulcis saturet quies,”

let me live quiet and at ease. ¶ *Erimus fortasse* (as he com-

\* Per mille fraudes doctosq; dolos ejicitur, apud sociam paupertatem ejusq; cultores divertens in eorum sinu et tutela deliciatur. <sup>1</sup> Lucan. = Lip. miscell. ep. 40. = Sat. 6. lib. 2. † Hor. Sat. 4. ‡ Apuleius. § Chytrens in Europæ deliciis. Accipite cives Veneti quod est optimum in rebus humanis, res humanas contemnere. ° Vah, vivere etiam nunc lubet, as Demea said, Adelph. Act. 4. Quam multis non ego, quam multa non desidero, ut Socrates in pompâ, ille in nudinis. ¶ Epictetus 77. cap. quo sum destinatus, et sequar alacriter. ¶ Puteanus ep. 62.

forted himself) *quando illi non erunt*, when they are dead and gone, and all their pomp vanished, our memory may flourish :

——“ \* dant perennes  
Stemmata non peritura Musæ.”

Let him be my Lord, Patron, Baron, Earl, and possesse so many goodly Castles, 'tis well for me † that I have a poor house, and a little wood, and a Well by it, &c.

“ His me consolor victurum suavius, ac si  
Quæstor avus pater atq; meus, patruusq; fuissent.”

I live I thank God as merrily as he, and triumph as much in this my mean estate, as if my father and uncle had been Lord Treasurer, or my Lord Major. He feeds of many dishes, I of one ; † *qui Christum curat, non multum curat quam de preciosis cibis stercus conficiat*, what care I of what stuffe my excrements be made ? “ ‘ He that lives according to nature, cannot be poor, and he that exceeds can never have enough,” *totus non sufficit orbis*, the whole world cannot give him content. “ A small thing that the righteous hath, is better then the riches of the ungodly,” Psal. 37. 19. “ and better is a poor morsell with quietnesse, then abundance with strife,” Prov. 17. 7.

Be content then, enjoy thy self, and as † Chrysostome adviseth, “ be not angry for what thou hast not, but give God hearty thanks for what thou hast received.”

“ † Si dat oluscula  
Mensa minuscula  
pace referta,  
Ne pete grandia,  
Lautaue prandia  
lite repleta.”

But what wantest thou, to expostulate the matter ? or what hast thou not better then a rich man ? “ ‘ Health, competent wealth, children, securitie, sleep, friends, libertie, diet, apparell, and what not,” or at least maist have (the means being so obvious, easie, and well known) for as he inculcated to himself,

\* Marullus. † Hoc erit in votis, modus agri non ita parvus, Hortus ubi & tecto vicinus jugis aquæ fons, et paulum sylvæ, &c. Hor. Sat. 6. lib. 2. Ser. Hieronym. † Seneca consil. ad Albinum c. 11. qui continet se intra naturæ limites, paupertatem non sentit; qui excedit, eum in opibus paupertas sequitur. † Hom. 12. pro his quæ accepisti gratias age, noli indignare pro his quæ non accepisti. † Nat. Chytreus deliciis Europ. Gustonii in ædibus Hubianis in cœnaculo è regione mensæ. † Quid non habet melius pauper quàm dives ? vitam, valetudinem, cibum, somnum, libertatem, &c. Card.

“ \* Vitam



“\* *Vitam quæ faciunt beatiorē,  
Jucundissimē Martialis, hæc sunt;  
Res non parva labore, sed relictæ,  
Lis nunquam, &c.*”

I say again thou hast, or at least maist have it, if thou wilt thy self, and that which I am sure he wants, a merry heart. “*Passing by a village in the territorie of Millan,*” saith “*S. Austin,* “*I saw a poor begger that had got belike his belly full of meat, jesting and merry; I sighed and said to some of my friends that were then with me, what a deal of trouble, madness, pain and grief do we sustain and exaggerate unto our selves, to get that secure happiness which this poor begger hath prevented us of, and which we peradventure shall never have? For that which he hath now attained with the begging of some small pieces of silver, a temporall happinesse, and present heart’s ease, I cannot compasse with all my carefull windings, and running in and out. \* And surely the begger was very merry, but I was heavy: he was secure, but I timorous. And if any man should ask me now, whether I had rather be merry, or still so solicitous and sad, I should say, Merry. If he should ask me again, whether I had rather be as I am, or as this beggar was, I should sure choose to be as I am, tortured still with cares and fears; but out of peevishness and not out of truth.*” That which S. Austin said of himself here in this place, I may truly say to thee; thou discontented wretch, thou covetous niggard, thou churl, thou ambitious and swelling toad, ’tis not want but peevishness which is the cause of thy woes; settle thine affection, thou hast enough.

“*Deniq; sit finis quærendi, quoq; habeas plus,  
Pauperiem metuas minus, & finire laborem  
Incipias; parto, quod avebas, utere.*”

Make an end of scraping, purchasing this Manor, this field, that house, for this and that child; thou hast enough for thy self and them:

—————“*† Quod petis hic est,  
Est Ulubris, animus si te non deficit æquus,*”

’Tis at hand, at home already, which thou so earnestly seekest. But

\* *Martial. l. 10. epig. 47. read it out thyself in the author.* \* *Confess. lib. 6. Transiens per vicum quendam Mediolanensem, animadverti pauperem quendam mendicum, jam credo saturum, jocantem atq; ridentem, et ingemui et locutus sum cum amicis qui mecum erant, &c.* \* *Et certe ille ætatur, ego anxius; securus ille, ego trepidus. Et si percontaretur me quispiam an exultare mallet, an metuere, responderem, exultare: et si rursus interrogaret an ego talis essem, an qualis nunc sum, me ipsis curis confectum eligerem; sed perversitate, non veritate.* † *Hor. † Hor. ep. lib. 1.*

—————“ O si angulus ille  
Proximus accedat, qui nunc denormat agellum,”

O that I had but that one nook of ground, that field there, that pasture,

“ O si venam argenti fors quis mihi monstret”——

O that I could but finde a pot of mony now, to purchase, &c. to build me a new house, to marry my daughter, place my son, &c. “ O if I might but live a while longer to see all things settled, some two or three year, I would pay my debts,” make all my reckonings even; but they are come and past, and thou hast more businesse then before. “ O madness to think to settle that in thine old age when thou hast more, which in thy youth thou canst not now compose having but a little.” \* Pyrrhus would first conquer Africk, and then Asia, & *tum suaviter agere*, and then live merrily and take his ease: but when Cyneas the Orator told him he might do that already, *id jam posse fieri*, rested satisfied, condemning his own folly. *Si parva licet componere magnis*, thou maist do the like, and therefore be composed in thy fortune. Thou hast enough; he that is wet in a bath, can be no more wet if he be flung into Tiber, or into the Ocean it self; and if thou hadst all the world, or a solid masse of gold as big as the world, thou canst not have more then enough; enjoy thy self at length, and that which thou hast; the mind is all; be content, thou art not poor, but rich, and so much the richer, as †Censorinus well writ to Cere-lius, *quanto pauciora optas, non quo plura possides*, in wishing less, not having more. I say then *Non adice opes, sed minue cupiditates* (\*tis †Epicurus’ advice) adde no more wealth, but diminish thy desires; and as § Chrysostome well seconds him, *Si vis ditari, contemne divitias*; that’s true plenty, not to have, but not to want riches, *non habere, sed non indigere, vera abundantia*; ’tis more glory to contemne, then to possesse; & *nihil egere, est decorum*. How many deaf, dumb, halt, lame, blinde, miserable persons could I reckon up that are poor, and withall distressed, in imprisonment, banishment, gally-slaves, condemned to the mines, quarries, to gyves, in dungeons, perpetuall thralldome, then all which thou art richer,

\* O si nunc morerer, inquit, quanta et qualia mihi imperfecta mauerent: sed si mensibus decem vel octo super vixero, omnia redigam ad libellum, ab omni debito creditoq; me explicabo; prætereunt interim menses decem, et octo, et cum illis anni, et adhuc restant plura quam prius; quid igitur speras. O insane, finem quem rebus tuis non inveneras in juvena, in senecta impositurum? O dementiam, quum ob curas et negotia tuo iudicio sis infelix, quid putas futurum quum plura supererint? Cardan, lib. 8. cap. 40. de rer. var. \* Plutarch.

† Lib. de natali. cap. 1.

‡ Apud Stobeum ser. 17.

§ Hom. 12. in 9

thou

thou art more happy, to whom thou art able to give an almes, a Lord, in respect, a petty prince: \* be contented then I say, repine and mutter no more, "for thou art not poor indeed but in opinion."

Yea, but this is very good counsell, and rightly applied to such as have it, and will not use it, that have a competency, that are able to work and get their living by the sweat of their browes, by their trade, that have something yet; he that hath birds, may catch birds; but what shall we do that are slaves by nature, impotent, and unable to help our selves, meer beggers, that languish and pine away, that have no means at all, no hope of means, no trust of delivery, or of better successe? as those old Britans complained to their Lords and Masters the Romans oppressed by the Picts, *mare ad Barbaros, Barbari ad mare*, the Barbarians drove them to the sea, the sea drove them back to the Barbarians: our present misery compels us to cry out and howl, to make our moan to rich men: they turn us back with a scornfull answer to our misfortune again, and will take no pity of us; they commonly overlooke their poor friends in adversity; if they chance to meet them, they voluntarily forget and will take no notice of them; they will not, they cannot help us. Instead of comfort they threaten us, miscall, scoffe at us, to aggravate our misery, give us bad language, or if they do give good words, what's that to relieve us? According to that of Thales, *Facile est alios monere*; who cannot give good counsell? 'tis cheap, it costs them nothing. It is an easie matter when one's belly is full to declame against fasting, *Qui satur est pleno laudat jejunia ventre*; "Doth the wild Asse bray when he hath grasse, or loweth the Oxe when he hath fodder?" Job 6. 5. \* *Neq; enim populo Romano quidquam potest esse letius*, No man living so jocond, so merry as the people of Rome when they had plenty; but when they came to want, to be hunger-starved, "neither shame, nor lawes, nor armes, nor Magistrates could keep them in obedience." Seneca pleadeth hard for poverty, and so did those lazie Philosophers: but in the mean time <sup>b</sup> he was rich, they had wherewithall to maintain themselves; but doth any poor man extoll it? There "are those (saith † Bernard) that approve of a mean estate, but on that condition they never want themselves: and some again are meek so long as they may say or do what they

\* Non in paupertate, sed in paupere (Sene<sup>c</sup>.) non re, sed opinione labores, \* Vopiscus Aureliano, sed si populus famelicus<sup>a</sup> inedia laboret, nec arma, leges, poder, magistratus, coercere valent. <sup>b</sup> One of the richest men in Rome.

† Serm. Quidā sunt qui pauperes esse volunt ita ut nihil illis deest, sic commendant ut nullam patiantur inopiā; sunt & alii mites, quamdiu dicitur & agitur ad eorum arbitrium, &c.

list ; but if occasion be offered, how far are they from all patience?" I would to God (as he said) " \* No man should commend poverty, but he that is poor," or he that so much admires it, would relieve, help, or ease others.

" † Nunc si nos audis, atque es divinus Apollo,  
Dic mihi, qui nummos non habet, unde petat :"

Now if thou hear'st us, and art a good man,  
Tell him that wants, to get means, if you can.

But no man hears us, we are most miserably dejected, the skumme of the world,

" ‡ Vix habet in nobis jam nova plaga locum,"

We can get no relief, no comfort, no succour,

" § Et nihil inveni quod mihi ferret opem."

We have tried all means, yet finde no remedy : No man living can express the anguish and bitterness of our souls, but we that endure it ; we are distressed, forsaken, in torture of body and mind, in another hell : and what shall we do ? When ¶ Crassus the Roman Consul warred against the Parthians, after an unlucky battell fought, he fled away in the night, and left four thousand men sore sick and wounded in his tents, to the furie of the enemie, which when the poor men perceived, *clamoribus & ululatibus omnia complérunt*, they made lamentable moan, and roared down right, as lowd as Homer's Mars when he was hurt, which the noise of a 10000 men could not drown, and all for fear of present death. But our estate is farre more tragical and miserable, much more to be deplored, and far greater cause have we to lament ; the devil and the world persecute us, all good fortune hath forsaken us, we are left to the rage of beggery, cold, hunger, thirst, nastiness, sickness, irksomness, to continue all torment, labour and pain, to derision and contempt, bitter enemies all, and far worse then any death ; Death alone we desire, death we seek, yet cannot have it, and what shall we do ?

" Quod malè fers, assuesce ; feres bene"—

accustome thyself to it, and it will be tolerable at last. Yea but I may not, I cannot,

" In me consumpsit vires fortuna nocendo,"

I am in the extremitie of humane adversitie ; and as a shadow leaves the bodie when the Sun is gone, I am now left and lost, and quite forsaken of the world. *Qui jacet in terra, non habet unde cadut* ; Comfort thyself with this yet, thou art at the

\* Nemo paupertatem commendaret nisi pauper.  
‡ Ovid. § Ovid. ¶ Plutarch. vit. Crassi.

† Petronius Catalce.

worst,

worst, and before it be long it will either overcome thee or thou it. If it be violent, it cannot endure, *aut solvetur, aut solvet* : Let the devil himself and all the plagues of Egypt come upon thee at once,

“ Ne tu cede malis, sed contra audentior ito.”

be of good courage ; Misery is vertue's whetstone.

———“ \* serpens, sitis, ardor, arenæ,  
Dulcia virtuti,”

as Cato told his souldiers marching in the desarts of Lybia, Thirst, heat, sands, serpents, were pleasant to a valiant man ; honourable enterprizes are accompanied with dangers and damages, as experience evinceth ; they will make the rest of thy life relish the better. But put case they continue ; thou art not so poor as thou wast born, and as some hold, much better to be pittied then envied. But be it so thou hast lost all, poor thou art, dejected, in pain of body, grief of mind, thine enemies insult over thee, thou art as bad as Job ; yet tell me (saith Chrysostome) “ was Job or the devil the greater conqueror ? surely Job ; The † devil had his goods, he sate on the muck-hil and kept his good name ; he lost his children, health, friends, but he kept his innocency ; he lost his mony, but he kept his confidence in God, which was better then any treasure.” Do thou then as Job did, triumph as Job did, ‡ and be not molested as every fool is. *Sed qua ratione potero ?* How shall this be done ? Chrysostome answers, *facile si cælum cogitaveris*, with great facility, if thou shalt but meditate on heaven. § Hanna wept sore, and troubled in mind, could not eat ; “ but, why weepest thou,” said Elkanah her husband, “ and why eatest thou not ? why is thine heart troubled ? am not I better to thee then ten sons ?” and she was quiet. Thou art here ‘ vexed in this world ; but say to thyself, “ Why art thou troubled, O my soule ?” Is not God better to thee then all temporalities, and momentary pleasures of the world ? be then pacified. And though thou beest now peradventure in extreme want, ¶ it may be ’tis for thy further good, to try thy patience, as it did Job’s, and exercise thee in this life : trust in God, and rely upon him, and thou shalt be ‘ crowned in the

\* Lucan. lib. 9. † An quum super fimo sedit Job, an cum omnia abstulit diabolus, &c. pecuniis privatus fiduciam deo habuit, omni thesauro preciosior rem.

‡ Hæc videntes sponte philosophemini, nec insipientum affectibus agitemur. § 1 Sam. 1. 8. ¶ James 1. 2. My brethren, count it an exceeding joy, when you fall into divers temptations.

¶ Afflictio dat intellectum, quos Deus diligit castigat. Deus optimum quemq; aut mala valetudine aut lucis afficit. Seneca. \* Quam sordet mihi terra quæ cælum intueor.

end.

end. What's this life to eternity? The world hath forsaken thee, thy friends and fortunes all are gone: yet know this, that the very hairs of thine head are numbered, that God is a spectator of all thy miseries, he sees thy wrongs, woes, and wants. " \* 'Tis his good will and pleasure it should be so, and he knows better what is for thy good than thou thy self. His providence is over all, at all times; he hath set a guard of angels over us, and keeps us as the apple of his eye," Ps. 17. 8. Some he doth exalt, prefer, blesse with worldly riches, honours, offices and preferments, as so many glistering stars he makes to shine above the rest: some he doth miraculously protect from thieves, incursions, sword, fire, and all violent mischances, and as the † Poet fains of that Lycian Pandarus, Lycaon's son, when he shot at Menelaus the Græcian with a strong arm, and deadly arrow, Pallas, as a good mother keeps flies from her child's face asleep, turned by the shaft, and made it hit on the buckle of his girdle; so some he solicitously defends, others he exposeth to danger, poverty, sickness, want, misery, he chastiseth and corrects, as to him seems best, in his deep, unsearchable and secret judgement, and all for our good. "The tyrant took the city (saith ‡ Chrysostome) God did not hinder it, led them away captives, so God would have it; he bound them, God yielded to it: flung them into the furnace, God permitted it: heat the Oven hotter, it was granted: and when the Tyrant had done his worst, God shewed his power, and the Children's patience, he freed them:" so can he thee, and can <sup>†</sup> help in an instant, when it seems to him good. " \* Rejoyce not against me, O my enemy; for though I fall, I shall rise: when I sit in darkness, the Lord shall lighten me." Remember all those Martyrs what they have endured, the utmost that humane rage and fury could invent, with what <sup>h</sup> patience they have born, with what willingness embraced it. "Though he kill me," saith Job, "I will trust in him." *Justus <sup>i</sup> inexpugnabilis*, as Chrysostome holds, a just man is impregnable, and not to be overcome. The gout may hurt his hands, lameness his feet, convulsions may torture his joynts, but not *rectum mentem*, his soule is free.

\* Senec. de providentia cap. 2. Diis ita visum, dii melius norunt quid sit in commodum meum. † Hom. Iliad. 4. ‡ Hom. 9. voluit urbem tyrannus evertere, & Deus non prohibuit; voluit captivos ducere, non impedivit; voluit ligare, concessit, &c. § Psal. 113. De terra inopem, de stercore erigit pauperem. ¶ Micah 8. 7. <sup>h</sup> Preme, preme, ego cum Pindaro,

ἀβάπλιστος ἐμι ως φελλος ἐπ' ἄλμα immersibilis sum sicut suber super mari septum. Lipsius. <sup>i</sup> Hic ure, hic seca, ut in æternum parcas, Austin. Diis fruitur iratis, superat & crescit malis. Mutium ignis, Fabriciū paupertas, Regulum tormenta, Socratem venenum superare non potuit.

—— " \* nempe

—————“ \* nempe pecus, rem,  
Lectos, argentum tollas licet; in manicis &  
Compedibus sævo teneas custode”—————

“ † Take away his money, his treasure is in heaven; banish him his country, he is an inhabitant of that heavenly Jerusalem; cast him into bands, his conscience is free; kill his body, it shall rise again; he fights with a shadow that contends with an upright man:” He will not be moved.

—————“ si fractus illabatur orbis,  
Impavidum serient ruinæ,”

Though heaven it self should fall on his head, he will not be offended. He is impenetrable, as an anvil hard, as constant as Job.

“ ‡ Ipse deus simulatq; volet me solvet opinor.”

Be thou such a one; let thy misery be what it will, what it can, with patience endure it; thou mayst be restored as he was. *Terris proscriptus, ad calum propera; ab hominibus desertus, ad deum fuge.* “The poor shall not always be forgotten, the patient abiding of the meek shall not perish for ever,” Psal. 10. 18. ver. 9. “The Lord will be a refuge of the oppressed, and a defence in the time of trouble.”

“ Servus Epictetus, multilati corporis, Irus  
Pauper: at hæc inter charus erat superis,”

Lame was Epictetus, and poor Irus,  
Yet to them both God was propitious.

Lodovicus Vertomannus, that famous traveller, indured much misery, yet surely saith Scaliger, he was *vir deo charus*, in that he did escape so many dangers, God especially protected him, he was dear unto him: *Modo in egestate, tribulatione, convulle deplorationis, &c.* “Thou art now in the vale of misery, in poverty, in agony, § in temptation; rest, eternity, happiness, immortality shall be thy reward,” as Chrysostome pleads, “if thou trust in God, and keep thine innocency.” *Non si malè nunc, & olim sic erit semper;* a good houre may come upon a sudden; \* expect a little.

Yea, but this expectation is it which tortures me in the mean

\* Hor. epist. 18. lib. 1. † Hom. 5. Auferet pecunias? at habet in cœlis: patriâ dejiciet? at in cœlestem civitatem mittet: vincula injiciet? at habet solutam conscientiam: corpus interficiet, at iterum resurget; cum umbra pugnat qui cum justo pugnat. ‡ Leonides. § Modo in pressura, in tentationibus, erit postea bonum tuum requies, æternitas, immortalitas. \* Dabit Deus his quoq; finem.

time; <sup>1</sup> *futura expectans præsentibus angor*, whilst the grass grows the horse starves: <sup>m</sup> Despair not, but hope well,

“ \* *Spera Batte, tibi melius lux Crastina ducet;  
Dum spiras spera*”——

Chear up, I say, be not dismayd; *Spes alit agricolæ*: “he that sowes in teares, shall reap in joy,” Psal. 126. 7.

“ Si fortune me tormente,  
Esperance me contente.”

hope refresheth, as much as misery depresseth; hard beginnings have many times prosperous events, and that may happen at last which never was yet. “A desire accomplished delights the soul,” Prov. 13. 19.

“ † *Grata superveniet quæ non sperabitur hora.*”

Which makes m’ enjoy my joys long wish’d at last,  
Welcome that houre shall come when hope is past:

a louring morning may turne to a fair afternoone,

“ † *Nube solet pulsâ candidus ire dies.*”

“the hope that is defer’d, is the fainting of the heart, but when the desire cometh, it is a tree of life,” Prov. 13. 12. “*suavissimum est voti compos fieri.*” Many men are both wretched and miserable at first, but afterwards most happy; and oftentimes it so falls out, as <sup>o</sup> Machiavel relates of Cosmos Medices, that fortunate and renowned Citizen of Europe, “that all his youth was full of perplexity, danger, and misery, till forty yeares were past, and then upon a sudden the Sun of his honour brake out as through a cloud.” Hunniades was fetched out of prison, and Henry the third of Portugall out of a poor Monastery, to be crowned kings.

“ *Multa cadunt inter calicem supremaque labra,*”

beyond all hope and expectation many things fall out, and who knows what may happen? *Nondum omnium dierum Soles occiderunt*, as Philippus said, All the Sunnes are not yet set, a day may come to make amends for all. “Though my father and mother forsake me, yet the Lord will gather mee up,” Psal. 27. 10. “Waite patiently on the Lord, and hope in him,” Psal. 37. 7. “Bee strong, hope and trust in the Lord,

<sup>1</sup> Seneca.    <sup>m</sup> Nemo desperet meliora lapsus.    \* Theocritus.    † Ovid.  
‡ Ovid.    • Thales.    <sup>a</sup> Lib. 7. Flor.-hist. *Opanium* felicissimus, & locupletissimus, &c. *incarceratus sæpe adolescentiam periculo mortis habuit, sollicitudinis & discriminis plenam, &c.*



and he will comfort thee, and give thee thine heart's desire,"  
Psal. 27. vers. 14.

" Sperate & vosmet rebus servate secundis."

Fret not thy self because thou art poor, contemned, or not so well for the present as thou wouldest be, not respected as thou oughtest to be, by birth, place, worth; or that which is a double corrosive, thou hast been happy, honourable and rich, art now distressed and poor, a scorn of men, a burden to the world, irksome to thy self and others, thou hast lost all: *Miserum est fuisse felicem*, and as Boethius calls it, *Infelicissimum genus infortunii*; this made Timon halfe mad with melancholy, to think of his former fortunes and present misfortunes; this alone makes many miserable wretches discontent. I confess it is a great misery to have been happy, the quintessence of infelicity, to have been honourable and rich, but yet easily to be endured: <sup>p</sup> Security succeeds, and to a judicious man a far better estate. The loss of thy goods and money is no loss; " <sup>q</sup> thou hast lost them, they would otherwise have lost thee." If thy mony be gone, " <sup>r</sup> thou art so much the lighter," and as Saint Hierome perswades Rusticus the Monke, to forsake all and follow Christ: " God and silver are too heavy metals for him to carry that seeks heaven."

† Vel nos in mare proximum,  
Gemma & lapides, aurum & inutile,  
Summi materiam mali  
Mittamus, scelerum si bene poenitet."

Zeno the Philosopher lost all his goods by shipwrack, ' he might like of it, fortune had done him a good turne: *Opes à me, animum auferre non potest*: She can take away my meanes, but not my minde. He set her at defiance ever after, for she could not rob him that had naught to lose: for he was able to contemn more than they could possess or desire. Alexander sent an hundred talents of gold to Phocion of Athens for a present, because he heard he was a good man: but Phocion returned his talents back again with a *permitte me in posterum virum bonum esse* to be a good man still; let me be as I am:

" Non mi aurum posco, nec mi precium"—

That Theban Crates flung of his own accord his money into the Sea, *abite nummi, ego vos mergam, ne mergar, à vobis*, I had

<sup>p</sup> Lætiior successit securitas quæ simul cum divitiis cohabitare nescit. Camden.  
<sup>q</sup> Pecuniam perdidisti, fortassis illa te perderet manens. Seneca. <sup>r</sup> Expeditior es ob pecuniarum jacturam. Fortuna opes auferre, non animum potest. Seneca.    † Hor.    † Jubet me posthac fortuna expeditius Philosophari.

rather

rather drown you, then you should drown me. Can Stoicks and Epicures thus contemn wealth, and shall not we that are Christians? It was *mascula vox & præclara*, a generous speech of Cotta in \* Salust, "Many miseries have happened unto me at home, and in the wars abroad, of which by the help of God some I have endured, some I have repelled, and by mine own valour overcome: courage was never wanting to my designs, nor industry to my intents: prosperity or adversity could never alter my disposition. "A wise man's minde," as Seneca holds, "† is like the state of the world above the moon, ever serene." Come then what can come, befall what may befall, *infractum invictumq; 'animum opponas: Rebus angustis animosus atque fortis appare.* (*Hor. Od. 11. lib. 2.*) Hope and Patience are two soveraign remedies for all, the surest proposals, the softest cushions to lean on in adversity;

"Durum sed levius fit patientiâ,  
Quicquid corrigere est nefas."

If it cannot be helped, or amended, \* make the best of it; † *necessitati qui se accommodat, sapit*, he is wise that suits himself to the time. As at a game at tables, so do by all such inevitable accidents.

"Ita vita est hominum quasi cum ludas tesseris,  
Si illud quod est maxime opus jactu non cadit,  
Illud quod cecidit fortè, id arte ut corrigas;"

If thou canst not fling what thou wouldest, play thy cast as well as thou canst. Every thing saith § Epictetus hath two handles, the one to be held by, the other not: 'tis in our choice to take and leave whether we will (all which Simplicius's Commentator hath illustrated by many examples) and 'tis in our power, as they say, to make or mar ourselves. Conforme thy self then to thy present fortune, and cut thy coat according to thy cloth, \* *Ut quimus (quod aiunt) quando quod volumus no licet*, "Be contented with thy losse, state and calling, whatsoever it is, and rest as well satisfied with thy present condition in this life:"

\* In frag. Quirites, multa mihi pericula domi, militiæ multa adversa fuere, quorum alia toleravi, alia deorum auxilio repuli & virtute mea; nunquam animus negotio defuit, nec decretis labor; nullæ res nec prosperæ nec adversæ ingenium mutabant.

† Qualis mundi status supra lunam semper serenus. Bona mens nullum tristioris fortunæ recipit incursum, Val. lib. 4. c. 1. Qui nil potest sperare, desperet nihil. Hor.

‡ Equam memento rebus in arduis servare mentem. lib. 2. Od. 3. § Epict. c. 18. Ter. Adel. act. 4. Sc. 7.

§ Unaquæq; res duas habet ansas, alteram quæ tencri, alteram quæ non potest; in manu nostra quam volumus accipere. Ter. And. Act. 4. sc. 6.

"Esto

"Esto quod es; quod sunt alii, sine quemlibet esse;  
Quod non es, nolis; quod potes esse, velis."

Be as thou art; and as they are, so let  
Others be still; what is and may be covet.

And as he that is \* invited to a feast, eats what is set before him, and looks for no other, enjoy that thou hast, and aske no more of God then what he thinks fit to bestow upon thee. *Non cuius contingit adire Corinthum*, we may not be all Gentlemen, all Cato's, or Lælii, as Tully telleth us, all honourable, illustrious and serene, all rich; but because mortall men want many things, "Therefore," saith Theodoret, "hath God diversly distributed his gifts, wealth to one, skill to another, that rich men might encourage and set poor men a work, poor men might learn severall trades to the common good." As a peece of Arras is composed of severall parcels, some wrought of silke, some of gold, silver, crewell of divers colours, all to serve for the exornation of the whole: Musick is made of divers discords and keyes, a totall summ of many sinall numbers, so is a Common-wealth of severall unequal trades and callings. <sup>b</sup> If all should be Cræsi and Darii, all idle, all in fortunes equall, who should till the land? As <sup>c</sup> Menenius Agrippa well satisfied the tumultuous rout of Rome, in his elegant Apologue of the belly and the rest of the members: Who should build houses, make our several stuffs for raiments? We should all be starved for company, as Poverty declared at large in Aristophanes Plutus, and sue at last to be as we were at first. And therefore God hath appointed this inequality of States, orders and degrees, a subordination, as in all other things. The earth yields nourishment to vegetals, sensible creatures feed on vegetals, both are substitutes to reasonable souls, and men are subject amongst themselves, and all to higher powers, so God would have it. All things then being rightly examined and duly considered as they ought, there is no such cause of so general discontent, 'tis not in the matter it self, but in our minde, as we moderate our passions and esteem of things. *Nihil aliud necessarium ut sis miser* (saith <sup>d</sup> Cardan) *quam ut te miserum credas*, Let thy fortune be what it will, 'tis thy mind alone that makes thee poor or rich, miserable or happy. *Vidi ego* (saith

\* Epictetus. Invitatus ad convivium, quæ apponuntur comedis, non quæris ultra; in mundo multa rogitas quæ dii negant. <sup>a</sup> Cap. 6. de providentia. Mortales cum sint rerum omnium indigi, ideo deus aliis divitias, aliis paupertatem distribuit, ut qui opibus pollent, materiam subministrent; qui vero inopes, exercitatus artibus manus admoveant. <sup>b</sup> Si sint omnes equales, necesse est, ut omnes fame pereant; quis aratro terram sulcaret, quis sementem faceret, quis plantas sereret, quis vinum exprimeret? <sup>c</sup> Liv. lib. 1. <sup>d</sup> Lib. 3. de opib.

divine

divine Seneca) *in villa hilari & amena mæstos, & mediâ solitudine occupatos; non locus sed animus facit ad tranquillitatem.* I have seen men miserably dejected in a pleasant Village, and some again well occupied and at good ease in a solitary desert. 'Tis the mind not the place causeth tranquillity, and that gives true content. I will yet add a word or two for a Corollary. Many rich men, I dare boldly say it, that lye on down-beds, with delicacies pampered every day, in their well furnished houses, live at less heart's ease, with more anguish, more bodily pain, and through their intemperance, more bitter hours, then many a prisoner or gally-slave; \* *Mæcnas in pluma, æquè vigilat ac Regulus in dolio*: those poor starved Hollanders, whom † Bartison their Captain left in Nova Zembla, An. 1596. or those ‡ eight miserable Englishmen that were lately left behind, to winter in a stove in Greenland in 77. deg. of lat. 1630. so pitifully forsaken, and forced to shift for themselves in a vast dark and desert place, to strive and struggle with hunger, cold, desperation, and death it self. 'Tis a patient and quiet minde (I say it again and again) gives true peace and content. So for all other things, they are, as old \* Chremes told us, as we use them.

“ Parentes, patriam, amicos, genus, cognatos, divitias,  
Hæc perinde sunt ac illius animus qui ea possidet;  
Qui uti scit, ei bona; qui utitur non recte, mala.”

Parents, friends, fortunes, country, birth, alliance, &c. ebbe and flow with our conceit; please or displease, as we accept and construe them, or apply them to our selves. *Faber quisq; fortunæ suæ*, and in some sort I may truly say, prosperity and adversity are in our own hands. *Nemo læditur nisi à scipso*, and which Seneca confirms out of his judgement and experience, “ § Every man's minde is stronger then fortune, and leads him to what side he will; a cause to himself each one is of his good or bad life.” But will we, or nill we, make the worst of it, and suppose a man in the greatest extremity, 'tis a fortune which some indefinitely prefer before prosperity; of two extremes it is the best. *Luxuriunt animi rebus plerumque secundis*, men in ' prosperity forget God and themselves, they are besotted with their wealth, as birds with henbane: || miserable if fortune forsake them, but more miserable

\* Seneca. † Vide Isaacum Pontanum descript. Amsterdam, lib. 2. c. 22.

‡ Vide Ed. Pelham's book edit. 1630. \* Heautonim. Act. 1. Sc. 2. § Epist. 98. Omni fortuna valentior ipse animus, in utramq; partem res suas ducit, beatq; ac miseræ vitæ sibi causa est. † Fortuna quem nimium fovet stultum tacit. Pub. Mimius.

|| Seneca de beat. vit. cap. 14. miseri si deserantur ab ea, miseresiores si obruantur.

if

if she tarry and overwhelm them: for when they come to be in great place, rich, they that were most temperate, sober and discreet in their private fortunes, as Nero, Otho Vitellius, Heliogabalus (*optimi imperatores nisi imperassent*) degenerate on a sudden into brute beasts, so prodigious in lust, such tyrannical oppressors, &c. they cannot moderate themselves, they become monsters, odious, harpies, what not? *cum triumphos, opes, honores adepti sunt, ad voluptatem & otium deinceps se convertunt*: 'twas \*Cato's note, "they cannot contain." For that cause belike,

"† Eutrapilus cuicumq; nocere volebat,  
Vestimenta dabat pretiosa: beatus enim jam,  
Cum pulchris tunicis sumet nova consilia & spes,  
Dormiet in lucem scorto, postponet honestum  
Officium"

Eutrapilus when he would hurt a knave,  
Gave him gay clothes and wealth to make him brave:  
Because now rich he would quite change his minde,  
Keep whores, fly out, set honesty behinde.

On the other side, in adversity many mutter and repine, despair, &c. both bad I confess,

—————" \* ut calceus olim  
Si pede major erit, subvertet: si minor, uret."

As a shoo too big or too little, one pincheth, the other sets the foot awry, *sed ē malis minimum*. If Adversity hath killed his thousand, prosperity hath killed his ten thousand: therefore Adversity is to be preferred; *hæc fræno indiget, illa solatio: illa fallit, hæc instruit*: The one deceives, the other instructs: the one miserably happy, the other happily miserable: and therefore many Philosophers have voluntarily sought adversity, and so much commend it in their precepts. Demetrius, in Seneca, esteemed it a great infelicity, that in his life time he had no misfortune, *miserum cui nihil unquam accidisset adversi*. Adversity then is not so heavily to be taken, and we ought not in such cases so much to macerate our selves: there is no such odds in poverty and riches. To conclude in Hierom's words, "I will ask our magnificoes that build with marble, and bestow a whole Manor on a thred, what difference betwixt them and Paul the Ermit, that bare old man? they drink in jewels, he in his hand: he is poor and goes to heaven, they are rich and go to hell."

\* Plutarch. vit. ejus. † Hor. epist. l. 1. ep. 18. § Hor. § Boeth. 2.  
¹ Epist. lib. 3. vit. Paul. Ermit. Libet eos nunc interrogare qui domus marmoreis vestiunt, qui uno filo villarum ponunt precia, huic seni modo quid unquam defuit? vos gemma bibitis, ille concavis manibus naturæ satisfacit; ille pauper paradysum capit, vos avaros gehenna suscipiet.

## MEMB. IV.

*Against servitude, loss of liberty, imprisonment,  
banishment.*

**S**ERVITUDE, loss of liberty, imprisonment, are no such miseries as they are held to be: we are slaves and servants the best of us all: as we do reverence our masters, so do our masters their superiours: Gentlemen serve Nobles, and Nobles subordinate to Kings, *Omne sub regno graviore regnum*, Princes themselves are God's servants, *Reges in ipsos imperium est Jovis*. They are subject to their own lawes, and as the Kings of China, endure more then slavish imprisonment, to maintain their state and greatness, they never come abroad. Alexander was a slave to fear, Cæsar of pride, Vespasian to his mony, (*nihil enim refert, rerum sis servus an hominum.*) Heliogabalus to his gut, and so of the rest. Lovers are slaves to their mistresses, rich men to their gold, Courtiers generally to lust and ambition, and all slaves to our affections, as Evangelus well discourseth in \* Macrobius, and † Seneca the Philosopher, *assiduam servitutem extremam & ineluctabilem* he calls it, a continual slavery, to be so captivated by vices; and who is free? Why then dost thou repine? *Satis est potens*, Hierom saith, *qui servire non cogitur*. Thou carriest no burdens, thou art no prisoner, no drudge, and thousands want that liberty, those pleasures which thou hast. Thou art not sick, and what wouldst thou have? But *nitimur in vetitum*, we must all eat of the forbidden fruit. Were we enjoined to go to such and such places, we would not willingly go: but being barred of our liberty, this alone torments our wandering soul that we may not go. A citizen of our's, saith † Cardan, was 60 years of age, and had never been forth of the walls of the city Millan; the Prince, hearing of it, commanded him not to stir out: being now forbidden that which all his life he had neglected, he earnestly desired, and being denied, *dolore confectus mortem obiit*, he dyed for grief.

What I have said of servitude, I again say of imprisonment, We are all prisoners. † What is our life but a prison? We are all imprisoned in an Iland. The world itself to some men is a prison, our narrow seas as so many ditches, and when they have compassed the Globe of the earth, they would fain go see

\* Satur. 1. 11. Alius libidini servit, alius ambitioni, omnes spei, omnes timori. † Nat. lib. 3. † Consol. 1. 5. † O generose, quid est vita nisi carcer animi!

what

what is done in the Moon. In <sup>m</sup> Muscovy and many other northern parts, all over Scandia, they are imprisoned half the year in stoves, they dare not peep out for cold. At <sup>a</sup> Aden in Arabia they are penned in all day long with that other extreme of heat, and keep their markets in the night. What is a ship but a prison? And so many cities are but as so many hives of Bees, Ant-hills; but that which thou abhorrest, many seek: Women keep in all winter, and most part of summer, to preserve their beauties; some for love of study: Demosthenes shaved his beard because he would cut off all occasions from going abroad: how many monks and Friars, Anchorites, abandon the world? *Monachus in urbe, piscis in arido.* Art in prison? Make right use of it and mortify thyself; “Where may a man contemplate better than in solitariness,” or study more than in quietness? Many worthy men have been imprisoned all their lives, and it hath been occasion of great honour and glory to them, much public good by their excellent meditation. \* Ptolomeus King of Egypt, *cum viribus attenuatis infirma valetudine laboraret, miro descendi studio affectus.* &c. now being taken with a grievous infirmity of body that he could not stir abroad, became Strato’s scholler, fell hard to his book, and gave himself wholly to contemplation, and upon that occasion (as mine author adds) *pulcherimum regie opulentie monumentum*, &c. to his great honour built that renowned Library at Alexandria, wherein were 40000 volumes. Severinus Boethius never writ so elegantly as in prison, Paul so devoutly, for most of his epistles were dictated in his bands: “Joseph,” saith <sup>p</sup> Austin, “got more credit in prison, then when he distributed corn, and was Lord of Pharaoh’s house.” It brings many a lewd riotous fellow home, many wandring rogues it settles, that would otherwise have been like raving Tygers, ruined themselves and others.

Banishment is no grievance at all, *Omne solum forti patria* &c. & *patria est ubicunque bene est*, That’s a man’s Country, where he is well at ease. Many travel for pleasure to that City, saith Seneca, to which thou art banished, and what a part of the Citizens are strangers born in other places? <sup>q</sup> *Incontentibus patria*, ’tis their Country that are born in it, and they would think themselves banished to go to the place which thou leavest, and from which thou art so loth to depart. ’Tis no disparagement to be a stranger, or so irksome to be an exile.

<sup>m</sup> Herbastein.      <sup>a</sup> Vertomannus navig. l. 2. c. 4. *Commercium in nudinis acta horum secunda ob nimios qui seviunt interdictum status exercent.*      <sup>q</sup> Ubi verior contemplatio quam in solitudine? ubi studium solidius quam in quiete?

\* Alex. ab Alex. gen. diet. lib. 1. cap. 2.      <sup>p</sup> In Ps. 76. non ita laudatur Joseph cum frumenta distribueret, ac quum carcerem habitaret.      <sup>q</sup> Boethius.

“ \* The rain is a stranger to the earth, rivers to the sea, Jupiter in Egypt, the Sun to us all. The Soul is an alien to the Body, a Nightingale to the ayre, a Swallow in an house, and Ganymede in heaven, an Elephant at Rome, a Phoenix in India;” and such things commonly please us best, which are most strange and come the farthest off. Those old Hebrews esteemed the whole world Gentiles; the Greeks held all Barbarians but themselves; our modern Italians account of us as dull Transalpines by way of reproach, they scorn thee and thy country which thou so much admirest. ’Tis a childish humour to hone after home, to be discontent at that which others seek; to prefer, as base Islanders and Norvegians do, their own ragged Iland before Italy or Greece, the Gardens of the world. There is a base nation in the North, saith † Pliny, called Chauci, that live amongst rocks and sands by the seaside, feed on fish, drink water: and yet these base people account themselves slaves in respect, when they come to Rome. *Ita est profectò* (as he concludes) *multis fortuna parcat in panam*, So it is, Fortune favours some to live at home, to their further punishment: ’tis want of judgment. All places are distant from heaven alike, the Sun shines happily as warm in one city as in another, and to a wise man there is no difference of climes? friends are every where to him that behaves himself well, and a Prophet is not esteemed in his own country. Alexander, Cæsar, Trajan, Adrian, were as so many land-leapers, now in the East, now in the West, little at home, and Polus Venetus, Lod. Vertomannus, Pinzonus, Cadamustus, Columbus, Americus Vesputius, Vascus Gama, Drake, Candish, Oliver Anort, Schoutien, got all their honour by voluntary expeditions. But you say such men’s travel is voluntary; we are compelled, and as malefactors must depart: yet know this of ‡ Plato to be true, *ultori Deo summa cura peregrinus est*, God hath an especial care of strangers, “and when he wants friends and allies, he shall deserve better and find more favour with God and men.” Besides the pleasure of peregrination, variety of objects will make amends; and so many nobles, Tully, Aristides, Themistocles, Theseus, Codrus, &c. as have been banished, will give sufficient credit unto it. Read Pet. Alcionius his two books of this subject.

\* Philostratus in deliciis. Peregrini sunt imbres in terra & fluvii in mari Jupiter apud Ægyptos, sol apud omnes; hospes anima in corpore, lusciniæ in aere, hirundo in domo, Ganymedes cælo, &c. † Lib. 16. cap. 1. Nullam frugem habent, potus ex imbre: Et hæ gentes si vincantur, &c. ‡ Lib. 5. de legibus. Cumq; cognatis careat & amicis, majorem apud deos & apud homines misericordiam meretur.



## MEMB. V.

*Against sorrow for death of friends or otherwise, vain fear, &c.*

**D**EATH and departure of friends are things generally grievous, ' *Omnium quæ in humana vita contingunt, luctus atque mors sunt acerbissima*, the most austere and bitter accidents that can happen to a man in this life, *in æternum valedicere*, to part for ever, to forsake the world and all our friends, 'tis *ultimum terribilium*, the last and the greatest terror, most irkesome and troublesome unto us, \* *Homo toties moritur, quoties amittit suos*. And though we hope for a better life, eternall happiness, after these painfull and miserable daies, yet we cannot compose our selves willingly to dye; the remembrance of it is most grievous unto us, especially to such who are fortunate and rich: they start at the name of death, as an horse at a rotten post. Say what you can of that other world, ' Metezuma that Indian Prince, *Bonum est esse hic*, they had rather be here. Nay many generous spirits, and grave staid men otherwise, are so tender in this, that at the loss of a dear friend they will cry out, roare, and tear their hair, lamenting some months after, houlung "O Hone," as those Irish women and ' Greeks at their graves, commit many undecent actions, and almost go besides themselves. My dear father, my sweet husband, mine only brother's dead, to whom shall I make my moan? *O me miserum!*

" *Quis dabit in lachrymas fontem, &c.*"

What shall I do?

" \* *Sed totum hoc studium luctu fraterna mihi mors Abstulit, hei misero frater adempte mihi!*"

My brother's death my study hath undone,  
Woe's me, alas my brother he is gone!

Mezentius would not live after his son:

" \* *Nunc vivo, nec adhuc homines lucemq; relinquo,  
Sed linquam——*"

And Pompey's wife cryed out at the news of her husband's death,

\* Cardan. de consol. lib. 2.

\* Seneca.

\* Benzo.

\* Summo

mane ululatum oriuntur, pectora percutientes, &c. miserabile spectaculum exhibentes. Ortelius in Græcia.

" Catullus.

\* Virgil.

“ \* Turpe mori post te solo non posse dolere,  
Violenta luctu & nescia tolerandi,”

as \* Tacitus of Agrippina, not able to moderate her passions. So when she heard her son was slain, she abruptly broke off her work, changed countenance and colour, tore her hair, and fell a roaring down right,

“ — subitus miseræ color ossa reliquit,  
Excussi manibus radii, revolutaque pensa :  
Evolat infelix & fœmineo ululatu  
Scissa comam——

Another would needs run upon the sword's point after Euryalus' departure,

“ \* Figite me, si qua est pietas, in me omnia tela  
Conjicite ô Rutili ;———”

O let me dye, some good man or other make an end of me. How did Achilles take on for Patroclus' departure? A black cloud of sorrows overshadowed him, saith Homer. Jacob rent his clothes, put sack-cloth about his loines, sorrowed for his son a long season, and could not be comforted, but would needs go down into the grave unto his son, Gen. 37. 37. Many years after, the remembrance of such friends, of such accidents, is most grievous unto us, to see or hear of it, though it concern not our selves but others. Scaliger saith of himself, that he never read Socrates' death, in Plato's Phædon, but he wept: \* Austin shed tears when he red the destruction of Troy. But howsoever this passion of sorrow be violent, bitter, and seizeth familiarly on wise, valiant, discreet men, yet it may surely be withstood, it may be diverted. For what is there in this life, that it should be so dear unto us? or that we should so much deplore the departure of a friend? The greatest pleasures are common society, to enjoy one another's presence, feasting, hawking, hunting, brooks, woods, hills, musick, dancing, &c. all this is but vanity and losse of time, as I have sufficiently declared.

“ † ——— dum bibimus, dum sarta, unguenta, puellas  
Poscimus, obrepit non intellecta senectus.”

Whilst we drink, prank our selves, with wenches dally,  
Old age upon's at unawares doth sally.

As Alchymists spend that small modicum they have to get gold,

‡ Lucan.  
† Juvenalis.

\* 3 Annal

\* Virg. Æn. 10,

Confess. l. 1.

and never finde it, we lose and neglect eternity, for a little momentary pleasure which we cannot enjoy, nor shall ever attain to in this life. We abhor death, pain, and grief, all, yet we will do nothing of that which should vindicate us from, but rather voluntarily thrust our selves upon it. “<sup>b</sup> The lascivious prefers his whore before his life, or good estate; an angry man his revenge: a parasite his gut; ambitious, honours; covetous, wealth; a thief his booty: a souldier his spoyle; we abhor diseases, and yet we pull them upon us.” We are never better or freer from cares then when we sleep, and yet, which we so much avoid and lament, death is but a perpetual sleep? and why should it, as \* Epicurus argues, so much fright us? “When we are, death is not: but when death is, then we are not:” our life is tedious and troublesome unto him that lives best; “† ’tis a misery to be born, a pain to live, a trouble to dye;” death makes an end of our miseries, and yet we cannot consider of it; a little before † Socrates drank his portion of cicuta, he bid the Citizens of Athens cheerfully farewell, and concluded his speech with this short sentence; “My time is now come to be gone, I to my death, you to live on; but which of these is best, God alone knows.” For there is no pleasure here but sorrow is annexed to it, repentance follows it. “<sup>c</sup> If I feed liberally, I am likely sick or surfeit; If I live sparingly my hunger and thirst is not allayed; I am well neither full nor fasting; If I live honest, I burn in lust;” If I take my pleasure, I tire and starve myself, and do injury to my body and soul. “§ Of so small a quantity of mirth, how much sorrow? after so little pleasure, how great misery?” ’Tis both ways troublesome to me, to rise and go to bed, to eat and provide my meat; cares and contentions attend me all day long, fears and suspicions all my life. I am discontented, and why should I desire so much to live? But an happy death will make an end of all our woes and miseries;

“Omnibus una meis certa medela malis;”

Why shouldst not thou then say with old Simeon since thou art so well affected, “Lord now let thy servant depart in peace:” or with Paul, “I desire to be dissolved, and to be with Christ?” *Beata mors quæ ad beatam vitam aditum*

<sup>b</sup> Amator scortum vitæ præponit, iracundus vindictam, parasitus gulam, ambitiosus honores, avarus opes, miles rapinam, fur prædam; morbos odimus & accersimus. Card. \* Seneca; quum nos sumus mors non adest; cum vero mors adest, tum nos non sumus.

† Bernard. c. 3. med. nasci miserum, vivere poena, angusti a mori. ‡ Plato Apol. Socratis. Sed jam hora est hinc abire, &c.

§ Bern. c. 3. med. de tantilla lætitia, quanta tristitia; post tantam voluptatem quam gravis miseria?

*aperit*, 'tis a blessed hour that leads us to a <sup>d</sup> blessed life, and blessed are they that dye in the Lord. But life is sweet, and death is not so terrible in it self as the concomitants of it, a loathsome disease, pain, horror, &c. and many times the manner of it, to be hanged, to be broken on the wheel, to be burned alive. \* Servetus the heretick, that suffered in Geneva, when he was brought to the stake, and saw the executioner come with fire in his hand, *homo viso igne tam horrendum exclamavit, ut universum populum perterrefecerit*, roared so loud, that he terrified the people. An old Stoick would have scorned this. It troubles some to be unburied, or so:

———“ non te optima mater  
Condet humi, patriove onerabit membra sepulchro;  
Alitibus linguere feris, & gurgite mersum  
Unda feret, piscesq; impasti vulnera lambent:”

Thy gentle parents shall not bury thee,  
Amongst thine Ancestors entomb'd to be,  
But feral fowle thy carcass shall devour,  
Or drowned corps hungry fish maws shall scoure.

As Socrates told Crito, it concernes me not what is done with me when I am dead; *Facilis jactura sepulchri*: I care not so long as I feel it not; let them set mine head on the pike of Ténariffa, and my quarters in the foure parts of the world,

———“ pascam licet in cruce corvos,”

let Wolves or Bears devour me;

———“ Cælo tegitur qui non habet urnam,”

The Canopy of heaven covers him that hath no tomb. So likewise for our friends, why should their departure so much trouble us? They are better as we hope, and for what then doest thou lament, as those do whom Paul taxed in his time, 1 Thes. 4. 13. “ that have no hope?” 'Tis fit there should be some solemnity.

“ † Sed sepelire decet defunctum, pectore forti,  
Constantes, unumq; diem fletui indulgentes.”

Job's friends said not a word to him the first seven daies, but let sorrow and discontent take their course, themselves sitting sad and silent by him. When Jupiter himself wept for Sarpedon, what else did the poet insinuate, but that some sorrow is good,

\* Est enim mors piorum felix transitus de labore ad refrigerium, de expectatione ad præmium, de agone ad braviu. \* Vaticanus vita ejus. \* Luc. † Il. 9. Homer.

“ Quis

\* Quis matrem nisi mentis inops in funere nati  
Flere vetat ?"——

who can blame a tender mother if she weep for her children? Beside, as † Plutarch holds, tis not in our power not to lament, *Indolentia non curvis contingit*, it takes away mercy and pity, not to be sad; 'tis a natural passion to weep for our friends, an irresistible passion to lament and grieve. "I know not how (saith Seneca) but sometimes 'tis good to be miserable in misery: and for the most part all grief evacuates itself by teares,"

——"est quædam flere voluptas,  
Expletur lachrymis egeriturq; dolor:"

"yet after a day's mourning or two, comfort thy self for thy heaviness," Eccles. 38. 17. † *Non decet defunctum ignavo quæstu prosequi*; 'twas Germanicus' advice of old, that we should not dwell too long upon our passions, to be desperately sad, immoderate grievers, to let them tyrannize, there's *indolentiæ ars*, a medium to be kept: we do not (saith ‖ Austin) forbid men to grieve, but to grieve overmuch. "I forbid not a man to be angry, but I ask for what cause he is so? Not to be sad, but why is he sad? Not to fear, but wherefore is he afraid?" I require a moderation as well as a just reason. § The Romans and most civil Commonwealths have set a time to such solemnities, they must not mourn after a set day, "or if in a family a child be born, a daughter or son married, some state or honour be conferred, a brother be redeemed from his bands, a friend from his enemies," or the like, they must lament no more. And 'tis fit it should be so; to what end is all their funeral pomp, complaints, and tears? When Socrates was dying, his friends Apollodorus and Crito, with some others, were weeping by him, which he perceiving, asked them what they meant: "for that very cause he put all the women out of the roome, upon which words of his they were abashed, and ceased from their tears." Lodovicus Cortesius, a rich Lawyer of Padua (as ¶ Bernardinus Scardeonius relates) commanded by his last will, and a great mulct if otherwise to his heir, that no funeral should be kept for him, no man should lament: But as at a wedding, musick and minstrels to be provided; and instead of black

\* Ovid. † Consol. ad Apolon. non est libertate nostra positum non dolere, misericordiam abolet, &c. † Ovid 4 Trist. † Tacitus lib. 4. ‖ Lib. 9. cap. 9. de civitate Dei. Non quero cum trascatur sed cur, non utrum sit tristis sed unde, non utrum timeat sed quid timeat. § Festus verbo minuitur. Luctui dies indicebatur cum liberi nascentur, cum frater abit, amicus ab hospite captivus domum redeat, puella desponsetur. ¶ Ob hanc causam mulieres ablegaram ne talia facerent; nos hæc audientes erubimus et destitimus a lachrymis. ¶ Lib. 1. class. 8. de claria. Jurisconsultus Patavinus.

mourners,

mourners, he took order, “ \* that twelve virgins clad in green should carry him to the Church.” His will and testament was accordingly performed, and he buried in S. Sophie’s Church, <sup>b</sup> Tully was much grieved for his daughter Tulliola’s death at first, until such time that he had confirmed his mind with some Philosophical precepts, “ <sup>i</sup> then he began to triumph over fortune and grief, and for her reception into heaven to be much more joyed then before he was troubled for her loss.” If an heathen man could so fortifie himself from Philosophy, what shall a Christian from Divinity? Why doest thou so macerate thy self? ’Tis an inevitable chance, the first statute in *Magna Charta*, an everlasting Act of Parliament, all must † die.

“ <sup>k</sup> Constat æternâ positumq; lege est,  
Ut constet genitum nihil.”

It cannot be revoked, we are all mortal, and these all-commanding gods and princes “ die like men.” ‡——*involvit humile pariter & celsum caput, æquatque summis infima.* “ O weak condition of humane estate,” Sylvius exclaims: <sup>l</sup> Ladislaus King of Bohemia 18 yeeres of age, in the flower of his youth, so potent, rich, fortunate and happy, in the midst of all his friends, amongst so many <sup>m</sup> Physicians, now ready to be <sup>n</sup> married, in 36 houres sickned and died. We must so be gone sooner or later all, and as Calliopeius in the Comedy took his leave of his Spectators and Auditors,

“ Vos valete & plaudite, Calliopeius recensui.”

must we bid the world farewell, (*Exit Calliopeius*) and having now plaid our parts, for ever be gone. Tombs and monuments have the like fate, *data sunt ipsis quoque fata sepulchris*, kingdoms, provinces, towns, and cities have their periods, and are consumed. In those flourishing times of Troy, Mycenæ was the fairest city in Greece, *Græciæ cunctæ imperitabat*, but it alas, and that “ || Assyrian Nineve are quite overthrown.” The like fate hath that Egyptian and Bæotian Thebes, Delos, *commune Græciæ conciliabulum*, the common council-house of Greece, § and Babylon the greatest city that ever the sun shone on, hath now nothing but walls and rubbish left.

\* 12. Innuptæ puellæ amictæ viridibus pannis, &c. <sup>b</sup> Lib. de consol. <sup>i</sup> Præceptis philosophiæ confirmatus adversus omnem fortunæ vim, et te consecratâ in coslumq; receptâ, tantâ affectus lætitiâ sum ac voluptate, quantam animo capere possum, ac exultare plane mihi videor, victorq; de omni dolore et fortuna triumphare.

† Ut lignum uri natum, arista secari, sic homines mori.

<sup>k</sup> Boeth. lib. 2. met. 3.

‡ Boeth.

<sup>l</sup> Nic. Hensel. Breslagn. fol. 47.

<sup>m</sup> Twenty then present.

<sup>n</sup> To Magdalen the daughter of Charles the seventh of France. Obeunt noctesque diesq; &c.

|| Assyriorum regio funditus deleta. § Omnium quot unquam Sol aspexit urbium maxima.

“ Quid

“ \* Quid Pandioniae restat nisi nomen Athenæ ? ”

Thus † Pausanias complained in his times. And where is Troy it self now, Persopolis, Carthage, Cizicum, Sparta, Argos, and all those Grecian cities ? Syracuse and Agrigentum, the fairest towns in Sicily, which had sometimes 700000 inhabitants, are now decayed : the names of Hieron, Empedocles, &c. of those mighty numbers of people, only left. One Anacharsis is remembered amongst the Scythians ; the world it self must have an end ; And every part of it. *Cætæra igitur urbes sunt mortales*, as Peter ‡ Gillius concludes of Constantinople, *hæc sane quamdiu erunt homines, futura mihi videtur immortalis* ; but tis not so : nor site, nor strength, nor sea nor land can vindicate a city, but it and all must vanish at last. And as to a traveller great mountains seem plains afar off, at last are not discerned at all ; cities, men, monuments decay.

—————“ nec solidis prodest sua machina terris,”

the names are only left, those at length forgotten, and are involved in perpetual night.

“ \* Returning out of Asia, when I sailed from Ægina toward Megara, I began (saith Servius Sulspitius in a consolatory Epistle of his to Tully) to view the country round about. Ægina was behind me, Megara before, Pyræus on the right hand, Corinth on the left, what flourishing towns heretofore, now prostrate and overwhelmed before mine eyes ? I began to think with my self, Alas, why are we men so much disquieted with the departure of a friend, whose life is much shorter ? † When so many goodly cities lye buried before us. Remember O Servius thou art a man ; and with that I was much confirmed, and corrected my self.” Correct then likewise, and comfort thy self in this, that we must necessarily dye, and all dye, that we shall rise again : as Tully held ; *Jucundiorq; multo congressus noster futurus, quam insuavis & acerbus digressus*, Our second meeting shall be much more pleasant, then our departure was grievous.

I but he was my most dear and loving friend, my sole friend,

“ || Quis desiderio sit pudor aut modus  
Tam chari capitis ? ” ———

And who can blame my woe ?

Thou mayst be ashamed, I say with ‡ Seneca, to confess it,

\* Ovid. † Arcad. lib. 8. ‡ Præfat. Topogr. Constantinop. \* Epist. Tull. lib. 3. † Quum tot oppidorum cadavera ante oculos projecta jacent. ‡ Hor. lib. 1. Od. 24. † De remed. fortuit.

"in such a 'tempest as this to have but one anchor," go seek another: and for his part thou dost him great injury to desire his longer life. "' Wilt thou have him crazed and sickly still," like a tired traveller that comes weary to his Inne, begin his journey afresh, "or to be freed from his miseries; thou hast more need rejoyce that he is gone. Another complains of a most sweet wife, a young wife, *Nondum sustulerat flavum Proserpina crimem*, such a wife as no mortal man ever had, so good a wife, but she is now dead and gone, *læthæoque jacet condita sarcophago*. I reply to him in Seneca's words, if such a woman at least ever was to be had, "' He did either so find or make her; if he found her, he may as happily find another;" if he made her, as Critobulus in Xenophon did by his; he may as good cheap inform another, & *bona tam sequitur, quam bona prima fuit*; he need not despair, so long as the same master is to be had. But was she good? Had she been so tryed peradventure as that Ephesian widow in Petronius, by some swaggering souldier, she might not have held out. Many a man would have been willingly rid of his: before thou wast bound, now thou art free; "'and 'tis but a folly to love thy fetters though they be of gold." Come into a third place, you shall have an aged father sighing for a sonne, a pretty childe;

" \* Impube pectus quale vel impia ]  
Molliret Thracum pectora.

———He now lyes asleep,  
Would make an impious Thracian weep.

Or some fine daughter that dyed young, *Nondum experta novi gaudia prima tori*. Or a forlorn son for his deceased father. But why? *Prior exiit, prior intravit*, he came first, and he must go first. † *Tu frustra pius, heu, &c.* What, wouldst thou have the laws of nature altered, and him to live alwayes? Julius Cæsar, Augustus, Alcibiades, Galen, Aristotle, lost their fathers young. And why on the other side shouldst thou so heavily take the death of thy little son?

" † Num quia nec fato, meritâ nec morte peribat,  
Sed miser ante diem"——

he died before his time perhaps, not yet come to the solstice of

' Erubescere tanta tempestate quod ad unam anchoram stabas. ' Vis ægrum, & morbidum, fruibundum——gaude potius quod his malis liberatus sit. ' Uxor rem bonam aut invenisti, aut sic fecisti; si inveneris, aliam habere te posse ex hoc intelligamus: si feceris, bene speras, salvus est artifex. ' Saulti est compedes licet aureas amare, \* Hor † Hor. lib. 1. Qd. 34. † Virg. 4. Æn.

his



his age, yet was he not mortal? Hear that divine \* Epictetus, "If thou covet thy wife, friends, children should live alwayes, thou art a fool." He was a fine child indeed, *dignus Apollineis lachrymis*, a sweet, a loving, a fair, a witty child, of great hope, another Eteoneus, whom Pindarus the Poet and Aristides the Rhetorician so much lament; but who can tell whether he would have been an honest man? He might have proved a thief, a rogue, a spendthrift, a disobedient son, vexed and galled thee more then all the world beside, he might have wrangled with thee and disagreed, or with his brothers, as Eteocles and Polynices, and broke thy heart; he is now gone to eternity as another Ganymede in the \* flower of his youth, "as if he had risen," saith † Plutarch, "from the midst of a feast" before he was drunk, "the longer he had lived, the worse he would have been," & *quo vita longior* (Ambrose thinks) *culpa numerosior*, more sinful, more to answer he would have had. If he was naught, thou mayst be glad he is gone; if good, be glad thou hadst such a son. Or art thou sure he was good? It may be he was an hypocrite as many are, and howsoever he spake thee fair, peradventure he prayed, amongst the rest that Icaro Menippus heard at Jupiter's whispering place in Lucian, for his father's death, because he now kept him short, he was to inherit much goods, and many fair Manors after his decease. Or put case he was very good, suppose the best, may not thy dead son expostulate with thee, as he did in the same ‡ Lucian, "Why dost thou lament my death, or call me miserable that am much more happy then thy self? what misfortune is befallen me? Is it because I am not so bald, crooked, old, rotten, as thou art? What have I lost, some of your good chear, gay cloths, musick, singing, dancing, kissing, merry meetings, *thalami lubentias*, &c. is that it? Is it not much better not to hunger at all then to eat: not to thirst then to drink to satisfie thirst: not to be cold then to put on cloths to drive away cold? You had more need rejoyce that I am freed from diseases, agues, cares, anxieties, livor, love, covetousness, hatred, envy, malice, that I fear no more thieves, tyrants, enemies, as you do."

\* Cap. 19. Si id studes ut uxor, amici, liberi perpetuo vivant, stultus es.

† Deos quos diligit juvenes rapit, Menan.

‡ Consol. ad Apol. Apollonius

filius tuus in flore decessit, ante nos ad æternitatem digressus, tanquam è convivio abiens, prinsquam in errorem aliquem è temulentia incidere, quales in longa senectâ accidere solent.

\* Tom. 1. Tract. de luctu. Quid me mortuum miserum vocas, qui te sum multo felicior? aut quid acerbi mihi putas contigisse? an quia non sum malus senex, ut tu facie rugosa, incurvus, &c. O demens, quid tibi videtur in vita boni? nimirum amicitias, curas, &c. Longe melius non esurire quam edere; non sitire, &c. Gaudere potius quod morbos & febres effugerim, angorem animi, &c. Ejulatus quid prodest, quid lachrymæ, &c.

“ Id

“ \* Id cinerem & manes credis curare sepultos ? ”

Do they concern us at all, think you, when we are once dead ? Condole not others then overmuch, wish not or fear thy death.

“ † Summum nec optes diem nec metuas ;

’tis to no purpose.

“ Excessi è vitæ ærumnis facilisq; lubensq;  
Ne pejora ipsâ morte dehinc videam,”

I left this irksome life with all mine heart,  
Lest worse then death should happen to my part.

§ Cardinal Brundusinus caused this Epitaph in Rome to be inscribed on his tomb, to shew his willingness to dye, and taxe those that were so loth to depart. Weep and howl no more then, ’tis to small purpose ; and as Tully adviseth us in the like case, *Non quos amisimus, sed quantum lugere par sit cogitemus* : Think what we do, not whom we have lost. So David did, 2 Sam. 22. “ While the child was yet alive, I fasted and wept, but being now dead, why should I fast ? Can I bring him again ? I shall go to him, but he cannot return to me.” He that doth otherwise is an intemperate, a weak, a silly, and undiscreef man. Though Aristotle deny any part of intemperance to be conversant about sorrow, I am of || Seneca’s mind, “ he that is wise is temperate, and he that is temperate is constant, free from passion, and he that is such a one, is without sorrow : ” as all wise men should be. The \* Thracians wept still when a child was born, feasted and made mirth when any man was buried : and so should we rather be glad for such as die well, that they are so happily freed from the miseries of this life. When Eteoneus that noble young Greek was so generally lamented by his friends, Pindarus the Poet faines some god saying, *Silete homines, non enim miser est, &c.* be quiet good folkes, this young man is not so miserable as you think ; he is neither gone to Styx nor Acheron, *sed gloriosus & semper heros*, he lives for ever in the Elysian fields. He now enjoyes that happinesse, which your great Kings so earnestly seek, and wears that garland for which ye contend. If our present weakness is such, we cannot moderate our passions in this behalf, we must divert them by all means, by doing something else, thinking of another subject. The Italians most part sleep away care and grief, if it unseasonably seise upon them, Danes, Dutchmen, Polanders and Bohemians drink it down,

\* Virgil. † Hor.  
\* Sardus de mor. gen.

§ Chytreus deliciis Europæ.

|| Epist. 85.

our country men go to playes : doe something or other, let it not transpose thee, or by “<sup>b</sup> premeditation make such accidents familiar, as Ulysses that wept for his dog, but not for his wife, *quodd paratus esset animo obfirmato*, (*Plut. de anim. tranq.*) accustome thy self, and harden before hand by seeing other men’s calamities, and applying them to thy present estate :

“ *Prævisum est levius quod fuit ante malum.*”

I will conclude with \* Epictetus, “ If thou lovest a pot, remember ’tis but a pot thou lovest, and thou wilt not be troubled when ’tis broken : If thou lovest a son or wife, remember they were mortall, and thou wilt not be so impatient.” And for false fears and all other fortuite inconveniences, mischances, calamities, to resist and prepare our selves, not to faint is best ; † *Stultum est timere quod vitari non potest*, ’tis a folly to fear that which cannot be avoided, or to be discouraged at all.

“ \* *Nam quisquis trepidus pavet vel optat,  
Abjecit clypeum, locoq; motus  
Nectit quâ valeat trahi catenam.*”

For he that so faints or fears, and yeelds to his passion, flings away his own weapons, makes a cord to bind himself, and pulls a beam upon his own head.

## MEMB. VI.

*Against Envie, Livor, Emulation, Hatred, Ambition, Self-love, and all other affections.*

**A** GAINST those other <sup>d</sup> passions and affections, there is no better remedy, then as Mariners when they go to sea, provide all things necessary to resist a tempest ; to furnish ourselves with Philosophical and Divine precepts, other men’s examples, ‡ *Periculum ex aliis facere, sibi quod ex usu siet* : To balance our hearts with love, charity, meekness, patience, and counterpoise those irregular motions of envie, livor, spleen, hatred, with their opposite vertues, as we bend a crooked

\* *Præmeditatione facilem reddere quemq; casum. Plutarchus consolatione ad Apollonium. Assuefacere non casibus debemus. Tull. lib. 3. Tusculan. quest.*

\* Cap. 8. Si ollam diligas, memento te ollam diligere, non perturbaberis ea contractâ ; si filium aut uxorem, memento hominem à te diligere, &c.

† Seneca.

° Boeth. lib. 1. pros. 4.

<sup>d</sup> Qui invidiam ferre

non potest, ferre contemptum cogitur.

‡ Ter. Hæautont.

staffe another way, to oppose “\* sufferance to labour, patience to reproach,” bountie to covetousness, fortitude to pusillanimity, meekness to anger, humility to pride, to examine ourselves for what cause we are so much disquieted, on what ground, what occasion, is it just or feigned? And then either to pacifie our selves by reason, to divert by some other object, contrary passion, or premeditation. † *Meditari secum oportet quo pacto adversam ærumnam ferat, Pericla, damna, exilia peregrè rediens semper cogitet, Aut filii peccatum, aut uxoris mortem, aut morbum filie, communia esse hæc : fieri posse, ut ne quid animo sit novum.* To make them familiar, even all kinde of calamities, that when they happen, they may be lesse troublesome unto us. *In secundis meditare, quo pacto feras adversa :* or out of mature judgement to avoid the effect, or disannull the cause, as they do that are troubled with toothach, pull them quite out.

“ † Ut vivat castor, sibi testes amputat ipse ;  
Tu quoque siqua nocent, abjice, tutus eris.”

The *Beaver* bites off’s stones to save the rest :  
Do thou the like with that thou art opprest.

Or as they that play at wasters, exercise themselves by a few cudgels how to avoid an enemy’s blows : let us arm our selves against all such violent incursions, which may invade our minds. A little experience and practice will inure us to it ; *vetula vulpes*, as the proverb saith, *laqueo haud capitur*, an old Fox is not so easily taken in a snare : an old souldier in the world me thinkes should not be disquieted, but ready to receive all fortunes, encounters, and with that resolute Captain, come what may come, to make answer,

—————“ § non ulla laborum  
O virgo nova mi facies in opinaque surgit,  
Omnia percepi atq ; animo mecum ante peregi.”

No labour comes at unawares to me,  
For I have long before cast what may be.

—————“ non hoc primum mea pectora vulnus  
Senserunt, graviora tuli ————”

The Commonwealth of ¶ Venice in their Armory have this inscription, “ Happy is that citie which in time of peace thinks of war,” a fit Motto for every man’s private house ; happy is the

\* Epictetus c. 14. Si labor objectus fuerit tolerantia, convicium patientia, &c. si ita consueveris, vitiis non obtemperabis. † Ter. Phor. ‡ Alciat Embl. § Virg. Æn. ¶ Nat. Chytrecus deliciis Europæ, Felix civitas quæ tempore pacis de bello cogitat.

man that provides for a future assault. But many times we complain, repine and mutter without a cause, we give way to passions, we may resist, and will not. Socrates was bad by nature, envious, as he confessed to Zopirus the Physiognomer, accusing him of it, froward and lascivious: but as he was Socrates, he did correct and amend himself. Thou art malicious, envious, covetous, impatient, no doubt, & lascivious, yet as thou art a Christian correct and moderate thyself. 'Tis some thing I confesse, and able to move any man, to see himself contemned, obscure, neglected, disgraced, undervalued, "left behind," some cannot endure it, no not constant Lipsius, a man discreet otherwise, yet too weak and passionate in this, as his words expresse, *collegas olim, quos ego sine fremitu non intueor, nuper terræ filios, nunc Mæcenates & Agrippas habeo,—summo jam monte potitos.* But he was much to blame for it; to a wise staid man this is nothing, we cannot all be honoured and rich, all Cæsars; if we will be content, our present state is good; and in some men's opinion to be preferred. Let them go on, get wealth, offices, titles, honours, preferments, and what they will themselves, by chance, fraud, imposture, simony, and indirect means, as too many do, by bribery, flattery, and parasiticall insinuation, by impudence and time-serving, let them climb up to advancement in despite of virtue, let them "go before, crosse me on every side," *me non offendunt modo non in oculos incurrant*, as he said, correcting his former error, they do not offend me, so long as they run not into mine eyes. I am inglorious and poor, *compositâ paupertate*, but I live secure and quiet: they are dignified, have great means, pompe and state, they are glorious; but what have they with it? "Envie, trouble, anxiety, as much labour to maintain their place with credit, as to get it at first." I am contented with my fortunes, *spectator è longinquo*, and love *Neptunum procul à terrâ spectare furem*: he is ambitious, and not satisfied with his: "but what gets he by it? to have all his life laid open, his reproaches seen; not one of a thousand but he hath done more worthy of dispraise and animadversion, then commendation; no better means to help this then to be private." Let them run, ride, strive as so many fishes for a crum, scrape, climb, catch, snatch, cozen, col-

<sup>4</sup> Occupet extremum scabies; mihi turpe relinqui est. Hor. <sup>5</sup> Lipsius epist. quest. l. 1. ep. 7. <sup>6</sup> Lipsius epist. lib. 1. epist. 7. <sup>7</sup> Gloria comi, tem habet invidiam, pari onere premitur retinendo ac acquirendo. <sup>8</sup> Quid aliud ambitiosus sibi parat quam ut probra ejus pateant? nemo vivens qui non habet in vitâ plura vituperatione quam laude digna; his malis non melius occurratur, quam si bene latueris.

logue, temporize and feire, take all amongst them, wealth, honour, <sup>1</sup> and get what they can, it offends me not:

——— “<sup>1</sup> me mea tellus  
Lare secreto tutoq; tegat,

I am well pleased with my fortunes,

——— “<sup>1</sup> Vivo & regno simul ista relinquens.

I have learned “in what state soever I am, therewith to be contented, Philip 1. 11.” Come what can come, I am prepared; *Nave ferar magna an parva, ferar unus & idem.* I am the same. I was once so mad to bussell abroad, and seek about for preferment, tyre my self, and trouble all my friends, *sed nihil labor tantus profecit; nam dum alios amicorum mors avocat, aliis ignotus sum, his invisus, alii largè promittunt, intercedunt illi mecum solliciti, hi vanâ spe lactant; dum alios ambio, hos capto, illis innotesco, ætas perit, anni defluunt, amici fatigantur, ego deferor, & jam, mundi tæsus, humanæq; satur infidelitatis acquiesco.* And so I say still; although I may not deny, but that I have had some \* bountifull patrons, and noble benefactors, *ne sim interim ingratus,* and I do thankfully acknowledge it, I have received some kindness, *quod Deus illis beneficium rependat, si non pro votis, fortasse pro meritis,* more peradventure then I deserve, though not to my desire, more of them then I did expect, yet not of others to my desert; neither am I ambitious or covetous, all this while, or a Suffenus to my self; what I have said, without prejudice or alteration shall stand. And now as a mired horse that struggles at first with all his might and main to get out, but when he sees no remedy, that his beating will not serve, lies still, I have laboured in vain, rest satisfied, and if I may usurpe that of † Prudentius,

“Inveni portum; spes & fortuna valete,  
Nil mihi vobiscum, ludite nunc alios.”

Mine haven's found, fortune and hope adieu,  
Mock others now, for I have done with you.

<sup>1</sup> Et omnes fama per urbes garrula laudet.

<sup>1</sup> Sen. Her. fur.

<sup>1</sup> Hor.

\* The right honourable Lady Francis Countesse Dowager of Exeter. The Lord Berkley.

† Distichon ejus in militem Christianum è Græco. Engraven on the tomb of Fr. Puccius the Florentine in Rome. Chytreus in deliciis.

MEMB.

## MEMB. VII.

*Against Repulse, Abuses, Injuries, Contempts, Disgraces, Contumelies, Slanders, Scoffes, &c.*

*Repulse.*] I May not yet conclude, think to appease passions, or quiet the minde, till such time as I have likewise removed some other of their more eminent and ordinary causes, which produce so grievous tortures and discontents: to divert all, I cannot hope; to point alone at some few of the chiefest, is that which I aime at.

Repulse and disgrace are two main causes of discontent, but to an understanding man not so hardly to be taken. Cæsar himself hath been denied, \* and when two stand equall in fortune, birth, and all other qualities alike, one of necessitie must lose. Why shouldst thou take it so grievously? It hath been a familiar thing for thee thyself to deny others. If every man might have what he would, we should all be deified, Emperours, Kings, Princes; if whatsoever vain hope suggests, unsatiable appetite affects, our preposterous judgement thinks fit were granted, we should have another chaos in an instant, a meer confusion. It is some satisfaction to him that is repelled, that dignities, honours, offices, are not alwayes given by desert or worth, but for love, affinitie, friendship, affection, \* great men's letters, or as commonly they are bought and sold. " \* Honours in court are bestowed not according to men's vertues and good conditions (as an old courtier observes), but as every man hath means, or more potent friends, so he is preferred." With us in France († for so their own countrey man relates) " most part the matter is carried by favour and grace; he that can get a great man to be his mediatur, runnes away with all the preferment." *Indignissimus plerumque præfertur, Vatinius Catoni, illaudatus laudatissimo;*

{ ——" servi dominantur; aselli  
Ornantur phaleris, dephalerantur equi."

An illiterate fool sits in a man's seat, and the common people

\* Federatos in 300 Lacedæmoniorum numerum non electus risit, gratulari se dicens civitatem habere 300 cives se meliores. \* Kissing goes by favour. \* *Æneas Syl. de miser. curial.* Dantur honores in curiis non secundum honores & virtutes, sed ut quisq; ditior est atq; potentior, eò magis honoratur. † *Sevelius lib. 2. de repub. Gallorum.* Favore apud nos & gratia plerumque res egitur; & qui commodum aliquem nacti sunt intercessorem, aditum fere habent ad omnes præfecturas.

hold him learned, grave, and wise: "One professeth (\* Cardan well notes) for a thousand Crownes, but he deserves not ten, when as he that deserves a thousand cannot get ten." *Solarium non dat multis salem*. As good horses draw in carts, as coaches. And oftentimes, which Machiavel seconds, † *Principes non sunt qui ob insignem virtutem principatu digni sunt*, he that is most worthy wants employment; he that hath skill to be a pilot wants a ship, and he that could govern a Commonwealth, a world it self, a King in conceit, wants means to exercise his worth, hath not a poor office to manage, and yet all this while he is a better man that is fit to reign, *etsi careat regno*, though he want a kingdome, "‡ then he that hath one, and knows not how to rule it;" a Lion serves not alwayes his keeper, but oftentimes the keeper the Lion, and as § Polydore Virgil hath it, *multi reges ut pupilli ob inscitiam non regunt sed reguntur*. Hieron of Syracuse was a brave King, but wanted a Kingdom; Perseus of Macedon had nothing of a King, but the bare name and title, for he could not govern it: so great places are often ill bestowed, worthy persons unrespected. Many times too the servants have more means then the masters whom they serve, which || Epictetus counts an eye-sore and inconvenient. But who can help it? It is an ordinary thing in these dayes to see a base impudent asse, illiterate, unworthy, unsufficient, to be preferred before his betters, because he can put himself forward, because he looks big, can busle in the world, hath a fair outside, can temporize, colloque, insinuate, or hath good store of friends and mony, whereas a more discreet, modest, and better deserving man shall lie hid or have a repulse. 'Twas so of old, and ever will be, and which Tiresias advised Ulysses in the ¶ Poet,

—————"Accipe quâ ratione queas ditescere, &c."

is still in use; lie, flatter and dissemble: If not, as he concludes,

———"Ergo pauper eris,"

then go like a begger as thou art. Erasmus, Melancthon, Lipsius, Budæus, Cardan, liv'd and died poor. Gesner was a silly old man, *baculo innixus*, amongst all those huffing Cardinals, swelling Bishops that flourished in his time, and rode on foot-clothes. It is not honesty, learning, worth, wisdom,

\* Imperitus periti munus occupat, & sic apud vulgus habetur. Ille proferitur mille coronatis, cum nec decem mereatur; alius è diverso mille dignus, vix decem consequi potest. † Epist. dedic. disput. Zeubbeo Bondemontio, & Cosmo Rucelaio. ‡ Quum is qui regnat, & regnandi sit imperitus. § Lib.

92. hist. || Ministri locupletiores sunt iis quibus ministratur. ¶ Hor. lib. 2. Sat. 5.

that



that prefers men, "The race is not to the swift, nor the battle to the strong," but as the wise man said, ° Chance, and sometimes a ridiculous chance. \* *Casus plerumq; ridiculus multos elevavit.* 'Tis fortune's doings, as they say, which made Brutus now dying exclaim, *O misera virtus, ergo nihil quàm verba eras, atqui ego te tanquam rem exercebam, sed tu serviebas fortunæ.* Beleeve it hereafter O my friends! Ver- tue serves fortune. Yet be not discouraged (O my well de- serving spirits) with this which I have said, it may be other- wise, though seldom I confesse, yet sometimes it is. But to your farther content, Ile tell you a † tale. In Moronia pia, or Moronia fælix, I know not whether, nor how long since, nor in what Cathedrall Church, a fat Prebend fell void. The carcasce scarce cold, many sutors were up in an instant. The first had rich friends, a good purse, and he was resolved to out-bid any man before he would lose it, every nian supposed he should carry it. The second was my Lord Bishop's Chap- lain (in whose gift it was), and he thought it his due to have it. The third was nobly born, and he meant to get it by his great parents, patrons, and allies. The fourth stood upon his worth, he had newly found out strange mysteries in Chymistry, and other rare inventions, which he would detect to the publike good. The fifth was a painfull preacher, and he was com- mended by the whole parish where he dwelt, he had all their hands to his Certificate. The sixth was the prebendarie's son lately deceased, his father died in debt (for it, as they say), left a wife and many poor children. The seventh stood upon fair promises, which to him and his noble friends had been for- merly made for the next place in his Lordship's gift. The eight pretended great losses, and what he had suffered for the Church, what pains he had taken at home and abroad, and be- sides he brought noble men's letters. The ninth had married a kinswoman, and he sent his wife to sue for him. The tenth was a forrain Doctor, a late convert, and wanted means. The eleventh would exchange for another, he did not like the for- mer's site, could not agree with his neighbours and fellowes upon any termes, he would be gone. The twelfth and last was (a suitor in conceit) a right honest, civil, sober man, an excellent schollar, and such a one as lived private in the Uni- versitie, but he had neither means nor mony to compasse it; besides he hated all such courses, he could not speak for him- self, neither had he any friends to sollicite his cause, and there- fore made no suit, could not expect, neither did he hope for,

\* Solomon Eccles. 9. 11.      \* Sat. Manip.  
Andream Apolog. manip. 5. apol. 39.

† Tale quid est apud Valent.

or look after it. The good Bishop amongst a jury of competitors thus perplexed, and not yet resolved what to do, or on whom to bestow it, at the last, of his own accord, meer motion, and bountifull nature, gave it freely to the University student, altogether unknown to him but by fame; and to be brief, the Academical Scholar had the Prebend sent him for a present. The newes was no sooner published abroad, but all good students rejoyced, and were much cheered up with it, though some would not beleieve it; others, as men amazed, said it was a miracle; but one amongst the rest thanked God for it, and said, *Nunc juvat tandem studiosum esse, & Deo integro corde servire.* You have heard my tale; but alas it is but a tale, a meer fiction, 'twas never so, never like to be, and so let it rest. Well, be it so then, they have wealth and honour, fortune and preferment, every man (there's no remedy) must scramble as he may, and shift as he can; yet Cardan comforted himself with this, "° the star Fomahant would make him immortal," and that \* after his decease his Books should be found in Ladies' studies :

" † *Dignum laude virum Musa vetat mori.*"

But why shouldst thou take thy neglect, thy Canvas so to heart? It may be thou art not fit; but a † child that puts on his father's shoes, hat, headpiece, brestplate, breeches, or holds his spear, but is neither able to wield the one, or wear the other; so wouldst thou doe by such an office, place, or Magistracy: thou art unfit; "And what is dignity to an unworthy man, but" (as § Salvianus holds) a gold ring in a swine's snowt?" Thou art a brute. Like a bad actor (so ° Plutarch compares such men in a Tragoedy, *diadema fert, at vox non auditur*: Thou wouldst play a King's part, but actest a Clowne, speakest like an Asse. ° *Magna petis Phacton & quæ non viribus istis, &c.* as James and John, the sons of Zebedy, did ask they knew not what; *nescis temerarie nescis*; thou dost, as another Suffenus, overween thy self; thou art wise in thine own conceit, but in other more mature judgement altogether unfit to manage such a businesse. Or be it thou art more deserving then any of thy rank, God in his providence hath reserved thee for some other fortunes, *sic superis visum.* Thou art humble as thou art, it may be; hadst thou been preferred, thou wouldst have forgotten God and thy self, insulted over others, contemned thy friends, ' been a block,

\* Stella Fomahant immortalitatem dabit.

\* Lib de lib. propriis.

† Hor.

† Qui induit thoracem aut galeam, &c.

§ Lib. 4. de gubcr. Dei. Quid est

dignitas indigno nisi circulus aureus in naribus suis.

° In Lysandro.

° Ovid.

Met. ° Magistratus virum indicat.

a tyrant,

a tyrant, or a demi god, *sequiturq; superbia formam*: “Therefore,” saith Chrysostome, “good men do not alwayes finde grace and favour, lest they should be puffed up with turgent titles, grow insolent and proud.”

Injuries, abuses, are very offensive, and so much the more in that they think *veterem ferendo invitant novam*, by taking one they provoke another: but it is an erroneous opinion: for if that were true, there would be no end of abusing each other; *lis litem generat*; 'tis much better with patience to bear, or quietly to put it up. If an Asse kick me, saith Socrates, shall I strike him again? and when his wife Xantippe stroke and misused him, to some friends that would have had him strike her again, he replied that he would not make them sport, or that they should stand by and say *Eia Socrates, eia Xantippe*, as we do when dogs fight, animate them the more by clapping of hands. Many men spend themselves, their goods, friends, fortunes, upon small quarrels, and sometimes at other men's procurements, with much vexation of spirit and anguish of minde, all which with good advice, or mediation of friends, might have been happily composed, or if patience had taken place. Patience in such cases is a most sovereign remedy, to put up, conceal, or dissemble. it, to \*forget and forgive, “not seven, but seventy-seven times, as often as he repents forgive him;” Luk. 17. 3. as our Saviour enjoyns us, stroken, “to turn the other side:” as our †Apostle perswades us, “to recompence no man evill for evil, but as much as is possible to have peace with all men: not to avenge ourselves, and we shall heap burning coales upon our adversarie's head.” “For \*if you put up wrong (as Chrysostome comments) you get the victorie; he that loseth his mony, loseth not the conquest in this our Philosophy.” If he contend with thee, submit thy self unto him first, yeeld to him. *Durum & durum non faciunt murum*, as the diverb is, two refractory spirits will never agree, the onely means to overcome, is to relent, *obsequio vinces*. Euclide in Plutarch, when his brother had angered him, swore he would be revenged; but he gently replied, “†Let me not live if I do not make thee to love me again,” upon which meek answer he was pacified.

“† Flectitur obsequio curvatus ab arbore ramus,  
Frangis si vires experire tuas.”

\* Ideo boni viri aliquando gratiam non accipiunt, ne in superbiam eleventur ventositate jactantur, ne altitudo muneris negligentiores efficiat. \*Ælian.

\* Injuriarum remedium est oblivio. † Mat. 18. 22. Mat. 5. 39. \* Rom. 12. 17.

\* Si toleras injuriam, victor evadis; qui enim pecuniis privatus est, non est privatus victoria in hac Philosophia. † Dispercam nisi te ultus fuero: desperā

nisi ut me deinceps ames effuxero. † Joach. Camerarius Embl. 21. cent. 1.

A branch if easily bended yeelds to thee,  
 Pul' hard it breaks: the difference you see.

The noble family of the Columni in Rome, when they were expelled the city by that furious Alexander the sixth, gave the bending branch therefore as an Impresse with this motto, *Flecti potest, frangi non potest*, to signifie that he might break them by force, but so never make them stoop, for they fled in the midst of their hard usage to the kingdome of Naples, and were honourably entertained by Frederick the King, according to their callings. Gentleness in this case might have done much more, and let thine adversary be never so perverse, it may be by that means thou mayst win him; \* *favore & benevolentia etiam immanis animus mansuescit*, soft words pacifie wrath, and the fiercest spirits are so soonest overcome; \* A generous Lion will not hurt a beast that lies prostrate, nor an Elephant an innocuous creature, but is *infestus infestis*, a terrour and scourge alone to such as are stubborn, and make resistance. It was the symbole of Emanuel Philibert Duke of Savoy, and he was not mistaken in it, for

“ † Quo quisq; est major, magis est placabilis iræ,  
 Et faciles motus mens generosa capit.”

A greater man is soonest pacified,  
 A noble spirit quickly satisfied.

It is reported by <sup>b</sup> Gualter Mapes an old Historiographer of ours, (who lived 400 years since) that king Edward Seneor, and Leolin Prince of Wales, being at an interview neer Aust upon Severn in Glocestershire, and the Prince sent for, refused to come to the King; he would needs goe over to him: which Leolin percejving, “<sup>c</sup> went up to the armes in water, and embracing his boat, would have carried him out upon his shoulders, adding that his humility and wisdom had triumphed over his pride and folly; And thereupon was reconciled unto him, and did his homage. If thou canst not so win him, put it up, if thou beest a true Christian, a good divine, an imitator of Christ, (“† For he was reviled and put it up, whipped and sought no revenge,”) thou wilt pray for thine enemies, “<sup>d</sup> and blesse them that persecute thee;” be patient, meek, humble, &c. An honest man will not offer thee injury, *probus non*

\* Heliodorus. \* Reipsa reperi nihil esse homini melius facilitate & clementia. Ter. Adolph. † Ovid. <sup>b</sup> Camden in Glouc. <sup>c</sup> Usq; ad pectus ingressus est, aquam, &c. cymbam amplexens, sapientissime rex ait, tua humilitas meam vicit superbiam, sapientia triumphavit ineptiam; collū ascende quod contra te fatuus erexi, intrabis terram quam hodie fecit tuam benignitas, &c. ‡ Chrysostome, Contumeliis affectus est et eas pertulit; opprobriis, nec ultus est; verberibus cæsus, nec vicem reddidit. <sup>d</sup> Rom. 12. 14.

vult;

vult; if he were a brangling knave, 'tis his fashion so to do; where is least heart, is most tongue; *quo quisq; stultior, eò magis insolescit*, the more sottish he is, still the more insolent: "Doe not answer a fool according to his folly." If he be thy superiour, 'bear it by all means, grieve not at it, let him take his course; Anitus and Melitus " \* may kill me, they cannot hurt me:" as that generous Socrates made answer in like case. *Mens immota manet*, though the body be torn in peeces with wild horses, broken on the wheel, pinched with fiery tongs, the Soul cannot be distracted. 'Tis an ordinary thing for great men to vilifie and insult, oppress, injure, tyrannise, to take what liberty they list, and who dare speak against? *Miserum est ab eo lædi, à quo non possis queri*, a miserable thing 'tis to be injured of him, from whom is no appeal: † and not safe to write against him that can proscribe and punish a man at his pleasure, which Asinius Pollio was ware of, when Octavianus provoked him. 'Tis hard I confesse to be so injured: One of Chilo's three difficult things: "To keep counsell, spend his time well, put up injuries;" but be thou patient, and 'leave revenge unto the Lord. " \* Vengeance is mine and I will repay, saith the Lord."—"I know the Lord," saith § David, "will avenge the afflicted and judge the poor."—"No man (as || Plato farther addes) can so severely punish his adversary, as God will such as oppresse miserable men."

" ¶ Iterum ille rem judicatam judicat,  
Majoreq; mulctâ mulctat."

If there be any religion, any God, and that God be just, it shall be so; if thou beleevest the one, beleve the other: *Erit, erit*, it shall be so. *Nemesis* comes after, *serò sed serò*, stay but a little and thou shalt see God's just judgement overtake him.

" \*\* Raro antecedentem scelestum  
Deseruit pede pœna claudo."

Thou shalt perceive that verified of Samuel to Agag. 1. Sam. 15. 33. "thy sword hath made many women childlesse, so shall thy mother be childlesse amongst other women." It shall be done to them as they have done to others. Conradinus, that brave Suevian Prince, came with a well prepared army into the

\* Pro. 'Contend not with a greater man, Pro. \* Occidere possunt,  
† Non facile aut tutum in eum scribere qui potest proscribere. † Arcana  
tacere, otium recte collocare, injuriam posse ferre, difficillimum. † Psal. 45,  
§ Rom. 12. § Psal. 13. 12. || Nullus tam severe inimicum suum ulcisci  
potest, quam deus. solet miserorum oppressores. ¶ Arcturus in Plaut,  
\*\* Hor. 3. od. 2,

Kingdom of Naples, was taken prisoner by King Charles, and put to death in the flower of his youth; a little after (*ultionem Conradini mortis*, Pandulphus Collinutius *Hist. Neap. lib. 5.* calls it,) King Charles's own sonne, with 200. Nobles was so taken prisoner, and beheaded in like sort. Not in this only, but in all other offences, *quo quisq; peccat in eo puniatur*, \* they shall be punished in the same kind, in the same part, like nature, eye with or in the eye, head with or in the head, persecution with persecution, lust with effects of lust; let them march on with ensignes displayed, let drums beat on, trumpets sound Tarantarra, let them sack cities, take the spoil of countries, murder infants, deflower Virgins, destroy, burn, persecute, and tyrannize, they shall be fully rewarded at last in the same measure, they and theirs, and that to their desert.

“† *Ad generum Cereris sine cæde & sanguine pauci  
Descendunt reges & sicca morte tyranni,*”

Few Tyrants in their beds do die,  
But stab'd or maim'd to hell they hie.

Oftentimes too a base contemptible fellow is the instrument of God's justice to punish, to torture and vex them, as an Ichneumon doth a Crocodile. They shall be recompenced according to the works of their hands, as Haman was hanged on the gallows he provided for Mordochy; “They shall have sorrow of heart, and be destroyed from under the heaven,” Thre. 3. 6†, 65, 66. Only be thou patient: *vincit qui patitur*: and in the end thou shalt be crowned. Yea but 'tis a hard matter to do this, flesh and blood may not abide it; 'Tis *grave, grave!* no (Chrysostome replies) *non est grave ô homo*, 'tis not so grievous, “† neither had God commanded it, if it had been so difficult.” But how shall it be done? “Easily,” as he followes it, “if thou shalt look to heaven, behold the beauty of it, and what God hath promised to such as put up injuries.” But if thou resist and go about *vim vi repellere*, as the custome of the world is, to right thy self, or hast given just cause of offence, 'tis no injury then but a condign punishment; thou hast deserved as much: *A te principium, in te recidit crimen quod à te fuit; peccasti, quiesce*, as Ambrose expos- tulates with Cain. *lib. 3. de Abel & Cain.* \* Dionysius of Syracuse, in his exile, was made to stand without dore, *patienter ferendum, fortasse nos tale quid fecimus, quum in honore*

\* Wisd. 11. 6. † Juvenal.

† Apud Christianos non qui patitur, sed qui facit injuriam miser est. Leo ser.

† Neq; præcepisset deus si grave suisset; sed qua ratione potero? facile si cœlum suspexeris; & ejus pulchritudine, & quod polliceatur Deus, &c.

\* Valer. lib. 4. cap. 1.

essemus,

*essemus*, he wisely put it up, and laid the fault where it was, on his own pride and scorn, which in his prosperity he had formerly shewed others. 'Tis \* Tullie's axiome, *ferre ea molestissimè homines non debent, quæ ipsorum culpâ contracta sunt*, self do, self have, as the saying is, they may thank themselves. For he that doth wrong must look to be wronged again; *habet & musca splenem, & fornicæ sua bilis inest*, The least fly hath a Spleen, and a little Bee a sting. † An Asse overwhelmed a Thisselwarp's nest, the little Bird pecked his gaul'd back in revenge; and the Humble-bee in the fable flung down the Eagle's eggs out of Jupiter's lap. Bracides in Plutarch put his hand into a Mouse nest, and hurt her young ones, she bit him by the finger: ‡ I see now (saith he) there is no creature so contemptible, that will not be revenged. 'Tis *lex Talionis*, and the nature of all things so to do: If thou wilt live quietly thy self, § do no wrong to others; if any be done thee, put it up, with patience endure it, For "this is thank worthy," saith our Apostle, "if any man for conscience towards God endure grief, and suffer wrong undeserved: for what praise is it, if when he be buffeted for your faults, ye take it patiently? but if when you do well, ye suffer wrong, and take it patiently, there is thanks with God; for hereunto verily we are called." *Qui mala non fert, ipse sibi testis est per impatientiam quod bonus non est*, He that cannot bear injuries witnesseth against himself that he is no good man, as \* Gregory holds. "† 'Tis the nature of wicked men to do injuries, as it is the property of all honest men patiently to bear them." *Improbitas nullo flectitur obsequio*. The Wolf in the || Emblem sucked the Goat, (§ so the shepheard would have it) but he kept nevertheless a Wolf's nature; \*\* a knave will be a knave. Injury is on the other side a good man's foot-boy, his *fidus Achates*, and as a lackey followes him wheresoever he goes. Besides *misera est fortuna quæ caret inimico*, he is in a miserable estate that wants enemies††: it is a thing not to be avoided, and therefore with more patience to be endured. Cato Censorius, that upright Cato of whom Paterculus gives that honourable elogium, *benè fecit quod aliter facere non potuit*, was ‡‡ 50 times endited and accused by his fellow citizens, and as §§ Ammianus well hath it, *Quis erit in-*

\* Ep. Q. frat. † Camerarius emb. 75. cen. 2. ‡ Pape, inquit: nullum animal tam pusillum quod non cupiat ulcisci. § Quod tibi fieri non vis, alteri ne feceris. ¶ 1. Pet. 2. \*\* Siquidem malorum proprium est inferre damna, & bonorum pedisso qua est injuria. || Alciat. emb. ¶ Naturam expellas furca licet usque recurrat. † By many indignities we come to dignities. †† Tibi subijcto quæ sunt aliis, furum convitia, &c. Et in iis in te admissis non exardescas. Epictetus. ‡‡ Plutarch. quinquagies Catoni dies dicta ab inimicis. §§ Lib. 18.

*nocens si clam vel palam accusasse sufficiat?* if it be sufficient to accuse a man openly or in privat, who shall be free? If there were no other respect then that of Christianity, Religion, and the like, to induce men to be long-suffering and patient, yet me thinks the nature of injury it self is sufficient to keep them quiet, the tumults, uproars, miseries, discontents, anguish, losse, dangers that attend upon it might restrain the calamities of contention: for as it is with ordinary gamesters, the gains go to the box, so falls it out to such as contend; the Lawyers get all; and therefore if they would consider of it, *aliena pericula cautos*, other men's misfortunes in this kind, and common experience might detain them. " The more they contend, the more they are involved in a Labyrinth of woes, and the Catastrophe is to consume one another, like the Elephant and Dragon's conflict in Pliny\*; the Dragon got under the Elephant's belly, and sucked his blood so long, till he fell down dead upon the Dragon, and killed him with the fall, so both were ruin'd. 'Tis an Hydra's head, contention; the more they strive, the more they may: and as Praxitiles did by his glass, when he saw a scurvy face in it, brake it in pieces: but for that one, he saw many more as bad in a moment: for one injury done they provoke another *cum fanore*, and twenty enemies for one. *Noli irritare crabrones*, oppose not thy self to a multitude: but if thou hast received a wrong, wisely consider of it, and if thou canst possibly, compose thy self with patience to bear it. This is the safest course, and thou shalt find greatest ease to be quiet.

" I say the same of scoffs, slanders, contumelies, obloquies, defamations, detraction s, pasquilling libels, and the like, which may tend any way to our disgrace: 'tis but opinion: if we could neglect, contemn, or with patience digest them, they would reflect on them that offered them at first. A wise citizen, I know not whence, had a scold to his wife: when she brawled, he plaid on his drum, and by that means madden her more, because she saw that he would not be moved. Diogenes in a crowd when one called him back, and told him how the boys laughed him to scorn, *Ego, inquit, non rideor*, took no notice of it. Socrates was brought upon the stage by Aristophanes, and misused to his face, but he laughed as if it concerned him not: and as Ælian relates of him, whatsoever good or bad accident or fortune befel him, going in or coming out, Socrates still kept the same countenance: Even so should a

\* Hoc scio pro certo quod si cum stercore certo, Vinco seu vincor, semper ego maculor. † Lib. 8. cap. 2. " Obloquutus est, probrumq; tibi intulit quispiam, sive vera is dixerit, sive falsa, maximam tibi coronam texueris si mansuetus convivium tuleris. Chrys, in 6. cap. ad Rom. ser. 10.



Christian do, as Hierom describes him, *per infamiam & bonam famam grassari ad immortalitatem*, march on through good and bad reports to immortality, ° not to be moved: for honesty is a sufficient reward, *probitas sibi præmium*; and in our times the sole recompence to do well, is, to do well: but naughtiness will punish it self at last, \* *Improbis ipsa nequitia supplicium*, As the diverbe is,

“ Qui benè fecerunt, illi sua facta sequentur;  
Qui malè fecerunt, facta sequentur eos:”

They that do well, shall have reward at last;  
But they that ill, shall suffer for that's past.

Yea but I am ashamed, disgraced, dishonoured, degraded, exploded: my notorious crimes and villanies are come to light, (*deprendi miserum est*) my filthy lust, abominable oppression and avarice lies open, my good name's lost, my fortune's gone, I have been stigmatized, whipt at post, arraigned and condemned, I am a common obloquy, I have lost my ears, odious, execrable, abhorred of God and men. Be content, 'tis but a nine dayes wonder, and as one sorrow drives out another, one passion another, one cloud another, one rumor is expelled by another; every day almost, come new news unto our ears, as how the Sun was eclipsed, meteors seen i'th aire, monsters born, prodigies, how the Turks were overthrown in Persia, an Earth-quake in Helvetia, Calabria, Japan, or China, an inundation in Holland, a great plague in Constantinople, a fire at Prage, a dearth in Germany, such a man is made a Lord, a Bishop, another hanged, deposed, prest to death, for some murder, treason, rape, theft, oppression, all which we do hear at first with a kind of admiration, detestation, consternation, but by and by they are buried in silence: thy father's dead, thy brother rob'd, wife runs mad, neighbour hath kil'd himselfe; 'tis heavy, gastly, fearfull newes at first, in every man's mouth, table talk; but after a while who speaks or thinks of it? It will be so with thee and thine offence, it will be forgotten in an instant, be it theft, rape, sodomy, murder, incest, treason, &c. thou art not the first offender, nor shalt not be the last, 'tis no wonder, every houre such malefactors are called in question, nothing so common,

“ Quocunq; in populo, quocunq; sub axe.”

Comfort thy self, thou art not the sole man. If he that were guiltless himself should fling the first stone at thee, and he alone

\* Tullius epist. Dolabella, tu forti sis animo; & tua moderatio, constantia, eorum infamet injuriam. \* Boethius consol. lib. 4. pres. 3.

should

should accuse thee that were faultless, how many executioners, how many accusers wouldst thou have? If every man's sinnes were written in his fore-head, and secret faults known, how many thousands would parallel, if not exceed thine offence? It may be the Judge that gave sentence, the Jury that condemned thee, the spectators that gazed on thee, deserved much more, and were farre more guilty than thou thyself. But it is thine infelicity to be taken, to be made a publike example of justice, to be a terror to the rest; yet should every man have his desert, thou wouldst peradventure be a Saint in comparison; *vexat censura columbas*, poor souls are punished; the great ones do twenty thousand times worse, and are not so much as spoken of.

“ \* Non rete accipitri tenditur neq; milvio,  
Qui male faciunt nobis; illis qui nil faciunt tenditur.”

The net's not laid for kites or birds of prey,  
But for the harmless still our gins we lay.

Be not dismaid then, *humanum est errare*, we are all sinners, daily and hourelly subject to temptations, the best of us is an hypocrite, a grievous offender in God's sight, Noah, Lot, David, Peter, &c. how many mortal sins do we commit? Shall I say, be penitent, ask forgiveness, and make amends by the sequel of thy life, for that foule offence thou hast committed? recover thy credit by some noble exploit, as Themistocles did, for he was a most deboshed and vitious youth, *sed juventæ maculas præclaris factis deleuit*, but made the World amends by brave exploits; at last become a new man, and seek to be reformed. He that runs away in a battle, as Demosthenes said, may fight again; and he that hath a fall may stand as upright as ever he did before. *Nemo desperet meliora lapsus*, a wicked liver may be reclaimed, and prove an honest man; he that is odious in present, hissed out, an exile, may be received again with all men's favours, and singular applause; so Tully was in Rome, Alcibiades in Athens. Let thy disgrace then be what it will, *quod fit, infectum non potest esse*, that which is past cannot be recalled; trouble not thy selfe, vex and grieve thyself no more, be it obloquy, disgrace, &c. No better way, then to neglect, contemn, or seem not to regard it, to make no reckoning of it, *Deesse robur arguit dicacitas*: If thou be guiltless it concerns thee not:

“ † Irrita vaniloquæ quid curas spicula linguæ,  
Latrantem curatne alta Diana canem?”

\* Ter. Phor.

† Camerar. emb. 61. cent. 3.

Doth

Doth the Moon care for the barking of a dog? They detract, scoffe and raile, saith one, \* and bark at me on every side, but I, like that Albanian dog sometimes given to Alexander for a present, *vindico me ab illis solo contemptu*, I lie still and sleep, vindicate my self by contempt alone.

“ \* *Expers terroris Achilles armatus:*”

As a Tortoise in his shell, † *virtute meâ me involvo*, or an Urchin round, *nil moror ictus*, ‡ a Lizard in Camomile, I decline their fury and am safe.

“ *Integritas virtusq; suo munimine tuta,  
Non patet adversæ morsibus invidiæ:*”

Vertue and integrity are their own fence,  
Care not for envy or what comes from thence.

Let them raile then, scoffe, and slander, *sapiens contumeliâ non afficitur*, a wise man, Seneca thinks, is not moved, because he knows, *contra Sycophantæ morsum non est remedium*, there is no remedy for it: Kings and Princes, wise, grave, prudent, holy, good men, divine, all are so served alike. ¶ *O Jane à tergo quem nulla ciconia pinsit*, Antevorta and Postvorta, Jupiter's gardians, may not help in this case, they cannot protect; Moses had a Dathan, a Corath, David a Shinei, God himself is blasphemed: *nondum felix es si te nondum turba deridet*. It is an ordinary thing so to be mis-used; § *Regium est cum benè faceris malè audire*, the chiefest men and most understanding are so vilified; let him take his || course. And as that lusty courser in Æsop, that contemned the poor Asse, came by and by after with his bowels burst, a pack on his back, and was derided of the same Asse: *contemnentur ab iis quos ipsi priùs contempsere, & irridebuntur ab iis quos ipsi priùs irrisere*, they shall be contemned and laughed to scorn of those whom they have formerly derided. Let them contemn, defame, or undervalue, insult, oppress, scoffe, slander, abuse, wrong, curse and swear, fain and lye, do thou comfort thyself with a good conscience, *in sinu gaudeas*, when they have all done, “ ‘a good conscience is a continual feast,” innocency will vindicate itself: And

\* Lipsius elect. lib. 3. ult. *Latrant me jaceo ac taceo, &c.*

\* Catullus.

† Tullius epist. Dolabellæ; tu forti sis animo, & tua moderatio, constantia eorum infamet injuriam.

‡ The symbole of I. Kevenheder a Carinthian Baron, saith Sambucus.

§ Magni animi est injurias despiciere, Seneca de ira, cap. 31.

|| Quid turpius quam sapientis vitam ex insipientis sermone pendere? Tullius 2. de finibus.

¶ Tua te conscientia salvare, in cubiculum ingredere, ubi secure requiescas. Minuit se quodammodo proba bonitas conscientie secretum, Boethius l. 1. pros. 4.

which

which the Poet gave out of Hercules, *diis fruitur iratis*, enjoy thyself, though all the world be set against thee, contemn and say with him, *Elogium mihi præ foribus*, my posie is, "not to be moved, that 'my Palladium, my brest-plate, my buckler, with which I ward all injuries, offences, lies, slanders; I lean upon that stake of modesty, so receive and break asunder all that foolish force of livor and spleen." And whosoever he is that shall observe these short instructions, without all question he shall much ease and benefit himself.

In fine, if Princes would do justice, Judges be upright, Clergie-men truly devout, and so live as they teach, if great men would not be so insolent, if souldiers would quietly defend us, the poor would be patient, rich men would be liberal and humble, Citizens honest, Magistrates meek, Superiours would give good example, subjects peaceable, young men would stand in awe: if Parents would be kind to their children, and they again obedient to their Parents, brethren agree amongst themselves, enemies be reconciled, servants trusty to their Masters, Virgins chaste, Wives modest, Husbands would be loving and less jealous: If we could imitate Christ and his Apostles, live after God's laws, these mischiefs would not so frequently happen amongst us; but being most part so irreconcilable as we are, perverse, proud, insolent, factious and malicious, prone to contention, anger and revenge, of such fiery spirits, so captious, impious, irreligious, so opposite to vertue, void of grace, how should it otherwise be? Many men are very teasty by nature, apt to mistake, apt to quarrel, apt to provoke and misinterpret to the worst, every thing that is said or done, and thereupon heap unto their selves a great deal of trouble, and disquietness to others, smatterers in other men's matters, tale-bearers, whisperers, lyers, they cannot speak in season, or hold their tongues when they should, \**Et suam partem itidem tacere, cum aliena est oratio*: they will speak more then comes to their shares, in all companies, and by those bad courses accumulate much evil to their own souls, (*qui contendit, sibi convicium facit*) their life is a perpetual braul, they snarl like so many dogs, with their wives, children, servants, neighbours, and all the rest of their friends, they can agree with no body. But to such as are judicious, meek, submissive, and quiet, these matters are easily remedied: they will forbear upon all such occasions, neglect, contemn, or take no notice of them, dissemble, or wisely turn it off. If it be a na-

\* Ringantur licet & maledicant; Palladium illud pectori opono, Non Moveri: consisto modestiæ veluti sudi innitens, excipio & frango stultissimum impetum livoris. Putean. lib. 2. epist. 58. \* Mil. glor. Act. 3. Plautus.

tural impediment, as a red nose, squint eyes, crooked legs, or any such imperfection, infirmity, disgrace, reproach, the best way is to speak of it first thy self, and so thou shalt surely take away all occasions from others to jest at, or contemn, that they may perceive thee to be careless of it. Vatinius was wont to scoffe at his own deformed feet, to prevent his enemies obloquies and sarcasms in that kind; or else by prevention, as Cotys King of Thrace, that brake a company of fine glasses presented to him, with his own hands, lest he should be overmuch moved when they were broken by chance. And sometimes again, so that it be discreetly and moderately done, it shall not be amiss to make resistance, to take down such a saucy companion, no better means to vindicate himself to purchase final peace: for he that suffers himself to be ridden, or through pusillanimity or sottishness will let every man baffle him, shall be a common laughing stock to flout at. As a cur that goes through a Village, if he clap his taile between his legs, and run away, every cur will insult over him: but if he brisle up himself, and stand to it, give but a counter-snarle, there's not a dog dares meddle with him: much is in a man's courage and discreet carriage of himself.

Many other grievances there are, which happen to mortals in this life, from friends, wives, children, servants, masters, companions, neighbours, our own defaults, ignorance, errours, intemperance, indiscretion, infirmities, &c. and many good remedies to mitigate and oppose them, many divine precepts to counterpoise our hearts, special antidotes both in Scriptures and humane Authors, which whoso will observe, shall purchase much ease and quietness unto himself: I will point at a few. Those Prophetical, Apostolical admonitions are well known to all; what Salomon, Siracides, our Saviour Christ himself hath said tending to this purpose, as "Fear God: obey the Prince: be sober and watch: pray continually: be angry but sin not: remember thy last: fashion not your selves to this world, &c. apply your selves to the times: strive not with a mighty man: recompence good for evil, let nothing be done through contention or vain-glory, but with meekness of mind, every man esteeming of others better then himself: love one another;" Or that Epitome of the law and the Prophets, which our Saviour inculcates, "love God above all, thy neighbour as thy self:" And "whatsoever you would that men should do unto you, so do unto them," which Alexander Severus writ in letters of gold, and used as a motto, "Hierom commends to Ce-

\* Bion said his father was a rogue, his mother a whore, to prevent obloquy, and to shew that nought belonged to him but goods of the mind. \* Lib. 2. ep. 25.

lantia as an excellent way, amongst so many inticements and worldly provocations, to rectify her life. Out of humane Authors take these few cautions, “ \* Know thy self. † Be contented with thy lot. ‡ Trust not wealth, beauty, nor parasites, they will bring thee to destruction. § Have peace with all men, war with vice. ¶ Be not idle. † Look before you leap. ‡ Be-ware of Had I wist. § Honour thy parents, speak well of friends. Be temperate in foure things, *lingua, oculis, oculis, & poculis*. Watch thine eye. † Moderate thine expences. Hear much, speak little, \* *sustine & abstine*. If thou seest ought amiss in another, mend it in thy self. Keep thine own counsel, reveal not thy secrets, be silent in thine intentions. § Give not ear to tale-tellers, babblers, be not scurrilous in conversation: † Jest without bitterness: give no man cause of offence: set thine house in order: ‡ take heed of suretiship. † *Fide & diffide*, as a fox on the ice, take heed whom you trust. † Live not beyond thy means. ‡ Give chearfully. Pay thy dues willingly. Be not a slave to thy mony; † Omit not occasion, embrace opportunity, loose no time. Be humble to thy superiors, respective to thine equals, affable to all, ‡ but not familiar. Flatter no man. § Lie not, dissemble not. Keep thy word and promise, be constant in a good resolution. Speak truth. Be not opinative, maintain no factions. Lay no wagers, make no comparisons. ° Find no fault, meddle not with other men’s matters. Admire not thy self. ‡ Be not proud or popular. Insult not. *Fortunam reverenter habe*. † Fear not that which cannot be avoided. § Grieve not for that which cannot be recalled. || Undervalue not thy self. † Accuse no man, commend no man rashly. Go not to law without great cause. Strive not with a greater man. Cast not off an old friend, Take heed of a reconciled enemy. † If thou come as a guest stay not

\* Nosce teipsum. † Contentus abi. ‡ Ne fidas opibus, neq; parasitis, trahunt in præcipitium. § Pace cum hominibus habe, bellum cum vitiiis. Otho. 2. imperat. symb. ¶ Dæmon te nunquam otiosum inveniat. Hieron. † Diu deliberandum quod statuendum est semel. ‡ Insipientis est dicere non putâram. § Ames parentem, si æquum, aliter feras; præstes parentibus pietatem, amicis dilectionem. † Comprime linguam. Quid de quoq; viro & cui dicas sæpe caveto. Libentius audias quàm loquaris; vive ut vivas. \* Epictetus: optime feceris si ea fugeris quæ in alio reprehendis. Nemini dixeris quæ nolis efferrî. † Fuge susurrones. Percontatorem fugito, &c. † Sint sales sine vilitate. Sen. ‡ Sponde, presto noxa. † Camerar. emb. 55. cent. 2. cave cui credas, vel nemini fidas. Epicarnus. † Tecum habita. ‡ Bis dat qui cito dat. † Post est occasio calva. ‡ Nimia familiaritas parit contemptum. ‡ Mendatium servile vitium. ° Arcanum neq; inscrutaberis ullius unquam, commissumq; teges, Hor. lib. 1. ep. 19. Nec tua laudabis studia aut aliena reprendes. Hor. ep. lib. 18. † Ne te quæsi-veris extra. † Stultum est timere, quod vitari non potest. § De re amissa irreparabili ne doleas. || Tant eris aliis quanti tibi fueris. † Nominem cito laudes vel accuses. ‡ Nullius hospitis grata est mora longa.

too long. Be not unthankful. Be meek, merciful, and patient. Do good to all. Be not fond of fair words. \* Be not a newter in a faction; moderate thy passions. † Think no place without a witness. ‡ Admonish thy friend in secret, commend him in publick. Keep good company. § Love others to be beloved thy self. *Ama tanquam osurus. Amicus tardo fias.* Provide for a tempest. *Noli irritare crabrones.* Do not prostitute thy soul for gain. Make not a fool of thy self to make others merry. Marry not an old Crony or a fool for money. Be not over solicitous or curious. Seek that which may be found. Seem not greater then thou art. Take thy pleasure soberly. *Ocymum ne terito.* ¶ Live merrily as thou canst. \* Take heed by other men's examples. Go as thou wouldst be met, sit as thou wouldst be found, † yield to the time, follow the stream. Wilt thou live free from fears and cares? ‡ Live innocently, keep thy self upright, thou needest no other keeper, &c." Look for more in Isocrates, Seneca, Plutarch, Epictetus, &c. and for defect, consult with cheese-trenchers and painted cloths.

## MEMB. VIII.

*Against Melancholy it self.*

"EVERY man," saith † Seneca, "thinks his own burthen the heaviest," and a melancholy man above all others complains most; weariness of life, abhorring all company and light, fear, sorrow, suspition, anguish of mind, bashfulness, and those other dread Symptomes of body and mind, must needs aggravate this misery; yet conferred to other maladies, they are not so mainous as they be taken. For first this disease is either in habit or disposition, curable or incurable. If new and in disposition, 'tis commonly pleasant, and it may be helped. If inveterate, or an habit, yet they have *lucida intervalla*, sometimes well, and sometimes ill; or if more continu-ate, as the † Veientes were to the Romans, 'tis *hostis magis assiduus quàm gravis*, a more durable enemy then dangerous:

\* Solonis lex apud Aristotelem Gellius lib. 2. cap. 12. † Nullum locum putes sine teste, semper adesse Deum cogita. ‡ Secretò amicos admone, lauda palam. § Ut ameris amabilis esto. ¶ Eros & anteros gemelli Veneris, amatio & redamatio. Plat. † Dum fata sinunt vivite læti, Seneca. \* Id apprime in vita utile, ex aliis observare sibi quod ex usu siet. Ter. ‡ Dum furor in cursu currenti cede furori. Cretizandum cum Crete. Temporibus servi, nec contra flamina flato. § Nulla certior custodia innocentia: inexpugnabile munimentum munimento non egere. ¶ Unicuiq; suum opus intolerabile videtur. † Livius.

and amongst many inconveniences, some comforts are annexed to it. First it is not catching, and as Erasmus comforted himself, when he was grievously sick of the stone, though it was most troublesome, and an intolerable pain to him, yet it was no whit offensive to others, not lothsome to the speculators, gastly, fulsom, terrible, as plagues, apoplexies, leprosies, wounds, sores, tetters, pox, pestilent agues are, which either admit of no company, terrify or offend those that are present. In this malady, that which is, is wholly to themselves: and those symptoms not so dreadful, if they be compared to the opposite extremes. They are most part bashful, suspicious, solitary, &c. therefore no such ambitious, impudent intruders, as some are, no sharkers, no Cunnicatchers, no prolers, no smel-feasts, praters, panders, parasites, bawds, drunkards, whoremasters; necessity and defect compels them to be honest; as Mitio told Demea in the \* comedy,

“Hæc si neq; ego neq; tu fecimus,  
Non sinit egestas facere nos.”

If we be honest, 'twas poverty made us so: if we melancholy men be not as bad as he that is worst, 'tis our dame melancholy kept us so:

“Non deerat voluntas sed facultas.”

Besides they are freed in this from many other infirmities, solitariness makes them more apt to contemplate, suspicion wary, which is a necessary humour in these times, <sup>d</sup> *Nam pol qui maxime cavet, is sæpe cautor captus est*, he that takes most heed, is often circumvented, and overtaken. Fear and sorrow keep them temperate and sober, and free them from any dissolute acts, which jollity and boldness thrust men upon: They are therefore no *sicarii*, roaring boyes, thieves or assassins. As they are soon dejected, so they are as soon, by soft words and good perswasions, reared. Wearisomness of life makes them they are not so besotted on the transitory vain pleasures of the world. If they dote in one thing, they are wise and well understanding in most other. If it be inveterate, they are *insensati*, most part doting, or quite mad, insensible of any wrongs, ridiculous to others, but most happy and secure to themselves. Dotage is a state which many much magnifie and commend: so is simplicity, and folly, as he said, <sup>e</sup> *hic furor ô superi, sit mihi perpetuus*. Some think fools and disards live the merriest lives, as Ajax in Sophocles, *Nihil scire vita jucundissima*, 'tis the pleasantest life to know nothing; *iners malorum remedium ignorantia*, ignorance is a down-right remedy of evils. These

\* Ter. Scen. 2. Adelpheus.

<sup>d</sup> Plautus.

<sup>e</sup> Petronius Catul.



curious arts and laborious sciences, Galen's, Tullie's, Aristotle's, Justinian's, do but trouble the world some think ; we might live better with that illiterate Virginian simplicity, and gross ignorance ; entire Ideots do best, they are not macerated with cares, tormented with fears, and anxiety, as other wise men are : for as \* he said, If folly were a pain, you should hear them houl, roar, and cry out in every house, as you go by in the street, but they are most free, jocund, and merry, and in some † countries, as amongst the Turks, honoured for Saints, and abundantly maintained out of the common stock†. They are no dissemblers, lyers, hypocrites, for fools and mad men tell commonly truth. In a word, as they are distressed, so are they pitied, which some hold better then to be envied, better to be sad then merry, better to be foolish and quiet, *quàm sapere & ringi*, to be wise and still vexed ; better to be miserable then happy : of two extremes it is the best.

## SECT. IV.

### MEMB. I. SUBSECT. I.

#### *Of Physick which cureth with Medicines.*

**A**FTER a long and tedious discourse of these six non-natural things, and their severall rectifications, all which are comprehended in Diet, I am come now at last to *Pharmaceutice*, or that kinde of Physick which cureth by Medicines, which Apothecaries most part make, mingle, or sell in their shops. Many cavill at this kinde of Physick, and hold it unnecessary, unprofitable to this or any other disease, because those countries which use it least, live longest, and are best in health, as † Hector Boethius relates of the Isles of Orcades, the people are still sound of body and minde, without any use of Physick, they live commonly 120 years, and Ortelius in his Itinerary of the Inhabitants of the Forrest of Arden, “ ‡ they are very painfull, long-lived, sound,” &c. § Martianus Capella, speaking of the Indians of his time, saith, they were (much like our western Indians now) “ bigger then ordinary men, bred coursly, very long-lived, in so much, that he that died at an hundred

\* Parmeno Cælestinae, Act. 8. Si stultitia dolor esset, in nulla non domo ejulatus audires. † Busbequius. Sands lib. 1. fol. 89. ‡ Quis hodie beator, quam cui licet stultum esse, & eorundam immunitatibus frui. Sat. Menip.

§ Lib. Hist. ‡ Parvo, viventes laboriosi, longævi, suo contenti, ad centum annos vivunt. § Lib. 6. de Nup. Philol. Ultra humanam fragilitatem prolixi,

et immaturè pereat qui centenarius moriatur, &c.

yeers of age, went before his time," &c. Damianus A-Goes, Saxo Grammaticus, Aubanus Bohemus, say the like of them that live in Norway, Lapland, Finmark, Biarmia, Corelia, all over Scandia, and those Northern Countries, they are most healthfull, and very long-lived, in which places there is no use at all of Physick, the name of it is not once heard. Dithmarus Bleskenius in his accurate description of Iseland 1607, makes mention, amongst other matters, of the inhabitants, and their manner of living, " <sup>h</sup> which is dried fish in stead of bread, butter, cheese, and salt meats, most part they drink water and whey, and yet without Physick or Physitian, they live many of them 250 yeers." I finde the same relation by Lerijs, and some other Writers, of Indians in America. Paulus Jovius in his description of Brittain, and Levinus Lemnius, observe as much of this our island, that there was of old no use of <sup>i</sup> Physick amongst us, and but little at this day, except it be for a few nice idle Citizens, surfeiting Courtiers, and stall-fed Gentlemen lubbers. The country people use kitchin Physick, and common experience tells us, that they live freest from all manner of infirmities, that make least use of Apothecaries Physick. Many are overthrown by preposterous use of it, and thereby get their bane, that might otherwise have escaped; \* some think Physitians kill as many as they save, and who can tell,

" <sup>h</sup> Quot Themison ægros autumnò occiderit uno?"

How many murders they make in a yeer, *quibus impunè licet hominem occidere*, that may freely kill folks and have a reward for it, and according to the Dutch proverb, a new Physitian must have a new Church-yard; and who daily observes it not? Many that did ill under Physitian's hands, have happily escaped, when they have been given over by them, left to God and Nature, and themselves; 'Twas Plinie's dilemma of old, " <sup>i</sup> Every disease is either curable or incurable, a man recovers of it or is killed by it; both wayes Physick is to be rejected. If it be deadly, it cannot be cured; if it may be helped, it requires no Physitian, Nature will expell it of it self." Plato made it a great signe of an intemperate and corrupt commonwealth, where Lawyers and Physitians did abound; and the Romans distasted them so much that they were often banished out of their city,

<sup>h</sup> Victus eorum caseo & lacte consistit, potus aqua & serum; pisces loco panis habent; ita multos annos sæpe 250 absq; medico & medicinâ vivunt. <sup>i</sup> Lib. de 4. complex. \* Per mortes agunt experimenta & animas nostras negotiantur; & quod alijs exitiale hominem occidere, iis impunitas summa. Plinius. <sup>k</sup> Juven. <sup>l</sup> Omnis morbus lethalis aut curabilis, in vitam definit aut in mortem. Utroq; igitur modo medicina inutilis; si lethalis, curari non potest; si curabilis, non requirit medicum; Natura expellet.

as Pliny and Celsus relate, for 600 yeers not admitted. It is no art at all, as some hold, no not worthy the name of a liberal science (nor Law neither), as \* Pet. And. Canonherius a Patri-  
cian of Rome and a great doctor himself, "one of their own tribe," proves by 16 arguments, because it is mercenary as now used, base, and as Fiddlers play for a reward. *Juridicis, medicis, fisco, fas vivere raptis*, 'tis a corrupt trade, no science, art, no profession; the beginning, practice, and progresse of it, all is naught, full of imposture, uncertainty, and doth generally more harm then good. The Divell himself was the first inventor of it: *Inventum est medicina meum*, said Apollo, and what was Apollo, but the Divell? The Greeks first made an art of it, and they were all deluded by Apollo's sons, Priests, Oracles. If we may believe Varro, Pliny, Columella, most of their best medicines were derived from his Oracles. *Æsculapius* his son had his temples erected to his Deity, and did many famous cures; but, as Lactantius holds, he was a Magician, a meer Impostor, and as his successors, Phaon, Podalirius, Melampus, Menecrates (another God), by charmes, spells, and ministry of bad spirits, performed most of their cures. The first that ever wrote in Physick to any purpose, was Hippocrates, and his Disciple and Commentator Galen, whom Scaliger calls *Fimbriam Hippocratis*; but as = Cardan censures them, both im-  
methodicall and obscure, as all those old ones are, their precepts confused, their medicines obsolete, and now most part rejected. Those cures which they did, Paracelsus holds, were rather done out of their Patients confidence, "and good opinion they had of them, then out of any skill of theirs, which was very small, he saith, they themselves Ideots and Infants, as are all their Academicall followers. The Arabians received it from the Greeks, and so the Latines, adding new precepts and medicines of their own, but so imperfect still, that through ignorance of Professors, Impostors, Mountebanks, Empericks, disagreeing of Sectaries, (which are as many almost as there be diseases) envy, covetousnesse, and the like, they doe much harme amongst us. They are so different in their consultations, prescriptions, mistaking many times the parties constitution, † disease, and causes of it, they give quite contrary Physick; "° one saith this, another that," out of singularity or opposition, as he said of Adrian, *multitudo medicorum principem interfecit*, a multitude of Physicians hath killed the Emperour; *Plus à medico*

\* In interpretationes politico-morales in 7. Aphorism. Hippoc. libros. = Prae-  
fat. de contrad. med. ° Opinio facit medicos: a fair gowne, a velvet cap,  
the name of a Doctor is all in all. † Morbus alius pro alio curatur; aliud  
remedium pro alio. ° Contrarias proferunt sententias. Card.

*quam à morbo periculi*, more danger there is from the Physician, then from the disease. Besides, there is much imposture and malice amongst them. "All arts (saith <sup>p</sup>Cardan) admit of couzening, Physick, amongst the rest, doth appropriate it to her selfe;" and tells a story of one Curtius, a Physitian in Venice; because he was a stranger, and practised among them, the rest of the Physitians did still crosse him in all his precepts. If he prescribed hot medicines, they would prescribe cold, *miscentes pro calidis frigida, pro frigidis humida, pro purgantibus astringentia*, binders for purgatives, *omnia perturbabant*. If the party miscarried, *Curtium damnabant*, Curtius killed him, that disagreed from them: If he recovered, then <sup>q</sup>they cured him themselves. Much emulation, imposture, malice, there is amongst them: if they be honest and mean well, yet a knave Apothecary that administers the Physick, and makes the medicine, may do infinite harm, by his old obsolete doses, adulterine druggs, bad mixtures, *quid pro quo*, &c. See Fuchsius *lib. 1. sect. 1. cap. 8.* Cordus' Dispensatory, and Brassivola's *Examen simpl.* &c. But it is their ignorance that doth more harm then rashness, their Art is wholly conjecturall, if it be an art, uncertain, imperfect, and got by killing of men, they are a kind of butchers, leeches, men-slayers; Chirurgeons and Apothecaries especially, that are indeed the Physicians' hangmen, *carnifices*, and common executioners; though to say truth, Physicians themselves come not far behinde; for according to that facete Epigram of Maximilianus Urentius, what's the difference?

"Chirurgus medico quo differt? scilicet isto,  
Enecat hic succis, enecat ille manu:  
Carnifice hoc ambo tantum differre videntur,  
Tardiùs hi faciunt, quod facit ille citò."

But I return to their skill; many diseases they cannot cure at all, as Apoplexie, Epilesie, Stone, Strangury, Gout,

"Tollere nodosam nescit medicina Podagram;"

Quartan Agues, a common ague sometimes stumbles them all, they cannot so much as ease, they know not how to judge of it. If by Pulses, that doctrine, some hold, is wholly superstitious, and I dare boldly say with <sup>r</sup>Andrew Dudeth, "that variety of pulses described by Galen, is neither observed nor understood of any" And for urine, that is *meretrix medicorum*, the

<sup>p</sup> Lib. 3. de sap. Omnes artes fraudem admittunt, sola medicina sponte eam accerit. <sup>q</sup> Omnis ægrotus, propria culpa perit, sed nemo nisi medici beneficio restituitur. Agrippa.

<sup>r</sup> Lib. 3. Crat. ep. Wincelao Raphæno. Ausim dicere, tot pulsuum differentias, quæ describuntur à Galeno, nec à quoquam intelligi, nec observari posse.

most deceitfull thing of all, as Forestus and some other Physicians have proved at large: I say nothing of Critick dayes, errors in Indications, &c. The most rationall of them, and skillfull, are so often deceived, that as \* Tholosanus infers, "I had rather beleieve and commit my selfe to a meer Emperick, then to a meer Doctor, and I cannot sufficiently commend that custome of the Babylonians, that have no professed Physitians, but bring all their patients to the market to be cured:" which Herodotus relates of the Ægyptians: Strabo, Sardus, and Aubanus Bohemus of many other nations. And those that prescribed Physick amongst them, did not so arrogantly take upon them to cure all diseases, as our professors do, but some one, some another, as their skill and experience did serve; " \* One cured the eyes, a second the teeth, a third the head, another the lower parts," &c. not for gain, but in charity, to do good, they made neither art, profession, nor trade of it, which in other places was accustomed: and therefore Cambises in † Xenophon told Cyrus, that to his thinking, Physitians "were like Taylers and Cobblers, the one mended our sick bodies, as the other did our cloaths." But I will urge these cavilling and contumelious arguments no farther, lest some Physitian should mistake me, and deny me Physick when I am sick: for my part, I am well persuaded of Physick: I can distinguish the abuse from the use, in this and many other Arts and Sciences; ‡ *Aliud vinum, aliud ebrietas*, wine and drunkennesse are two distinct things. I acknowledge it a most noble and divine science, in so much that Apollo, Æsculapius, and the first founders of it, *meritò pro diis habiti*, were worthily counted Gods by succeeding ages, for the excellency of their invention. And whereas Apollo at Delos, Venus at Cyprus, Diana at Ephesus, and those other Gods were confined and adored alone in some peculiar places: Æsculapius had his Temple, and Altars everywhere, in Corinth, Lacedæmon, Athens, Thebes, Epidaure, &c. Pausanius records, for the latitude of his art, diety, worth, and necessity. With all lvertuous and wise men therefore I honour the name and calling, as I am enjoyned "to honour the Physitian for necessities sake. The knowledge of the Physitian lifteth up his head, and in the sight of great men he shall be admired. The Lord hath created medicines of the earth, and he that is wise will not abhorre them," Eccles. 58. 1. But of this noble subject how

\* Lib. 28. cap. 7. syntax. art. mirab. Mallem ego expertis credere solum, quam merè ratiocinantibus: neq; satis laudare possum institutum Babylonicum, &c.

\* Herod. Euterpe de Ægyptiis. Apud eos singulorum morborum sunt singuli medici; alius curat oculos, alius dentes, alius caput, partes oculicæ alius.

† Cypri. lib. 1. Velut medicum fracturarum resarcinatores, &c. ‡ Chrys. hom.

many panegyrics are worthily written? For my part, as Salust said of Carthage, *præstat silere, quam pauca dicere*; I have said, yet One thing I will adde, that this kinde of Physick is very moderately and advisedly to be used, upon good occasion, when the former of diet will not take place. And 'tis no other which I say, then that which Arnoldus prescribes in his 8. Aphoris. "A discreet and godly Physitian doth first endeavour to expell a disease by medicinall diet, then by pure medicine:" and in his ninth, "he that may be cured by diet, must not meddle with Physick." So in 11. Aphoris. "A modest and wise Physitian will never hasten to use medicines, but upon urgent necessity, and that sparingly too:" because (as he addes in his 13. Aphoris.) "Whosoever takes much Physick in his youth, shall soon bewail it in his old age:" Purgative Physick especially, which doth much debilitate nature. For which causes some Physitians refrain from the use of Purgatives, or else sparingly use them. <sup>2</sup> Henricus Ayrrerus in a consultation for a melancholy person, would have him take as few purges as he could, "because there be no such medicines, which do not steal away some of our strength, and rob the parts of our body, weaken nature, and cause that Cacochymia," which <sup>3</sup> Celsus and others observe, or ill digestion, and bad juyce through all the parts of it. Galen himself confesseth, "that purgative physick is contrary to nature, takes away some of our best spirits, and consumes the very substance of our bodies:" But this, without question, is to be understood of such purges as are unseasonably or immoderately taken; they have their excellent use in this, as well as most other infirmities. Of Alteratives and Cordials no man doubts, be they simples or compounds. I will amongst that infinite variety of medicines, which I finde in every Pharmacopœa, every Physician, Herbalist, &c. single out some of the chiefest.

<sup>1</sup> Prudens & pius medicus, morbum ante expellere satagit, cibis medicinalibus, quam puris medicinis.

<sup>2</sup> Quicunq; potest per alimenta restitui sanitas, fugiendus est penitus usus medicamentorum.

<sup>3</sup> Modestus & sapiens medicus, nunquam properabit ad Pharmaciam, nisi cogente necessitate.

<sup>4</sup> Quicunq; pharmacatur in juventute, de flebit in senectute.

<sup>5</sup> Hildish. spic. 2 de mel. fol. 276. Nulla est firmè medicina purgans, quæ non aliquam de viribus & partibus corporis deprædatur.

<sup>6</sup> Lib. I. & Bart. lib. 8. cap. 12.

<sup>7</sup> De vict. acut. Omne purgans medicamentum, corpori purgato contrarium

&c. succos & spiritus abducit, substantiam corporis aufert.

SUBSECT.

## SUBSECT. II.

*Simples proper to Melancholy, Against Exotick Simples.*

**M**EDICINES properly applied to Melancholy, are either Simple or Compound. Simples are Alterative or Purgative. Alteratives are such as correct, strengthen nature, alter, any way hinder or resist the disease; and they be herbs, stones, minerals, &c. all proper to this humour. For as there be diverse distinct infirmities continually vexing us,

Ἦσσοι δ' ἀνδράποισι ἐφ' ἡμέρη ἡδ' ἐπὶ νυκτὶ  
 Αὐτόματοι φοιτῶσι κατὰ θνητοῖσι φέρεσθαι  
 Σιγῇ, ἔπει φωνὴν ἐξείλετο μητίετα Ζεὺς.

Diseases steal both day and night on men,  
 For Jupiter hath taken voice from them:

So there be severall remedies, as <sup>d</sup> he saith, “each disease a medicine, for every humor; and as some hold, every clime, every country, and more then that, every private place hath his proper remedies growing in it, peculiar almost to the domineering and most frequent maladies of it. As <sup>e</sup> one discourseth, “Wormwood growes sparingly in Italy, because most part there they be misaffected with hot diseases: but henbane, poppy, and such cold herbes: With us in Germany and Poland, great store of it in every wast.” Baracellus *Horto geniali*, and Baptista Porta *Physiognomicae*, lib. 6. cap. 23. give many instances and examples of it, and bring many other proofes. For that cause belike that learned Fuchsius of Noremberge, “<sup>f</sup> when he came into a village, considered alwayes what herbs did grow most frequently about it, and those he distilled in a silver limbeck, making use of others amongst them as occasion served.” I know that many are of opinion, our Northern simples are weak, unperfect, not so well concocted, of such force, as those in the Southerne parts, not so fit to be used in Physick, and will therefore fetch their drugs afar off: Sena, Cassia out of Ægypt, Rubarbe from Barbary,

<sup>e</sup> Hesiod. op. <sup>d</sup> Hurnius præf. pra. med. Quot morborum sunt Idææ, tot remedium genera variis potentiis decorata. <sup>f</sup> Penottus denar. med. Quæcunq; regio producit simplicia, pro morbis regionis; Crescit raro absynthium in Italia, quod ibi plerumq; morbi calidi, sed cicuta, papaver, & herbæ frigida; apud nos Germanos & Polonos ubiq; provenit absynthium. <sup>f</sup> Quum in villam venit, consideravit quæ ibi crescebant medicamenta, simplicia frequentiora, & iis plerumq; usus distillationis, & aliter, alimbacum ideo argenteum circumferens.

Aloes from Zocotora; Turbith, Agarick, Mirabolanes, Hermodactils, from the East Indies, Tobacco from the west, and some as far as China, Hellebor from the Antyciræ, or that of Austria which bears the purple flower, which Mathiolus so much approves, and so of the rest. In the kingdome of Valence in Spain, <sup>a</sup> Maginus commends two mountains, Mariola and Renagolosa, famous for simples <sup>b</sup>; Leander Albertus, <sup>c</sup> Bal-dus a mountain near the lake Benacus in the territory of Verona, to which all the herbalists in the country continually flock; Ortelius one in Apulia, Munster Mons major in Histria: others Montpelier in France; Prosper Altinus preferres Egyptian simples, Garcias ab Horto Indian before the rest, another those of Italy, Crete, &c. Many times they are overcurious in this kind, whom Fuschius taxeth, *Instit. l. 1. sec. 1. cap. 1.* “<sup>a</sup> that think they doe nothing, except they rake all over India, Arabia, Æthiopia for remedies, and fetch their Physick from the three quarters of the World, and from beyond the Garamantes. Many an old wife or country woman doth often more good with a few known and common garden herbs, then our bunibast Physitians, with all their prodigious, sumptuous, far-fetched, rare, conjecturall medicines:” without all question if we have not these rare Exotick simples, we hold that at home which is in vertue equivalent unto them, our’s will serve as well as their’s, if they be taken in proportionable quantity, fitted and qualified aright, if not much better, and more proper to our constitutions. But so ’tis for the most part, as Pliny writes to Gallus, “<sup>a</sup> We are carelesse of that which is neer us, and follow that which is asfarre off, to know which we will travell and sail beyond the seas, wholly neglecting that which is under our eyes.” Opium in Turkey doth scarce offend, with us in a small quantity it stupifies: Cicuta or hemlock is a strong poyson in Greece, but with us it hath no such violent effects: I conclude with I. Voschius, who as he much inveighs against those exotick medicines, so he promiseth by our European, a full cure, and absolute of all diseases; *a capite ad calcem, nostræ regionis herbæ nostris corporibus magis conducunt*, our own simples agree best with us. It was a thing that Fernelius much laboured in his French practice, to reduce all his cure to our proper and domestick

<sup>a</sup> *Herbæ medicis utiles omnium in Apulia feracissimæ.* <sup>b</sup> *Geog. ad quos magnus herbariorum numerus undiq; confluit. Sincerus Itiner. Gallia.* <sup>c</sup> *Baldus mons prope Benacum herbileg s maxime notus.* <sup>d</sup> *Qui se nihil effecisse arbitrantur, nisi Indiā, Æthiopiam, Arabiam, &c. Garamantas à tribus mundi partibus exquisita remedia corradunt. Tutius sæpe medetur rustica anea una, &c.* <sup>e</sup> *Ep. lib. 8. Proximorum incuriosi longinqua sectamur, & ad ea cognoscenda iter ingredi & mare transmittere solemus; at quæ sub oculisposita negligimus.*

Physick:



Physick: So did <sup>1</sup>Janus Cornarius, and Martin Rulandus in Germany. T. B. with us, as appeareth by a treatise of his divulged in our tongue 1615. to prove the sufficiency of English medicines, to the cure of all manner of diseases. If our simples be not altogether of such force, or so apposite, it may be, if like industry were used, those far fetched druggs would prosper as well with us, as in those countries whence now we have them, as well as Cherries, Artichokes, Tobacco, and many such. There have been divers worthy Physitians, which have tryed excellent conclusions in this kinde, and many diligent, painful Apothecaries, as Gesner, Besler, Gerard, &c. but amongst the rest those famous publike Gardens of Padua in Italy, Noremberge in Germany, Leiden in Holland, Montpellier in France, (and our's in Oxford now in *feri*, at the cost and charges of the right Honourable the Lord Danvers Earl of Danby) are much to be commended, wherein all exotick plants almost are to be seen, and liberall allowance yearly made for their better maintainance, that young students may be the sooner informed in the knowledge of them: which as <sup>2</sup>Fuchsius holds, "is most necessary for that exquisite manner of curing," and as great a shame for a Physitian not to observe them, as for a workman not to know his axe, saw, square, or any other tool which he must of necessity use.

## SUBSECT. III.

*Alteratives, Herbes, other Vegetals, &c.*

**A**MONGST those 800 simples, which Galeottus reckons up, *lib. 3. de promisc. doctor. cap. 3.* and many exquisite herbalists have written of, these few following alone I finde appropriated to this humour: Of which some be alteratives; "which by a secret force," saith Renodæus, "and speciall quality expell future diseases, perfectly cure those which are, and many such incurable effects." This is as well observed in other plants, stones, minerals, and creatures, as in herbs, in other maladies as in this. How many things are related of a man's skull? What severall vertues of corns in a horse legge, ° of a Wolfe's liver, &c. Of <sup>p</sup>diverse excrements of beasts, all good against several diseases? What

<sup>1</sup> Exotica rejecit, domesticis solum nos contentos esse voluit. Melch. Adamus vit. ejus.    <sup>2</sup> Instit. l. 1. cap. 8. sec. 1. ad exquisitam curandi rationem, quorum cognitio imprimis necessaria est.

Quæ cæcâ vi ac specifica qualitate morbos futuros arcent. lib. 1. cap. 10. Instit. Phar.    ° Galen. lib. epar lapi epaticos curat.    ° Stercus pecoris ad Epilepsiam, &c.

extraor-

extraordinary vertues are ascribed unto plants? <sup>†</sup> *Satyrion* & *eruca penem erigunt*, *vitex* & *nymphaea semen extinguunt*, <sup>†</sup> some herbs provoke lust, some again, as *agnus Castus*, waterlilly, quite extinguisheth seed; poppy causeth sleep, Cabbiges resisteth drunkenness, &c. and that which is more to be admired, that such and such plants should have a peculiar-vertue to such particular parts, <sup>†</sup> as to the head Anniseeds, Foal-foot, Betony, Calamint, Eye-bright, Lavander, Bayes, Roses, Rue, Sage, Marjorum, Piony, &c. For the lungs Calamint, Liquorice, *Ennula campana*, Hysop, ~~Hor~~hound, water Germander, &c. For the heart, Borage, Buglosse, Saffron, Bawm, Basil, Rosemary, Violet, Roses, &c. For the stomach, Wormwood, Mints, Betony, Bawm, Centaury, Sorel, Purslan. For the liver, Darts spine or Camæpitis, Germander, Agrimony, Fennell, Endive, Succory, Liverwort, Barbaryes. For the spleen, Maiden-hair, finger-ferne, dodder of thyme, hoppe, the rinde of ash, Betony. For the kidnies, grumell, parsly, saxifrage, plantane, mallowe. For the womb, mugwort, pennyroyall, fetherfew, savine, &c. For the joynts, Camomile, S. John's wort, organ, rue, cowslips, centaury the lesse, &c. And so to peculiar diseases. To this of melancholy you shall find a Catalogue of herbs proper, and that in every part. See more in Wecker, Renodeus, Heurnius *lib. 2. cap. 19. &c.* I will briefly speak of them, as first of alteratives, which Galen, in his third book of diseased parts, prefers before diminutives, and Trallianus brags, that he hath done more cures on melancholy men <sup>†</sup> by moistning, then by purging of them.

*Borage.*] In this Catalogue, Borage and Buglosse may challenge the chiefest place, whether in substance, juice, roots, seeds, flowers, leaves, decoctions, distilled waters, extracts, oils, &c. for such kind of herbs be diversly varied. Buglosse is hot and moist, and therefore worthily reckoned up amongst those herbs which expell melancholy, and <sup>†</sup> "exhilarate the heart, Galen *lib. 6. cap. 80. de simpl. med.* Dioscorides *lib. 4. cap. 123.* Pliny much magnifies this plant. It may be diversly used; as in Broth, in <sup>\*</sup> Wine, in Conserves, Syrops, &c. It is an excellent cordiall, and against this malady most frequently prescribed; an herb indeed of such Sovereignty, that as Diodorus *lib. 7. bibl.* Plinius *lib. 25. cap. 2. & lib. 21. cap. 22.* Plutarch *sympos. lib. 1. cap. 1.* Dioscorides *lib. 5. cap. 40.* Cælius *lib. 19. c. 3.* suppose it was that famous Nephthys of <sup>†</sup> Homer, which Polydamna Thonis wife (then King

<sup>†</sup> Priestpintle, rocket. <sup>\*</sup> Sabina fætum educit. <sup>\*</sup> Wecker. Vide Oswal-  
dam Crollium lib. de Internis rerum signaturis, de herbis particularibus parti  
cuique convenientibus. <sup>\*</sup> Idem Laurentius c. 9. <sup>\*</sup> Dicor Borage gaudia  
semper ago. <sup>\*</sup> Vino infusum hilaritatem facit. <sup>†</sup> Odys. A.

of Thebes in Ægypt) sent Helena for a token, of such rare virtue, that if taken steeped in wine, if, wife and children, father and mother, brother and sister, and all thy dearest friends should die before thy face, thou couldst not grieve or shed a tear for them.

“ Qui semel id paterā mistum Nepenthes Iaccho  
Hauserit, hic lachrymam, non si suavissima proles,  
Si germanus ei charus, materq; paterq;  
Oppetat, ante oculos ferro confossus atroci.”

Helena's commended Bōul to exhilarate the heart, had no other ingredient, as most of our Criticks conjecture, then this of Borage.

*Bawme.*] Melissa Bawm, hath an admirable virtue to alter Melancholy, be it steeped in our ordinary drink, extracted, or otherwise taken. Cardan *lib.* 8. much admires this herb. It heats and dries, saith Heurnius, in the second degree, with a wonderfull vertue comforts the heart, and purgeth all melancholy vapors from the spirits, Matthiol. *in lib.* 3. c. 10. *in Dioscoridem.* Besides they ascribe other virtues to it, “ as to help concoction, to cleanse the braine, expell all carefull thoughts, and anxious imaginations:” The same words in effect are in Avicenna, Pliny, Simon Sethi, Fuchsius, Leobel, Delacampius, and every Herbalist. Nothing better for him that is melancholy then to steep this and Borage, in his ordinary drink.

Mathiolus in his fift book of medicinall Epistles, reckons up Scorzonera, “ not against poison only, falling sickness, and such as are vertiginous, but to this malady; the root of it taken by it self expells sorrow, causeth mirth and lightness of heart.”

Antonius Musa that renowned Physitian to Cæsar Augustus, in his book which he writ of the vertues of Betony, *cap.* 6. wonderfully commends that herb, *animas hominum & corpora custodit, securas de metu reddit*, it preserves both body and minde, from fears, cares, griefs; cures falling-sickness, this and many other diseases, to whom Galen subscribes, *lib.* 7. *simpl. med.* Dioscorides *lib.* 4. *cap.* 1. &c.

Marigold is much approved against Melancholy, and often used therefore in our ordinary broth, as good against this and many other diseases.

*Hop.*] Lupulus, hop, is a sovereign remedy; Fuchsius

Lib. 2. cap. 2. prax. med. mira vi lætitiā præbet & cor confirmat, vapores melancholicos purgat à spiritibus. \* Proprium est ejus animum hilarem reddere, concoctionem juvare, cerebri obstructions resicare, sollicitudines fugare, sollicitas imaginationes tollere. Scorzonera. \* Non solum ad viperarum morus, comitiales, vertiginosos; sed per se accommodata radix tristitiam discutit, hilaritatemq; conciliat.

*cap. 58. Plant. hist.* much extolls it; “<sup>b</sup> it purgeth all choler, and purifies the blood. *Matthiol. cap. 140. in 4. Dioscor.* wonders the Physitians of his time made no more use of it, because it rarifies and cleanseth: we use it to this purpose in our ordinary beer, which before was thick and fulsome. .

Wormwood, Centaury, Penniroyall are likewise magnified and much prescribed (as I shall after shew) especially in Hypochondriake melancholy, daily to be used, sod in whey: and as Ruffus Ephesius, <sup>c</sup>Areteus, relate, by breaking winde, helping concoction, many melancholy men have been cured with the frequent use of them alone.

And because the spleen and blood are often misaffected in melancholy, I may not omit Endive, Succory, Dandelyon, Fumetory, &c. which cleanse the blood. Scolopendria, Cuscuta, Ceterache, Mugwort, Liverwort, Ashe, Tamerisk, Genist, Maidenhair, &c. which much help and ease the spleen.

To these I may add Roses, Violets, Capers, Featherfew, Scordium, Stæchas, Rosemary, Ros Solis, Saffron, Ocyme, sweet Apples, Wine, Tobacco, Sanders, &c. That Peruvian Chamico, <sup>\*</sup>*monstrôsâ facultate*, &c. Linshcosteus Datura; and to such as are cold, the <sup>d</sup> decoction or Guaiacum, China, Salsaperilla, Sassafras, the flowers of Carduus Benedictus, which I find much used by Montanus in his consultations, Julius Alexandrinus, Lelius, Egubinus, and others. <sup>e</sup> Bernardus Penottus prefers his Herba solis, or Dutch-Sindaw, before all the rest in this disease, “and will admit of no herb upon the earth to be comparable to it.” It excells Homer’s Moly, cures this, falling sickness, and almost all other infirmities. The same Penottus speaks of an excellent balm out of Aponensis, which taken to the quantity of three drops in a cup of wine, “<sup>f</sup> will cause a sudden alteration, drive away dumps, and chear up the heart.” Ant. Guianerius in his Antidotary hath many such. <sup>g</sup> Jacobus de Dondis the Aggregator, repeats ambergreese, nutmegs, and all spice amongst the rest. But that cannot be generall. Amber and Spice will make a hot brain mad, good for cold and moist. Garcias ab Horto hath many Indian plants, whose vertues he much magnifies in this disease. Lemnius *instit. cap. 58.* admires Rue, and commends it to have excellent vertue, “to <sup>b</sup> expell vain imaginations, Divels, and to ease af-

<sup>b</sup> Bilem urâq; detrabit, sanguinē purgat. <sup>c</sup> Lib. 7. cap. 5. Laiet occid. Indiz descrip. lib. 10. cap. 2. <sup>d</sup> Heurnius l. 2. consil. 185. Scoltzii consil. 77. <sup>e</sup> Præf. denar. med. Omnes capitis dolores & phantasmata tollit; scias nullam herbam in terris huic comparandam viribus & bonitate nasci. <sup>f</sup> Optimum medicamentum in celeri cordis confortatione, & ad omnes qui tristantur, &c. <sup>g</sup> Rondoletius. Elenum quod vim habet miram ad hilaritatem et multi pro seculo habent. Skenknius observ. med. cen. 5. observ. 86. <sup>h</sup> Afflictas mentes relevat, animi Imaginationes & Dæmones expellit.

flicted

flicted souls." Other things are much magnified 'by writers, as an old Cock, a Ram's head, a Wolfe's heart born or eaten, which Mercurialis approves; Prosper Altinus, the water of Nilus; Gomesius all sea water, and at seasonable times to be sea-sick: Goats milk, Whey, &c.

## SUBSECT. IV.

*Pretious Stones, Metals, Minerals, Alteratives.*

**P**RETIOUS stones are diversly censured; many explode the use of them or any Minerals in Physick, of whom Thomas Erastus is the chief, in his Tract against Paracelsus, and in an Epistle of his to Peter Monavius, " <sup>k</sup> That stones can work any wonders, let them beleve that list, no man shall perswade me; for my part, I have found by experience there is no vertue in them." But Matthiolus, in his comment upon <sup>l</sup> Dioscorides, is as profuse on the other side in their commendation; so is Cardan, Renodeus, Alardus, Rueus, Encelius, Marbodeus, &c. <sup>m</sup> Matthiolus specifies in Corall: and Oswaldus Crollius *Basil. chym.* prefers the salt of Corall. <sup>n</sup> Christoph. Encelius *lib. 3. cap. 131.* will have them to be as so many severall medicines against melancholy, sorrow, fear, dullnesse, and the like; <sup>o</sup> Renodeus admires them, "besides they adorn Kings Crowns, grace the fingers, enrich our household stuffe, defend us from enchantments, preserve health, cure diseases, they drive away grief, cares, and exhilarate the minde." The particulars be these.

Granatus, a pretious stone so called, because it is like the kernels of a Pomegranate, an unperfect kinde of Ruby, it comes from Calecut; " <sup>p</sup> if hung about the neck, or taken in drink, it much resisteth sorrow, and recreates the heart." The same properties I find ascribed to the Iacinth and Topaze. <sup>q</sup> They allay anger, grief, diminish madness, much delight and exhilarate the minde. " <sup>r</sup> If it be either carried about, or taken in a

<sup>l</sup> Skenkius, Mizaldus, Rhasis.

<sup>k</sup> Cratonis ep. vol. 1. Credat qui vult

gemmas mirabilia efficere; mihi qui & ratione & experientia didici aliter rem habere, nullus facile persuadebit falsum esse verum. <sup>l</sup> L. de gemmis. <sup>m</sup> Margaritæ & corallum ad melancholiam præcipue valent.

<sup>n</sup> Margaritæ & gemmæ spiritus confortant & cor, melancholiam fugant. <sup>o</sup> Præfat. ad lap. præc.

<sup>p</sup> lib. 2. sect. 2. de mat. med. Regum coronas ornant, digitos illustant, suppellectilem ditant, à fascino tventur, morbis medentur, sagittatem conservant, mentem exhilarant, tristitiam pellunt. <sup>q</sup> Encelius l. 3. c. 4. Suspensus vel ebibitus tristitiæ multum resistit, & cor recreat.

<sup>r</sup> Idem. cap. 5. & cap. 6. de Hyacintho & Topazio. Iræ sedat & animi tristitiam pellit. <sup>s</sup> Lapis hic gestatus aut ebibitus prudentiam auget, nocturnos timores pellit; insanos hac sanari, & quum lapidem abjecerint, erupit iterum stultitia.

potion, it will increase wisdom," saith Cardan, "expell fear; he brags that he hath cured many mad men with it, which, when they laid by the stone, were as mad again as ever they were at first." Petrus Bayerus *lib. 2. cap. 13. veni mecum*, Fran. Rueus *cap. 19. de gemmis*, say as much of the Chrysolite, "a friend of wisdom, an enemy to folly. Pliny *lib. 37. Solinus cap. 52. Albertus de Lapid. Cardan. Encelius lib. 3. cap. 66.* highly magnifies the vertue of the Beryll, "it much availes to a good understanding, represseth vain conceits, evil thoughts, causeth mirth," &c. In the belly of a swallow there is a stone found called Chelidonium, "which if it be lapped in a fair cloath, and tied to the right arm, will cure lunaticks, mad men, make them amiable and merry."

There is a kinde of Onyx called a Chalcidonye, which hath the same qualities, "availes much against phantastick illusions which proceed from melancholy," preserves the vigour and good estate of the whole body.

The Eban stone, which Goldsmiths use to sleecken their gold with, born about or given to drink, hath the same properties, or not much unlike.

Levinus Lemnius *Institut. ad vit. cap. 58.* amongst other Jewels makes mention of two more notable; Carbuncle and Corall, "which drive away childish fears, Divels, overcome sorrow, and hung about the neck repress troublesome dreams," which properties almost Cardan gives to that green coloured Emmetris, if it be carried about, or worn in a ring; Ruous to the Diamond.

Nicholas Cabeus, a Jesuit of Farrara, in the first book of his Magneticall Philosophy, *cap. 3.* speaking of the vertues of a loadstone, recites many several opinions; some say that if it be taken in parcels inward, *si quis per frustra voret, juventutem restituet*, it will, like viper's wine, restore one to his youth; and yet if carried about them, others will have it to cause melancholy; let experience determine.

Mercurialis admires the Emerald for his vertues in pacifying all affections of the mind; others the Saphyre, which is "the fairest of all precious stones of skye colour, and a great enemy

<sup>a</sup> Inducit sapientiam, fugat stultitiam. Idem Cardanus, lunaticos juvat. <sup>c</sup> Confert ad bonum intellectum, comprimit malas cogitationes, &c. Alacrus reddit.

<sup>a</sup> Albertus, Encelius *cap. 44. lib. 3. Plin. lib. 37. cap. 10. Jacobus de Dondis; dextro brachio alligatus sanat lunaticos, insanos, facit amabiles, jucundos.* <sup>a</sup> Valet contra phantasticas illusiones ex melancholia.

<sup>a</sup> Amentes sanat, tristitiam pellit, iram, &c. <sup>a</sup> Valet ad fugandos timores & demones, turbulenta somnia abigit, & nocturnos puerorum timores compescit.

<sup>a</sup> Somnia læta facit argenteo annulo gestatus. <sup>a</sup> Atræ bili adversatur, omnium gemmarum pulcherrima, cæli colorem refert, animum ab errore liberat, mores infestius mutat.

to black choler, frees the mind, mends manners," &c. Jacobus de Dondis, in his Catalogue of Simples, hath Amber Greece, *as in corde cervi*, 'the bone in a Stag's heart, a Monocerot's horn, Bezoars stone <sup>d</sup> (of which elsewhere), it is found in the belly of a little beast in the East Indies, brought into Europe by Hollanders and our country-men Merchants. Renodeus *cap. 22. lib. 3. de ment. med.* saith he saw two of these beasts alive, in the Castle of the Lord of Vitry at Coubert.

Lapis Lazuli and Armenus, because they purge, shall be mentioned in their place.

Of the rest in brief thus much I will add out of Cardan, Renodeus *cap. 23. lib. 3.* Rondoletius *lib. 1. de Testat. c. 15. &c.* " \* That almost all Jewels and pretious stones have excellent vertues to pacifie the affections of the mind, for which cause rich men so much covet to have them: ' and those smaller Unions which are found in shells amongst the Persians and Indians, by the consent of all writers, are very cordial, and most part avail to the exhilaration of the heart.

*Minerals.*] Most men say as much of Gold, and some other Minerals, as these have done of pretious stones. Erastus still maintains the opposite part. *Disput. in Paracelsum. cap. 4. fol. 196.* he confesseth of gold, " \* that it makes the heart merry, but in no other sense but as it is in a miser's chest:" *at mihi plaudo simulac nummos contemplor in arcâ*, as he said in the Poet, it so revives the spirits, and is an excellent receipt against Melancholy,

**\* for Gold in Physick is a cordial,  
Therefore he loved Gold in special.**

*Aurum potabile*<sup>h</sup>, he discommends and inveighs against it, by reason of the corrosive waters which are used in it: Which argument our Dr. Guin urgeth against D. Antonius. ' Erastus concludes their Philosophical stones and potable gold, &c. " to be no better than poyson," a meer imposture, a *non Ens*; dig'd out of that broody hill belike this goodly golden stone is, *ubi nascetur ridiculus mus*. Paracelsus and his Chymistical followers, as so many Promethei, will fetch fire from heaven, will cure all manner of diseases with Minerals, accounting

<sup>a</sup> Longis mœroribus feliciter medetur, deliquiis, &c. <sup>d</sup> Sec. 5. Memb. 1. Subs. 5. <sup>e</sup> Gestamen lapidum & gemmarum maximum fert auxilium & juvamen; unde qui dices sunt gemmas secum ferre student. <sup>f</sup> Margaritæ & Uniones quæ à conchis & piscibus apud Persas & Indos, valde cordiales sunt, &c. <sup>g</sup> Aurum lætitiâ generat, non in corde, sed in arcâ virorum. <sup>h</sup> Chaucer. <sup>i</sup> Aurum non aurum. Noxium ob aquas rodentes. <sup>k</sup> Ep. ad Monaviitum. <sup>l</sup> Metallica omnia in universum quovismodo parata, nec tuit nec commodè intra corpus sumi.

them the only Physick, on the other side. \* Paracelsus calls Galen, Hippocrates, and all their adherents, infants, idiots, Sophisters, &c. *Apagesis istos qui Vulcanius istas Metamorphoses sugillant, inscitie soboles, supine pertinacie alumnos, &c.* not worthy the name of Physitians, for want of these remedies; and brags that by them he can make a man live 160. yeers, or to the world's end, with their † *Alexipharmacums, Panaceas, Mummiæ's, unguentum Armarium*, and such Magnetical cures, *Lampas vitæ & mortis, Balneum Dianæ, Balsamum, Electrum Magico-physicum, Amuleta Martialia, &c.* What will not he and his followers effect? He brags moreover that he was *primus medicorum*; and did more famous cures than all the Physitians in Europe besides, “† a drop of his preparations should go farther than a dram, or ounce of theirs,” those loathsome and fulsome filthy potions, Heteroclitical pills (so he calls them) horse medicines, *ad quorum aspectum Cyclops Polyphemus exhorresceret*. And though some condemn their skill, and Magnetical cures as tending to Magical superstition, witchery, charms, &c. yet they admire, stiffly vindicate nevertheless, and infinitely prefer them. But these are both in extreams, the middle sort approve of Minerals, though not in so high a degree. Lemnius *lib. 3. cap. 6. de occult. nat. mir.* commends Gold inwardly, and outwardly used, as in Rings, excellent good in medicines; and such mixtures as are made for melancholy men, saith Wecker. *antid. spec. lib. 1.* to whom Renodeus subscribes, *lib. 2. cap. 2.* Ficinus *lib. 2. cap. 19.* Fernel. *meth. med. lib. 5. cap. 21. de Cardiacis*, Daniel Sennertus *lib. 1. part. 2. cap. 9.* Audernacus, Libavius, Quercetanus, Oswaldus Crollius, Euvonymus, Rubeus, and Matthioli in the fourth book of his Epistles, *Andreas à Blawen epist. ad Matthiolum*, as commended and formerly used by Avicenna, Arnoldus, and many others: † Matthiolus in the same place approves of potable gold, Mercury, with many such Chymical confections, and goes so far in approbation of them, that he holds “no man can be an excellent Physitian that hath not some skill in Chymistical distillations, and that Chronick diseases can hardly be cured without mineral medicines.” Look for Antimony among purgers.

\* In parag. Stultissimus pilus occipitis mei plus scit, quam omnes vestri doctores, & calcearum meorum annuli doctiores sunt quam vester Galenus & Avicenna, barba mea plus experta est quam vestra omnes Academiæ. † Vide Ernestum Burggratum edit. Franaker. 8°. 1611. Crollius and others. ‡ Plus proficiet gutta mea, quam tot eorū drachmæ & uncie. § Nonnulli huic supra modum indulgent, usum etsi non adeo magnum, non tamen abjiciendum censeo. ¶ Assim dicere neminem medicum excellentem qui non in hac distillatione chymica sit versatus. Morbi Chronici devinci citra metallica vix possunt, aut ubi sanguis corrumpitur.





## SUBSECT. V.

*Compound Alteratives; censure of Compounds, and mixt Physick.*

PLINY, *lib. 24. c. 1.* bitterly taxeth all compound medicines. "Men's knavery, imposture, and captious wits have invented these shops, in which every man's life is set to sale: and by and by came in those compositions and inexplicable mixtures, far fetcht out of India and Arabia; a medicine for a botch must be had as farre as the Red Sea." And 'tis not without cause which he saith; for out of question they are much to blame in their compositions, whilst they make infinite variety of mixtures, as Fuchsius notes. "They think they get themselves great credit, excel others, and to be more learned then the rest, because they make many variations; but he accounts them fools, and whilst they brag of their skill, and think to get themselves a name, they become ridiculous, bewray their ignorance and error." A few simples well prepared and understood, are better than such an heap of nonsense confused compounds, which are in Apothecaries shops ordinarily sold. "In which many vain, superfluous, corrupt, exolete things out of date are to be had (saith Cornarius); a company of barbarous names given to Syrrups, Julips, an unnecessary company of mixt medicines;" *rudis indigestaque moles*. Many times (as Agrippa taxeth) there is by this means "more danger from the medicine then from the disease," when they put together they know not what, or leave it to an illiterate Apothecary to be made, they cause death and horror for health. Those old Physitians had no such mixtures; a simple potion of Hellebor in Hippocrates time, was the ordinary purge; and at this day, saith Mat. Riccius, in that flourishing Commonwealth of China, "Their Physitians give precepts quite opposite to ours, not unhappy in their Physick: they use altogether

"Fraudes hominum & ingeniorum capturz, officinas invenere istas, in quibus sua cuique venalis promittitur vita; statim compositiones & mixturae inexplicabiles ex Arabia & India, ulceri parvo medicina à rubro mari importatur.

"Arnoldus Aphor. 15. Fallax medicus qui potens moderi simplicibus, composita dolose aut frustra querit.

Lib. 1. Sect. 1 cap. 8. Dum infinita medicamenta miscent, laudem sibi comparare student, & in hoc studio alter alterum superare conatur, dum quisque quo plura miscuerit, eo se doctiorem putet, inde fit ut suam prodant inanciam, dum ostendant peritiam, & se ridiculos exhibeant, &c.

Multo plus periculi à medicamento quam à morbo, &c. Expediit in Sinas lib. 1. c. 5. Præcepta medici dant nostris diversa, in medendo non infelices, pharmacis utuntur simplicibus, Herbis, radicibus, &c. tota eorum medicina nostræ herbariæ præceptis continetur, nullus ludus hujus artis, quisque privatus à quolibet magistro cruditur.

roots, herbs, and simples in their medicines, and all their Physick in a manner is comprehended in a herbal: no science, no schoole, no art, no degree, but like a trade, every man in private is instructed of his Master." \* Cardan cracks that he can cure all diseases with water alone, as Hippocrates of old did most infirmities with one medicine. Let the best of our rational Physitians demonstrate and give a sufficient reason for those intricate mixtures, why just so many simples in Mithridate or Treacle, why such and such quantity; may they not be reduced to half or a quarter? *Frustra fit per plura* (as the saying is) *quod fieri potest per pauciora*; 300 simples in a julip, potion, or a little pill, to what end or purpose? I know not what Alkindus, Capivaccius, Montagna, and Simon Eitover, the best of them all and most rational have said in this kind; but neither he, they, nor any one of them, gives his reader, to my judgement, that satisfaction which he ought; why such, so many simples? Rog. Bacon hath taxed many errors in his tract *de graduationibus*, explained some things, but not cleared. Mercurialis in his book *de composit. medicin.* gives instance in Hamech, and Philonium Romanum, which Hamech an Arabian, and Philonius a Roman, long since composed, but *crassè* as the rest. If they be so exact, as by him it seems they were, and those mixtures so perfect, why doth Fernelius alter the one, and why is the other obsolete? \* Cardan taxeth Galen for presuming out of his ambition to correct Theriachum Andromachi, and we as justly may carp at all the rest. Galen's medicines are now exploded and rejected; what Nicholas Meripsa, Mesue, Celsus, Scribanius, Actuarius, &c. writ of old, are most part contemned. Mellichius, Cordus, Wecker, Querecetan, Rhenodeus, the Venetian, Florentine states have their several receipts, and Magistrals: They of Noremberge have theirs, and Augustana Pharmacopœa, peculiar medicines to the meridian of the City: London hers, every city, town, almost every private man hath his own mixtures, compositions, receipts, magistrals, precepts, as if he scorned antiquity, and all others in respect of himself. But each man must correct and alter to shew his skill, every opinionative fellow must maintain his own paradox, be it what it will; *Delirant reges, plectuntur Achivi*: they dote, and in the mean time the poor patients pay for their new experiments, the Commonalty rue it.

Thus others object, thus I may conceive out of the weakness of my apprehension; but to say truth, there is no such fault, no such ambition, no novelty, or ostentation, as some

\* Lib. de Aqua.

\* Opusc. de Dos.

\* Subtil. cap. de scientiis.

suppose,

suppose ; but as \* one answers, this of compound medicines, "is a most noble and profitable invention found out, and brought into Physick with great judgement, wisdom, counsel and discretion." Mixt diseases must have mixt remedies, and such simples are commonly mixt as have reference to the part affected, some to qualify, the rest to comfort, some one part, some another. Cardan and Brassavola both hold that *Nullum simplex medicamentum sine noxâ*, no simple medicine is without hurt or offence ; and although Hippocrates, Erasistratus, Diocles of old, in the infancy of this art, were content with ordinary simples : yet now, saith \* "Ætius, necessity compelleth to seek for new remedies, and to make compounds of simples, as well to correct their harms if cold, dry, hot, thick, thin, insipid, noysome to smell, to make them savory to the palat, pleasant to taste and take, and to preserve them for continuance, by admixtion of sugar, hony, to make them last moneths and yeares for several uses." In such cases, compound medicines may be approved, and Arnoldus in his 18. Aphorisme, doth allow of it. " ' If simples cannot, necessity compels us to use compounds ;" so for receipts and magistralis, *dies diem docet*, one day teacheth another, and they are as so many words or phrases, *Hæc nunc sunt in honore vocabula si volet usus*, Ebbe and flow with the season, and as wits vary, so they may be infinitely varied.

" Quisq; suum placitum quo capiatur habet."

Every man as he likes, so many men so many minds, and yet all tending to good purpose, though not the same way. As arts and sciences, so Physick is still perfected amongst the rest ; *Horæ musarum nutrices*, and experience teacheth us every day \* many things which our predecessors knew not of. Nature is not effete, as he saith, or so lavish, to bestow all her gifts upon an age, but hath reserved some for posterity, to shew her power, that she is still the same, and not old or consumed. Birds and beasts can cure themselves by nature, \* *naturæ usu ea plerumq; cognoscunt, quæ homines vir longo labore & doctrinâ assequuntur*, but men must use much labour and industry to find it out : But I digresse.

Compound medicines are inwardly taken, or outwardly ap-

\* Quercetan. pharmacop. restitut. cap. 2. Nobilissimum & utilissimum inventum summa cum necessitate adinventum & introductum. \* Cap. 25.

Tetrabib. 4. ser. 2. Necessitas nunc cogit aliquando noxia quærere remedia, & ex simplicibus compositas facere, tum ad saporem, odorem, palati gratiam, ad correctionem simplicium, tum ad futuros usus, conservationem, &c.

\* Cum simplicia non possunt necessitas cogit ad composita. \* Lips. Epist.

\* Theod. Podromus Amor. lib. 9.

plied. Inwardly taken, be either liquid or solid: liquid, are fluid or consisting. Fluid, as Wines, and Syrrups. The wines ordinarily used to this disease, are Wormewoodwine, Tamarisk, and Buglossatum, wine made of Borage and bugloss, the composition of which is specified in Arnoldus Villanovanus, *lib. de vinis* of Borage, Bawme, Bugloss, Cinamon, &c. and highly commended for its vertues: “<sup>a</sup> it drives away Leprosy, Scabs, cleers the blood, recreates the spirits, exhilarates the mind, purgeth the brain of those anxious black melancholy fumes, and cleanseth the whole body of that black humour by urine. To which I adde,” saith Villanovanus, “that it will bring mad men, and such raging Bedlams as are tied in chains, to the use of their reason again. My conscience bears me witness, that I do not lye, I saw a grave matron helped by this means; she was so cholerick, and so furious sometimes, that she was almost mad, and beside her self; she said and did she knew not what, scolded, beat her maids, and was now ready to be bound till she drank of this Borage wine, and by this excellent remedy was cured, which a poor forrainer, a silly beggar, taught her by chance, that came to crave an alms from door to door.” The juyce of Borage, if it be clarified, and drunk in wine, will do as much, the roots sliced and steeped, &c. saith Ant. Mizaldus, *art med.* who cites this story *verbatim* out of Villanovanus, and so doth Magninus a Physitian of Millan, in his regiment of health. Such another excellent compound water I find in *Rubeus de distill. sect. 3.* which he highly magnifies out of *Savanarola*, “<sup>b</sup> for such as are solitary, dull, heavy or sad without a cause, or be troubled with trembling of heart.” Other excellent compound waters for melancholy, he cites in the same place. “<sup>c</sup> If their melancholy be not inflamed, or their temperature over hot.” Evonimus hath a pretious *Aquavitæ* to this purpose, for such as are cold. But he and most commend *Aurum potabile*, and every writer prescribes clarified whey, with Borage, Bugloss, Endive, Succory, &c. of Goats milk especially, some indefinitely at all times, some thirty dayes together in the spring, every morning fasting, a good draught. Syrrupes are very

<sup>a</sup> Sanguinem corruptum emaculat, scabiem abolet, lepram curat, spiritus recreat, & animum exhilarat. Melancholicos humores per urinam educit, & cerebrum à crassis, ærumnosis melancholiz fumis purgat, quibus addo dementes & furiosos vinculis retinendos plurimum juvat, & ad rationis usum ducit. Testis est mihi conscientia, quod viderim matronam quandam hinc liberatam, quæ frequentius ex iracundia demens, & impos animi dicenda tacenda loquebatur, adeo furens ut ligari cogeretur. Fuit ei præstantissimo remedio, vini istius usus, indicatus à peregrino homine mendico, eleemosynam præ foribus dictæ matronæ implorante. <sup>b</sup> Iis qui trisuntur sine causa, & vitant amicorum societatem & tremunt corde. <sup>c</sup> Modo non inflammetur melancholia, aut calidiore temperamento sint.

good,

good, and often used to digest this humor in the heart, spleen, liver, &c. As Syrupe of Borage, (there is a famous Syrupe of Borage highly commended by Laurentius to this purpose in his Tract of melancholy) *de pomis* of King Sabor, now obsolete, of Thyme and Epithyme, Hops, Scolopendria, Fumitory, Maidenhair, Bizantine, &c. These are most used for preparatives to other Physick, mixed with distilled waters of like nature, or in Julips otherwise.

Consisting, are conserves or confections; conserves of Borage, Bugloss, Bawm, Fumitory, Succory, Maidenhair, Violets, Roses, Wormwood, &c. Confections, Treacle, Mithridate, Eclegms, or Linctures, &c. Solid, as Aromatical confections; hot, *Diambra*, *Diamargaritum calidum*, *Dianthus*, *Diamaschum dulce*, *Electuarium de gemmis*, *letificans Galeni & Rhasis*, *Diagalinga*, *Diacimynum*, *Dianisum*, *Diatrion piperion*, *Diazinziber*, *Diacapers*, *Diacinnamomum*: Cold, as *Diamargaritum frigidum*, *Diacorolli*, *Diarrhodon Abbatis*, *Diacodion*, &c. as every *Pharmacopæia* will shew you, with their tables or losings that are made out of them; with Condites and the like.

Outwardly used as occasion serves, as amulets, oyls hot and cold, as of Camomile, Stæchado's, Violets, Roses, Almonds, Poppy, Nymphaea, Mandrake, &c. to be used after bathing, or to procure sleep.

Oyntments composed of the said species, oyls and wax, &c. as *Alablastritum Populeum*, some hot, some cold, to moysten, procure sleep, and correct other accidents.

Liniments are made of the same matter to the like purpose: Emplasters of herbs, flowers, roots, &c. with oyls, and other liquors mixt and boiled together.

Cataplasms, salves, or pultises made of green hearbs, pounded, or sod in water till they be soft, which are applied to the Hypochondries, and other parts, when the body is empty.

Cerotes, are applyed to several parts, and Frontals, to take away pain, grief, heat, procure sleep. Fomentations or sponges, wet in some decoctions, &c. Epithemata, or those moist medicines, laid on linnen, to bath and cool several parts misaffected.

Sacculi, or little bags of herbs, flowers, seeds, roots, and the like, applied to the head, heart, stomach, &c. odoraments, balls, perfumes, posies to smell to, all which have their several uses in melancholy, as shall be shewed, when I treat of the cure of the distinct Species by themselves.

## MEMB. II. SUBSECT. I.

*Purging Simples upward.*

**M**ELANAGOGA, or melancholy purgin medicines, are either Simple or compound, and that gently, or violently, purging upwards or downward. These following purge upward. <sup>a</sup> Asarum, or Asrabecca, which, as Mesue saith, is hot in the second degree, and dry in the third, "it is commonly taken in wine, whey," or as with us, the juyce of two or three leaves or more sometimes, pounded in posset drink qualified with a little liquorice, or anniseeds, to avoid the fulsomness of the taste, or as *Diaserum Fernelii*. *Brassivola in Catart.* reckons it up amongst those simples that only purge melancholy, and Ruellius confirms as much out of his experience, that it purgeth <sup>c</sup> black choler, like Hellebor itself. *Galen lib. 6. simplic.* and <sup>d</sup> Matthiolus ascribe other vertues to it, and will have it purge other humors as well as this.

Laurel, by Heurnius method. *ad prax. lib. 2. cap. 24.* is put amongst the strong purgers of melancholy; it is hot and dry in the fourth degree. *Dioscorides lib. 11. cap. 114.* adds other effects to it <sup>e</sup>. Pliny sets down 15 berries in drink for a sufficient potion: it is commonly corrected with his opposites, cold and moist, as juyce of Endive, Purslane, and is taken in a potion to seven grains and a half. But this and Asrabecca, every Gentlewoman in the Country knows how to give; they are two common vomits.

Scilla, or Sea Onyon, is hot and dry in the third degree. *Brassivola in Catart.* out of Mesue, others, and his own experience, will have this simple to purge <sup>b</sup> melancholy alone. It is an ordinary vomit, *vinum Scilliticum*, mixt with Rubel in a little white wine.

White Hellebor, which some call sneezing powder, a strong purger upward, which many reject, as being too violent: Mesue and Averroes will not admit of it, "by reason of danger of suffocation," "great pain and trouble it puts the poor patient to," saith Dodonæus. Yet *Galen lib. 6. simpl. med.* and *Dioscorides cap. 145.* allow of it. It was indeed "terrible in former times," as Pliny notes, but now familiar, insomuch that many

<sup>a</sup> Heurnius: datur in sero lactis, aut vino.    <sup>e</sup> Veratri modo expurgat cerebrum, roborat memoriam. Fuchsius.    <sup>c</sup> Crassos & biliosos humores per vomitum educit.    <sup>b</sup> Vomitum & menses cit. valet ad Hydrop. &c.    <sup>d</sup> Materias atra educit.    <sup>f</sup> Ab arte ideo rejiciendum, ob periculum suffocationis.    <sup>g</sup> Cap. 16. magna vi educit, & molestia cum summa.    <sup>h</sup> Quondam terribile.

took it in those dayes, " " that were students, to quicken their wits, which Persius *Sat.* 1. objects to Accius the Poer, *Ilias Acci ebria veratro.* " " It helps melancholy, the falling sickness, madness, gout, &c. but not to be taken of old men, youths, such as are weaklings, nice or effeminate, troubled with headach, high coloured, or fear strangling," saith *Dioscorides.* " Oribasius, an old Physitian, hath written very copiously, and approves of it, " in such affections which can otherwise hardly be cured." *Heurnius lib. 2. prax. med. de vomitoriis,* will not have it used " " but with great caution, by reason of its strength, and then when Antimony will do no good," which caused Hermophilus to compare it to a stout captain (as Codroneus observes *cap. 7. comment. de Helleb.*) that will see all his souldiers go before him and come *post principia*, like the bragging souldier, last him self: " when other helps fail in inveterate melancholy, in a desperate case, this vomit is to be taken. And yet for all this, if it be well prepared, it may be " securely given at first. " Mathioli brags, that he hath often, to the good of many, made use of it, and Heurnius, " " that he hath happily used it, prepared after his own pre-script," and with good success. *Christophorus à Vega lib. 3. c. 41,* is of the same opinion, that it may be lawfully given; and our country Gentlewomen finde it by their common practice, that there is no such great danger in it. D. Turner speaking of this plant, in his Herball, telleth us, that in his time it was an ordinary receipt among good wives, to give Hellebor, in powder to ii<sup>d</sup> weight, and he is not much against it: But they do commonly exceed, for who so bold as blinde Bayard, and prescribe it by penyworths, and such irrationall wayes, as I have heard my self market folks ask for it in an Apothecaries shop: but with what success God knows; they smart often for their rash boldness and folly, break a vein, make their eyes ready to start out of their heads, or kill themselves. So that the fault is not in the Physick, but in the rude and indiscreet handling of it. He that will know, therefore, when to use, how to prepare it aright, and in what dose, let him read *Heurnius lib. 2. prax. med. Brassivolu de Catart. Gode-*

" Multi studiorum gratia ad providenda acrius quæ commentabantur.  
 " Medetur comitialibus, melancholicis, podagricis; veratur senibus, pueris, mollibus & effæminatis. " Collect. lib. 8. cap. 3. in affectionibus iis quæ difficulter curantur, Helleborum damus. " Non sine summa cautio ne hoc remedio utemur; est enim validissimum, & quum vires Antimonii contemnit morbus, in auxilium evocatur, modo valide vires efflorescant.  
 " Aëtius tetrab. cap. 1. ser. 2. Iis solum dari vult Helleborum album, qui secus spem non habent, non iis qui Syncopen timent, &c. " Cum salute multorum. " Cap. 12. de morbis cap. " Nos facillime utimur nostro præparato Helleboro albo.

*fridus Stegius* the Emperour Rodolphus Physitian cap. 16. "Matthiolus in Dioscor. and that excellent Commentary of *Baptista Codronchus*, which is *instar omnium de Helleb. alb.* where we shall finde great diversity of examples and Receipts.

Antimony or Stibium, which our Chymists so much magnifie, is either taken in substance or infusion, &c. and frequently prescribed in this disease. "It helps all infirmities," saith "Matthiolus, which proceed from black choler, falling sickness, and Hypochondriacall passions;" and for farther proof of his assertion, he gives severall instances of such as have been freed with it: \* One of Andrew Gallus, a Physitian of Trent, that after many other essayes, "imputes the recovery of his health, next after God, to this remedy alone." Another of George Handshius, that in like sort, when other medicines failed, "was by this restored to his former health, and which of his knowledge, others have likewise tried, and by the help of this admirable medicine, been recovered." A third of a parish Priest at Prage in Bohemia, "that was so far gone with melancholy, that he doted, andspake he knew not what; but after he had taken 12 grains of Stibium, (as I my self saw, and can witness, for I was called to see this miraculous accident) he was purged of a deal of black choler, like little gobbets of flesh, and all his excrements were as black blood (a medicine fitter for a Horse then a Man) yet it did him so much good, that the next day he was perfectly cured." This very story of the Bohemian Priest, Skenkius relates *verbatim*, *Exoter. experiment. ad Var. morb. cent. 6. observ. 6.* with great approbation of it. *Hercules de Saxonis* calls it a profitable medicine, if it be taken after meat to 6. or 8. grains, of such as are apt to vomit, *Rodericus à Fonseca* the Spaniard, and late professor of Padua in Italy, extols it to this disease, Tom. 2. consul. 85. so doth *Lod. Mercatus de inter. morb. cur. lib. 1. cap. 17.* with many others. *Jacobus Cervinus* a French Physitian on the other side. *lib. 2. de venenis confut.* explodes all this, and saith he took three grains only upon Matthiolus and some others commendation, but it almost killed him, whereupon he concludes, "Antimony is

\* In lib. 5. Dioscor. cap. 3. Omnibus opitalatur morbis, quos atrabilis exciavit comitialibus iisq; presertim qui Hypochondriacas obtinent passionces. \* Andreas Gallus, Tridentinus medicus, salutem huic medicamento post Deum debet. † Integre sanitati, brevi restitutus. Id quod aliis accidisse scio, qui hoc mirabili medicamento usi sunt. \* Qui melancholicus factus plane desipiebat, multa; stultè loquebatur, huic exhibitum 12. gr. stibium, quod paulo post atram bilem ex alvo eduxit (ut ego vidi, qui vocatus tanquam ad miraculum adfui testari possum,) & ramenta tanquam carnis dissecta in partes totum excrementum tanquam sanguinem nigrissimum repræsentabat. † Antimonium venenum, non medicamentum.

rather



rather poyson then a medicine. Th. Erastus concures with him in his opinion, and so doth *Ælian Montaltus cap. 30 de melan.* But what do I talk? 'tis the subject of whole books; I might cite a century of Authors *pro* and *con.* I will conclude with <sup>b</sup> Zuinger, Antimony is like Scanderbeg's sword, which is either good or bad, strong or weak, as the party is that prescribes, or useth it; "a worthy medicine if it be rightly applied to a strong man, otherwise poyson." For the preparing of it, look in *Evonimi thesaurus, Quercetan, Oswaldus Crollius, Basil. Chim. Basil. Valentius, &c.*

Tobacco, divine, rare, superexcellent Tobacco, which goes far beyond all their Panaceas, potable gold, and Philosophers stones, a sovereign remedy to all diseases. A good vomit, I confesse, a vertuous herb, if it be well qualified, opportunely taken, and medicinally used; but as it is commonly abused by most men, which take it as Tinkers do ale, 'tis a plague, a mischief, a violent purger of goods, lands, health, hellish, develish and damned Tobacco, the ruine, and overthrow of body and soul.

## SUBSECT. II.

*Simples purging Melancholy downward.*

**P**OLYPODIE and Epithyme are, without all exceptions, gentle purgers of melancholy. Dioscorides will have them void flegm; but Brassivola out of his experience averreth, that they purge this humor; they are used in decoction, infusion, &c. simple, mixt, &c.

Mirabolanes, all five kinds, are happily <sup>c</sup> prescribed against melancholy and quartan agues; Brassivola speaks out "of a thousand" experiences, he gave them in pills, decoction, &c. look for peculiar Receipts in him.

Stœchas, Fumitory, Dodder, herb Mercury, roots of Capers, Genista or broom, Pennyriall and half boiled Cabbage, I finde in this Catalogue of purgers of black choler, Origan, Fetherfew, Ammoniack <sup>e</sup> Salt, Salt-peter. But these are very gentle; alyppus, dragon root, centaury, ditany, Colutea, which Fuchsius cap. 168. and others take for Sene, but most distinguish. Sene is in the middle of violent and gentle purgers downward, hot in the second degree, dry in the first.

<sup>b</sup> Cratonis ep. sec<sup>o</sup> vel ad Monavium ep. In utramq; partem dignissimum medicamentum, si recte utentur, secus venenum. <sup>c</sup> Mæiores fugant; utilissimè dantur melancholicis & quaternariis. <sup>d</sup> Millies horum vires expertus sum. <sup>e</sup> Sal nitrum, sal ammoniacum, Dracontij radix, doctamnum.

Brassivola

Brassivola calls it "a wonderfull herb against melancholy; it scowres the blood, illigh:ens the spirits, shakes off sorrow, a most profitable medicine," as <sup>1</sup> Doilonæus terms it, invented by the Arabians, and not heard of before. It is taken divers wayes, in powder, infusion, but most commonly in the infusion, with ginger, or some cordiall flowres added to correct it. Actuarius commends it sod in broath, with an old cock, or in whey. which is the common convayer of all such things as purge black choler, or steeped in wine, which Heurnius accounts sufficient, without any farther correction.

Aloes by most is said to purge choler, but *Aurelianus lib. 2. c. 6. de morb. chron. Arculanus cap. 6. in 9. Rhasis, Julius Alexandrinus, consil. 185. Scoltz. Crato consil. 189. Scoltz.* prescribe it to this disease; as good for the stomach and to open the Hæmrods, out of Mesue, Rhasis, Serapio, Avicenna; Menardus ep. lib. 1. epist. 1. opposeth it, Aloes. "doth not open the veines," or move the Hæmrods, which Leonhartus Fuchsius paradox. lib. 1. likewise affirms; but Brassivola and Dodonæus defend Mesue out of their experience; let <sup>1</sup> Valesius end the controversie.

Lapis Armenus and Lazuli are much magnified by <sup>2</sup> Alexander lib. 1. cap. 16. Avicenna, Ætius, and Actuarius, if they be well washed, that the water be no more coloured, fiftie times some say. "That good Alexander (saith Guianerus) puts such confidence in this one medicine, that he thought all melancholy passions might be cured by it; and I for my part have oftentimes happily used it, and was never deceived in the operation of it." The like may be said of Lapis Lazuli, though it be somewhat weaker than the other. Garcias ab Horto hist. lib. 1. cap. 65. relates, that the <sup>3</sup> Physitians of the Moores familiarly prescribe it to all melancholy passions, and Matthiolus ep. lib. 3. <sup>4</sup> brags of that happy successe which he still had in the administration of it. Nicholas Meripsa puts it amongst the best remedies, sect. 1. cap. 12. in Antidotis; "and if this will not serve (saith Rhasis) then there remaines nothing but Lapis Armenus, and Hellebor it self." Valescus and Jason Pratensis, much commend Pulvis Hali, which is

<sup>1</sup> Calet ordine secundo, siccatur primo, adversus omnia vitia atræ bilis valet, sanguinem mundat, spiritus illustrat, mærorem discutit herba mirifica. <sup>2</sup> Cap. 4. lib. 2. <sup>3</sup> Recentiores negant ora venarum rescare. <sup>4</sup> An aloes aperiat ora venarum. lib. 9. cont. 3. <sup>5</sup> Vapores abstergit à vitalibus partibus, <sup>6</sup> Tract. 15. c. 6. Bonus Alexander, tantam lapide Armeno confidentiam habuit, ut omnes melancholicas passiones ab eo curari posse crederet, & ego inde sæpissime usus sum, & in ejus exhibitione nunquam fraudatus fui. <sup>7</sup> Maurorum medici hoc lapide plerumq; purgant melancholiam, &c. <sup>8</sup> Quo ego sæpe feliciter usus sum, & magno cum auxilio. <sup>9</sup> Si non hoc, nihil restat nisi Helleborus, & lapis Armenus. Consil. 184. Scoltzii.

made of it. James Damascen. 2. cap. 12. Hercules de Saxonia, &c. speaks well of it. Crato will not approve this; it, and both Hellebors, he saith, are no better than poyson. Victor Trincavelius, lib. 2. cap. 14. found it in his experience, "P to be very noysome, to trouble the stomach, and hurt their bodies that take it overmuch."

Black Hellebor, that most renowned plant, and famous purger of melancholy, which all antiquity so much used and admired, was first found out by Melanpodius a shepherd, as Pliny records, lib. 25. cap. 5. 'who, seeing it to purge his Goats when they raved, practised it upon Elige and Calene, King Prætus' daughters, that ruled in Arcadia, neer the fountain Clitorius, and restored them to their former health. In Hippocrates time it was in only request, insomuch that he writ a book of it, a fragment of which remains yet. Theophrastus, Galen, Pliny, Cælius Aurelianus, as ancient as Galen, lib. 1. cap. 6. Areteus lib. 1. cap. 5. Oribasius lib. 7. collect. a famous Greek, Ætius ser. 3. cap. 112. & 113. p. Egineta, Galen's Ape, lib. 7. cap. 4. Actuarius, Trallianus lib. 5. cap. 15. Cornelius Celsus only remaining of the old Latines, lib. 3. cap. 23. extoll and admire this excellent plant; and it was generally so much esteemed of the ancients for this disease amongst the rest, that they sent all such as were crased, or that doted, to the Anticyræ, or to Phocis in Achaia to be purged, where this plant was in abundance to be had. In Straboe's time it was an ordinary voyage, *Naviget Anticyras*; a common proverb among the Greeks and Latines, to bid a disard or a mad man go take Hellebor; as in Lucian, Menippus to Tantalus, *Tantale desipis, helleboro epoto tibi opus est, eoq; sane meraco*, Thou art out of thy little wit O Tantalus, and must needs drink Hellebor, and that without mixture. *Aristophanes in Vespis*, drink Hellebor, &c. and Harpax in the 'Comœdian, told Simo and Ballio, two doting fellows, that they had need to be purged with this plant. When that proud Menacrates δ ζῆς, had writ an arrogant letter to Phi. of Macedon, he sent back no other answer but this, *Consulo tibi ut ad Anticyram te conferas*, noting thereby that he was crased, *atque elleboro indigere*, had much need of a good purge. Lilius Geraldus saith, that Hercules, after all his mad pranks upon his wife and children, was perfectly cured by a purge of Hellebor, which an Anticyrian administered unto him. They that were sound commonly took it to quicken their wits, (as Ennius of old, ' *Qui non nisi*

\* Multa corpora vidi gravissimè hinc agitata, et stomacho multum obfuisse.

\* Cum vidisset ab eo curari capras furentes, &c.

\* Lib. 6. simpl. med.

\* Pseudolo act. 4. scen. ult. helleboro hisce hominibus opus est. \* Hor.

*potus*

*potus ad arma—prosiluit dicenda*, and as our Poets drink sack to improve their inventions (I find it so registered by Agellius *lib. 17. cap. 15.*) Carneades the Academick, when he was to write against Zeno the Stoick, purged himself with Hellebor first, which \* Petronius puts upon Chrysippus. In such esteem it continued for many ages, till at length Mesue and some other Arabians began to reject and reprehend it, upon whose authority for many following lusters, it was much debased and quite out of request, held to be poyson and no medicine; and is still oppugned to this day by \* Crato and some junior Physicians. Their reasons are, because Aristotle *l. 1. de plant. c. 3.* said, Henbane and Hellebor were poyson; and Alexander Aphrodiseus, in the preface of his Problems, gave out, that (speaking of Hellebor) “ \* Quailles fed on that which was poyson to men.” Galen. *l. 6. Epid. com. 5. Text. 35.* confirms as much: \* Constantine the Emperour in his Geoponicks, attributes no other vertue to it, than to kill mice and rats, flies and mouldwarps, and so Mizaldus, Nicander of old, Gervinus, Skenkius, and some other Neotericks that have written of poysons, speak of Hellebor in a chief place. \* Nicholas Leonicus hath a story of Solon, that besieging, I know not what city, steeped Hellebor in a spring of water, which by pipes was conveyed into the middle of the town, and so either poysoned, or else made them so feeble and weak by purging, that they were not able to bear arms. Notwithstanding all these cavils and objections, most of our late writers do much approve of it. \* Gariopontus *lib. 1. cap. 13. Codronchus com. de helleb. Falopius lib. de med. purg. simpl. cap. 69. & consil. 15.* Trincavellii, Montanus 239. Frisemelica *consil. 14.* Hercules de Saxonia, so that it be opportunely given. Jacobus de Dondis, Agg. Amatus, Lucet. *cent. 66.* Godef. Stegius *cap. 13.* Hollerius, and all our Herbalists subscribe. Ferneliua *meth. med. lib. 5. cap. 16.* “ confesseth it to be a \* terrible purge and hard to take, yet well given to strong men, and such as have able bodies.” P. Forestus and Capivaccius forbid it to be taken in substance, but allow it in decoction or infusion, both which wayes P. Monavius approves above all others, *Epist. 231.* Scoltzii, Jacchinas in 9. Rhasis, commends a receipt of his own preparing; Penottus another of his Chymically prepared, Evonimus another. Hildesheim *spicel.*

\* In Satyr.      \* Crato *consil. 16. l. 2.* Esi multi magni viri probent, in Sopam pariem accipiant medici, non probent.      \* Vescuntur veratro coturnices quod hominibus toxicum est.      \* Lib. 23. c. 7. 12. 14.      \* De var. hist.      \* Corpus incolume reddit, et juvenile efficit.      \* Veteres non sine causa usi sunt: Difficilis ex Helleboro purgatio, et terroris plena, sed robustis datur tamen, &c.

2. *de mel.* hath many examples how it should be used, with diversity of receipts. Heurnius *lib. 7. prax. med. cap. 14.* "calls it an <sup>a</sup> innocent medicine howsoever, if it be well prepared." The root of it is onely in use, which may be kept many yeers, and by some given in substance, as by Falopius and Brassivola amongst the rest, who <sup>c</sup> brags that he was the first that restored it again to his use, and tells a story how he cured one Melatasta a mad man, that was thought to be possessed, in the Duke of Ferrara's Court with one purge of black Hellebor in substance: the receipt is there to be seen; his excrements were like inke, <sup>f</sup> he perfectly healed at once; Vidus Vidius, a Dutch Physician, will not admit of it in substance, to whom most subscribe, but as before in the decoction, infusion, or which is all in all, in the Extract, which he prefers before the rest, and calls *suave medicamentum*, a sweet medicine, an easie, that may be securely given to women, children, and weaklings. Baracellus, *horto geniali*, terms it *maximæ præstantia medicamentum*, a medicine of great worth and note. Quercetan in his *Spagir Phar.* and many other, tell wonders of the Extract. Paracelsus above all the rest is the greatest admirer of this plant; and especially the extract, he calls it *Theriacum, terrestre Balsamum*, another Treacle, a terrestrial Bawm, *instar omnium*, "all in all, the <sup>s</sup> sole and last refuge to cure this malady, the Gout, Epilepsie, Leprosie, &c." If this will not help, no physick in the world can but minerall, it is the upshot of all. Matthiolus laughs at those that except against it, and though some abhor it out of the authority of Mesue, and dare not adventure to prescribe it, "<sup>h</sup> yet I (saith he) have happily used it six hundred times without offence, and communicated it to divers worthy Physicians, who have given me great thanks for it." Look for receipts, dose, preparation, and other cautions concerning this simple, in him, Brassivola, Baracellus, Codronchus, and the rest.

<sup>a</sup> Innocens medicamentū, modo rite paratur. <sup>c</sup> Absit jactantia, ego primus præbere cæpi, &c. <sup>f</sup> In Catart. Ex una sola evacuatione furor cessavit et quies inde vixit. Tale exemplum apud Skenkium et apud Scoltium, ep. 231. P. Monavius se stolidum curasse jactat hoc epoto tribus aut quatuor vicibus. <sup>s</sup> Ultimum refugium, extremum medicamentum, quod cætera omnia claudit quæcūq; cæteris laxativis pelli non possunt ad hunc pertinent; si non huic, nulli cedunt. <sup>h</sup> Testari possum me sexcentis hominibus Helleborum nigrum exhibuisse, nullo prorsus incommodo, &c.

## SUBSECT. III.

*Compound Purgers.*

**C**OMPOUND medicines which purge melancholy, are either taken in the superior or inferior parts: superior at mouth or nostrils. At the mouth swallowed or not swallowed: If swallowed liquid or solid: liquid, as compound wine of Hellebor, Scilla or Sea-onyon, Sena, *Vinum Scilliticum*, *Helleboratum*, which <sup>1</sup> Quercetan so much applauds "for melancholy and madness, either inwardly taken, or outwardly applied to the head, with little pieces of linen dipped warm in it." *Oxymel. Scilliticum, Syrupus Helleboratus* major and minor in *Quercetan*, and *Syrupus Genistæ* for Hypochondriacall melancholy in the same Author, compound Syrupe of Succory, of Fumitory, Polypodie, &c. Heurnius his purging Cockbroth. Some except against these Syrupe, as appears by <sup>2</sup> Udalrinus Leonorus his Epistle to Matthiolus, as most pernicious and that out of Hippocrates, *cocta movere, & medicari, non cruda*, no raw things to be used in Physick; but this in the following Epistle is exploded and soundly confuted by Matthiolus; many Julips, potions, receipts, are composed of these, as you shall finde in *Hildesheim spicel. 2.* Heurnius *lib. 2. cap. 14.* George Skenkius *Ital. med. prax. &c.*

Solid purges are confections, electuaries, pills by themselves, or compound with others, as *de lapide Lazulo, Armeno, Pil. Indæ, of fumitory, &c.* Confection of Hamech, which though most approve, Solenander *sec. 5. consil. 22.* bitterly inveighs against, so doth Randoletius Pharmacop. officina, Fernelius and others; Diasena, Diapolypodium, Diacassia, Diacatholicon, Wecker's Electuarie de Epithymo, Ptolomye's Hierologadium, of which diverse receipts are daily made.

Ætius 22. 33. commends *Hieram Ruffi*. Trincavelius *consil. 12. lib. 4.* approves of *Hiera*; *non, inquit, invenio melius medicamentum*, I finde no better medicine, he saith. Heurnius adds *pil. Aggregat. pills de Epithymo. pil. Ind.* Mesue describes in the *Florentine Antidotary, Pillulæ sine quibus esse nolo, Pillulæ Cochiae cum Helleboro, Pil. Arabicæ, Fætida, de quinq; generibus mirabolanorum, &c.*

<sup>1</sup> Pharmacop. Optimum est ad maniam & omnes melancholicos affectus, tum intra assumptum, tum extra, secus capiti cum lintecolis in eo madefactis tepide admotum. <sup>2</sup> Epist. Math. lib. 3, Tales Syrupi nocentissimi et omnibus modis extirpandi.

More

More proper to melancholy, not excluding in the mean time, Turbith, Manna, Rubarb, Agarick, Eliescophe, &c. which are not so proper to this humour. For as Montaltus holds *cap. 30.* and Montanus *cholera etiam purganda, quod atræ sit pabulum*, choler is to be purged because it feeds the other: and some are of an opinion, as Erasistratus and Asclepiades maintained of old, against whom Galen disputes, "that no physick doth purge one humour alone, but all alike or what is next." Most therefore in their receipts and magistrals which are coined here, make a mixture of several simples and compounds to purge all humours in generall as well as this. Some rather use potions than pills to purge this humour, because that as Heurnius and Crato observe, *hic succus à sicco remedio agrè trahitur*, this juyce is not so easily drawn by dry remedies, and as Montanus adviseth *as cons.* "All dry-ing medicines are to be repelled, as Aloe, Hiera," and all pills whatsoever, because the disease is dry of itself.

I might here insert many receipts of prescribed potions, boles, &c. The doses of these, but that they are common in every good Physitian, and that I am loth to incur the censure of Forestus *lib. 3 cap. 6. de urinis*, "against those that divulge and publish medicines in their mother tongue," and lest I should give occasion thereby to some ignorant Reader to practise on himself, without the consent of a good Physitian.

Such as are not swallowed, but only kept in the mouth, are Gargarisms used commonly after a purge, when the body is soluble and loose. Or Apophlegmatisms, Masticatories, to be held and chewed in the mouth, which are gentle, as Hysop, Origan, Pennyriall, Thyme, Mustard; strong, as Pellitory, Pepper, Ginger, &c.

Such as are taken into the nostrils, Errhina are liquid or drie, juyce of Pimpernell, Onions, &c. Castor, Pepper, white Hellebor, &c. To these you may adde odoraments, perfumes, and suffumigations, &c.

Taken into the inferior parts are Clysters strong or weak, Suppositories of Castilian sope, honey boiled to a consistence; or stronger of Scamony, Hellebor, &c.

These are all used, and prescribed to this malady upon severall occasions, as shall be shewed in his place.

<sup>1</sup> Purgantia censebant medicamenta, non unum humorem attrahere, sed quemcuq; attigerint in suam naturam convertere.

<sup>2</sup> Religantur omnes exsiccantes medicinæ, ut Aloe, Hiera, pilulæ quæcunq;.

<sup>3</sup> Contra eos qui lingua vulgari et vernacula remedia et medicamenta præscribunt, et quibusvis communia faciunt.

## MEMB. III.

*Chirurgicall Remedies.*

**I**N letting of blood three main circumstances are to be considered, “ ° Who, how much, when.” That is, that it be done to such a one as may endure it, or to whom it may belong, that he be of a competent age, not too young, nor too old, overweak, fat, or lean, sore laboured, but to such as have need, are full of bad blood, noxious humors, and may be eased by it.

The quantity depends upon the parties habit of body, as he is strong or weak, full or empty, may spare more or less.

In the morning is the fittest time: some doubt whether it be best fasting, or full, whether the Moon’s motion or aspect of Planets be to be observed; some affirm, some deny, some grant in acute, but not in Chronick diseases, whether before or after Physick. ’Tis Heurnius’ Aphorism, *à Phlebotomia auspicandum esse curationem, non à pharmacia*, you must begin with blood-letting and not physick; some except this peculiar malady. But what do I? Horatius Augenius, a Physician of Padua, hath lately writ 17. books of this subject, Jobertus, &c.

Particular kindes of blood-letting in use <sup>are</sup> are three, first is that opening a Vein in the arm with a sharp knife, or in the head, knees, or any other parts, as shall be thought fit.

Cupping-glasses with or without scarification, *ocysissime compescunt*, saith Fernelius, they work presently, and are applied to severall parts, to divert humours, aches, windes, &c.

Horse-leeches, are much used in melancholy, applied especially to the Hæmrods. Horatius Augenius *lib. 10. cap. 10. Platerus de mentis alienat. cap. 3.* Altomarus, Piso, and many others, prefer them before any evacuations in this kinde.

° *Cauteries* or searing with hot irons, combustions, boarings, launcings, which because they are terrible, *Dropax* and *Sinapismus* are invented, by plaisters to raise blisters, and eating medicines of pich, mustard-seed and the like.

Issues still to be kept open, made as the former, and applied in and to several parts, have their use here on diverse occasions, as shall be shewed.

° Quis, quantum, quando.

° Fernelius lib. 2. cap. 19.

° Renodeus

lib. 5. cap. 21. de his Mercurialis lib. 3. de composit. med. cap. 24. Heurnius lib. 1. prax. med. Wecker, &c.



## SECT. V.

## MEMB. I. SUBSECT. I.

*Particular cure of the three severall kindes ;  
of head Melancholy.*

THE generall cures thus briefly examined and discussed, it remains now, to apply these medicines to the three particular species or kindes, that according to the several parts affected, each man may tell in some sort how to help or ease himself. I will treat of head melancholy first, in which, as in all other good cures we must begin with Diet, as a matter of most moment, able oftentimes of it self to work this effect. I have read, saith Laurentius *cap. 8. de Melanch.* that in old diseases which have gotten the upper hand or an habit, the manner of living is to more purpose, then whatsoever can be drawn out of the most pretious boxes of the Apothecaries. This diet, as I have said, is not only in choice of meat and drink, but of all those other non-naturall things. Let air be clear and moist most part : diet moistning, of good juyce, easie of digestion, and not windie : drink clear, and well brewed, not too strong, nor too small. "Make a melancholy man fat," as Rhasis saith, "and thou hast finished the cure." Exercise not too remisse, nor too violent. Sleep a little more then ordinary. 'Excrements daily to be avoided by art or nature ; and which Fernelius enjoyns his patient *consil. 44.* above the rest, to avoid all passions and perturbations of the mind. Let him not be alone or idle, (in any kind of melancholy) but still accompanied with such friends and familiars he most affects, neatly dressed, washed and combed, according to his ability at least, in clean sweet linen, spruce, handsome, decent, and good apparell ; for nothing sooner dejects a man then want, squalor and nastiness, foul, or old cloaths out of fashion. Concerning the medicinal part, he that will satisfie himself at large (in this precedent of diet) and see all at once, the whole cure and manner of it in every distinct species, let him consult with Gordonius, Valescus, with Prosper Calenius *lib. de atra bile ad Card. Cæsium*, Laurentius *cap. 8. & 9. de mela.* Ælian Montaltus *de mel. cap. 26. 27. 28. 29. 30.* Donat. *ab. Attomari cap. 7. artis med.* Hercules de Saxonia *in Panth.*

\* Cont. lib. 1. c. 9. festines ad impinguationem, & cum impinguantur, remove-  
tur malum.      ' Beneficium ventris.

*cap. 7. & Tract. ejus peculiar. de melan. per Bolzetam edit. Venetiis 1620. cap. 17. 18. 19. Savanarola Rub.82. Tract. 8. cap. 1. Skenkius in prax. curat. Ital. med. Heurnius cap. 12. de morb. Victorius Faventinus pract. Magn. & Empir. Hildesheim Spicel. 2. de man. & mel. Fel. Platter, Stokerus, Bruel. P. Bayerus, Forestus, Fuchsitus, Cappivaccius, Rondoletius, Jason Pratensis. Salust. Salvian. de remed. lib. 2. cap. 1. Jacchinus in 9. Rhasis, Lod. Mercatus de Inter. morb. cur. lib. 1. cap. 17. Alexan. Messaria pract. med. lib. 1. cap. 21. de mel. Piso. Hollerius, &c. that have culled out of those old Greeks, Arabians, and Latines, whatsoever is observable or fit to be used. Or let him read those counsels and consultations of Hugo Senensis consil. 13. & 14. Renerus Solinander cons. 6. sec. 1. & consil. 3. sec. 3. Crato consil. 16. lib. 1. Montanus 20. 22. 229. and his following counsels, Lælius à Fonte. Egubinus consult. 44. 69. 77. 125. 129. 142. Fernelius consil. 44. 45. 46. Jul. Cæsar Claudinus, Mercurialis, Frambesarius, Sennertus, &c. Wherein he shall finde particular receipts, the whole method, preparatives, purgers, correcters, averters, cordials in great variety and abundance: Out of which, because every man cannot attend to read or peruse them, I will collect for the benefit of the reader, some few more notable medicines.*

## SUBSECT. II.

### Blood-letting.

**P**HLEBOTOMY is promiscuously used before and after Physick, commonly before, and upon occasion is often reiterated, if there be any need at least of it. For Galen, and many others make a doubt of bleeding at all in this kind of head-melancholy. If the malady, saith Piso *cap. 23.* & Altomarus *cap. 7.* Fuchsius *cap. 33.* “shall proceed primarily from the mis-affected brain, the Patient in such case shall not need at all to bleed, except the blood otherwise abound, the veins be full, inflamed blood, and the party ready to run mad.” In immateriall melancholy, which especially comes from a cold distemperature of spirits, Hercules de Saxonia *cap. 17.* will not admit of Phlebotomy; Laurentius *cap. 9.* approves it out of the authority of the Arabians; but as Mesue, Rhasis, Alexander appoint, “\* especially in the head,” to open the veins

\* Si ex primario cerebri affectu melancholici evaserint, sanguinis detractio non indigent, nisi ob alias causas sanguis mittatur, si multus in vasis, &c. frustra enim fatigatur corpus &c.

\* Competit illis phlebotomia frontis.

of

of the fore-head, nose and ears is good. They commonly set cupping-glasses on the parties shoulders, having first scarified the place, they apply horse-leeches on the head, and in all melancholy diseases, whether essential or accidental, they cause the Hæmroids to be opened, having the eleventh Aphorism of the 6. book of Hippocrates for their ground and warrant, which saith, "that in melancholy and mad men, the varicous tumour or hemorrhoides appearing doth heal the same." Valescus prescribes blood-letting in all three kinds, whom Salust. Salviau follows, "If the blood abound, which is discerned by the fullness of the veins, his precedent diet, the parties laughter, age, &c. begin with the median or middle vein of the arm: if the blood be ruddy and clear, stop it, but if black in the spring time, or a good season, or thick, let it run, according to the parties strength: and some eight or twelve dayes after, open the head vein, and the veins in the forehead, or provoke it out of the nostrils, or cupping glasses, &c." Trallianus allows of this, "If there have been any suppression or stopping of blood at nose, or hemroids, or women's moneths, then to open a vein in the head or about the ankles." Yet he doth hardly approve of this course, if melancholy be sited in the head alone, or in any other dotage, "except it primarily proceed from blood, or that the malady be increased by it; for blood-letting refrigerates and dries up, except the body be very full of blood, and a kind of ruddiness in the face." Therefore I conclude with Areteus, "before you let blood, deliberate of it," and well consider all circumstances belonging to it.

## SUBSECT. III.

*Preparatives and Purgers.*

**A**FTER blood-letting we must proceed to other medicines; first prepare, and then purge, *Augeæ stabulum purgare*, make the body clean before we hope to do any good. Guaker Bruel would have a practitioner begin first with a

<sup>a</sup> Si sanguis abundet, quod scitur ex venarum repletionem, victus ratione præcedente, risu ægri, ætate & aliis, Tundatur mediana; & si sanguis apparet clarus & ruber, supprimatur; aut si vere, si niger aut crassus permittatur fluere pro viribus ægri, dein post 9. vel 12. diem aperiatur cephalica partis magis affectæ, & vena frontis, aut sanguis provocetur setis per nares, &c.

<sup>a</sup> Si quibus consuetæ suæ suppressæ sunt menses, &c. talo secare oportet, aut vena frontis si sanguis peccet cerebro.

<sup>b</sup> Nisi ortum ducat à sanguine, ne morbus inde augeatur: phlebotomia refrigerat & exiccat, nisi corpus sit valde sanguineum, rubicundum.

<sup>c</sup> Cum sanguinem detrahare oportet, deliberatione indiget. Areteus lib. 7. c. 5.

Clistor of his, which he prescribes before blood-letting: the common sort, as Mercurialis, Montaltus *cap.* 30. &c. proceed from lenitives to preparatives, and so to purgers. Lenitives are well known, *Electuarium lenitivum*, *Diaphenicum*, *Diacatholicon*, &c. Preparatives are usually Syrups of Borage, Buglosse, Apples, Fumitory, Thyme and Epitayme, with double as much of the same decoction or distilled water, or of the waters of Buglosse, Bawm, Hops, Endive, Scolopendry, Fumitory, &c. or these sod in whey, which must be reiterated and used for many dayes together. Purges come last, "which must not be used at all, if the malady may be otherwise helped," because they weaken nature and dry so much; and in giving of them, "we must begin with the gentlest first." Some forbid all hot medicines, as Alexander, and Salvianus, &c. *Ne insaniore inde fiant*, Hot medicines increase the disease "by drying too much." Purge downward rather then upward, use potions rather then pills, and when you begin Physick, persevere and continue in a course; for as one observes, *"movere & non educere in omnibus malum est"*; To stir up the humour (as one purge commonly doth) and not to prosecute, doth more harm then good. They must continue in a course of Physick, yet not so that they tire and oppress nature, *danda quies naturæ*, they must now and then remit, and let nature have some rest. The most gentle purges to begin with, are Sena, Cassia, Epithyme, Myrabolanes, Catholicon: If these prevail not, we may proceed to stronger, as the confection of Hamech, Pil. Indæ, Fumitorizæ, de Assaieret, of Lapis Armenus and Lazuli, Diasena. Or if pills be too dry; some prescribe both Hellebors in the last place, amongst the rest Areteus, "because this disease will resist a gentle medicine." Laurentius and Hercules de Saxoniâ would have Antimony tried last, "if the \* party be strong, and it warily given." † Trincavelius prefers Hierologodium, to whom Francis Alexander in his *Apol. rad.* 5. subscribes, a very good medicine they account it. But Crato in a counsell of his, for the Duke of Bavaria's Chancellour, wholly rejects it.

I finde a vast Chaos of medicines, a confusion of receipts and magistrals, amongst writers, appropriated to this disease; some of the chiefest I will rehearse. † To be Sea-sick first is very

\* A lenioribus auspicandum. (Valescus, Piso, Bruel) rariusq; medicamentis purgantibus utendum, ni sit opus: † Quia corpus exiccant, morbum augent.

• Guianesius Tract. 15. c. 6. † Piso. • Rhasis, sæpe valent ex Helleboro.

• Lib. 7. Exiguâ medicamentis morbus non obsequitur. • Modo caute detur & robustis. † Consil. 10. l. 1. † Plin. l. 31. c. 6. Navigationes ob vomitionem prosunt plurimis morbis capitis, & omnibus ob quæ Helleborû bibitur.

Idem Dioscorides, lib. 5. cap. 13. Avicenna tertia imprimis.

good

good at seasonall times. Helleborismus Matthioli, with which he vants and boasts he did so many several cures, “<sup>a</sup> I never gave it (saith he) but after once or twice, by the help of God, they were happily cured.” The manner of making it he sets down at large in his third book of Epist. to George Hankshius a Physitian. Gualter Bruel, and Heurnius, make mention of it with great approbation; so doth Skenkius in his memorable cures, and experimentall medicines, *cen. 6. obser. 37.* That famous Helleborisme of Montanus, which he so often repeats in his consultations and counsels, as 28. *pro melan. sacerdotē, & consil. 148. pro Hypochondriaco*, and cracks, “<sup>a</sup> to be a most soveraign remedy for all melancholy persons, which he hath often given without offence, and found by long experience and observation to be such.”

Quercetan prefers a Syrupe of Hellebor in his *Spagirica Pharmac.* and Hellebors Extract *cap. 5.* of his invention likewise (“a most safe medicine, <sup>a</sup> and not unfit to be given children”) before all remedies whatsoever.

Paracelsus, in his book of black Hellebor, admits this medicine, but as it is prepared by him. “<sup>o</sup> It is most certain (saith he) that the vertue of this herb is great, and admirable in effect, and little differing from Balm it self; and he that knowes well how to make use of it, hath more art then all their books contain, or all the Doctors in Germany can shew.”

Ælianus Montaltus in his exquisite work *de morb. capitis cap. 31. de mel.* sets a special receipt of Hellebor of his own, which in his practice “<sup>p</sup> he fortunately used; because it is but short I will set it down.”

“R Syrupe de pomis ʒ ij, aquæ borag. ʒ iiij,  
Ellebori nigri per noctem infusi in ligaturâ  
6 vel 8. gr. manè factâ collaturâ exhibe.”

Other receipts of the same to this purpose you shall finde in him. Valescus admires *pulvis Hali*, and Jason Pratensis after him: the confection of which our new London Pharmacopœa hath lately revived. “<sup>a</sup> Put case (saith he) all other medicines fail,

<sup>a</sup> Nunquam dedimus, quin ex una aut altera assumptione, Deo juvante, fuerint ad salutem restituti. <sup>o</sup> Lib. 2. Inter composita purgantia melancholicarum.  
<sup>p</sup> Longo experimento à se observatum esse, melancholicos sine offensa egregiè curandos valere. Idem responsione ad Aubertum, veratrum nigrum, alias timidum & periculosum vini spiritu etiam & oleo commodum sic usui redditur ut etiam pueris tuto administrari possit. <sup>o</sup> Certum est hujus herbæ virtutem maximam & mirabilem esse, parumq; distare à balsamo. Et qui norit eo recte uti, plus habet artis quam tota scribentium cohors aut omnes Doctores in Germania. <sup>p</sup> Quo feliciter usus sum. <sup>a</sup> Hoc posito quod aliæ medicina non valeant, ista tunc Dei misericordiâ valebit, & est medicina coronata, quæ secretissimè teneatur.

by the help of God this alone shall do it, and 'tis a crowned medicine which must be kept in secret."

" R Epithymi semunc. lapidis Lazuli, agarici ana 3 ij, Scammonii, 3 j, Chariophyllorum numero. 20. pulverisentur Omnia, & ipsius pulveris scrup. 4. singulis septimanis assumat."

To these I may adde *Arnoldi vinum Buglossatum*, or Borage wine before mentioned, which \* Mizaldus calls *vinum mirabile*, a wonderful wine, and Stockerus vouchsafes to repeat *verbatim* amongst other receipts. Rubeus his \* compound water out of *Savonarola*: Pinetus his Balm; Cardan's *Pulvis Hyacinthi*, with which, in his book *de curis admirandis*, he boasts that he had cured many melancholy persons in eight dayes, which \* Skenkious puts amongst his observable medicines; Altomarus his Syrupe, with which \* he calls God so solemnly to witness, he hath in his kind done many excellent cures, and which Skenkious *cent. 7. observ. 80.* mentioneth, Daniel Sennertus *lib. 1. part 2. cap. 12.* so much commends; Ruhandas' admirable water for melancholy, which *cent. 2. cap. 96.* he names *Spiritus vite aureum, Panaceum*, what not, and his absolute medicine of 50 Egges, *curat. Empir. cent. 1. cur. 5.* to be taken three in a morning, with a powder of his. \* Faventinus *præc. Emper.* doubles this number of Egges, and will have 101 to be taken by three and three in like sort, which Salust Salvian approves *de re med. lib. 2. c. 1.* with some of the same powder, till all be spent, a most excellent remedy for all melancholy and mad men.

" R Epithymi, thymi, ana drachmas duas, sacchari albi unciam unam, croci grana tria, Cinamomi drachmam unam; misce, fiat pulvis."

All these yet are nothing to those \* Chymical preparatives of *Aqua Chalidonia*, quintessence of Hellebor, salts, extracts, distillations, oyles, *Aurum potabile*, &c. Dr Anthony in his book *de auro potab. edit. 1600.* is all in all for it. " \* And though all the schools of Galenists, with a wicked and unthankful pride and scorn, detest it in their practice, yet in

\* Lib. de artif. med. \* Sect. 3 Optimum remedium aqua composita Savonarolæ: \* Skenkious observ. 31. \* Donatus ab Altomari. cap. 7. Testor Deum, me multos melancholicos hujus solius syrupi usu curasse, factâ prius purgatione. \* Centum ova et unum, quolibet mane sumant ova sorbilia, cum sequenti pulvere supra ovum aspersa, et contineant quousq; assumpserint centum et unum, maniacis et melancholicis utilissimum remedium. \* Quercetan cap. 4. Phar. Oswaldus Crolius. \* Cap. 1. Licet tota Galenistarum schola, mineralia non sine impio et ingrato fastu à sua practica detestentur; tamen in gravioribus morbis omni vegetabilium derelicto subsidio, ad mineralia confugiunt, licet ea temere, ignaviter, et inutiliter usurpent. Ad finem libri.

more grievous diseases, when their vegetals will do no good," they are compelled to seek the help of minerals, though they "use them rashly, unprofitably, slackly, and to no purpose." Rhenanus, a Dutch Chymist in his book *de Sale è puteo emergente*, takes upon him to apologize for Anthony, and sets light by all that speak against him. But what do I meddle with this great Controversie, which is the subject of many volumes? Let Paracelsus, Quercetan, Crolius, and the brethren of the Rosy crosse defend themselves as they may. Crato, Erastus, and the Galenists oppugn Paracelsus, he brags on the other side, he did more famous cures by this means, then all the Galenists in Europe, and calls himself a Monarch; Galen, Hippocrates, infants, illiterate, &c. As Thessalus of old railed against those ancient Asclepiadean writers, " \* he condemns others, insults, triumphs, overcomes all antiquity (saith Galen as if he spake to him) declares himself a conqueror, and crowns his own doings. " One drop of their Chymical preparatives shall do more good then all their fulsome potions." Erastus, and the rest of the Galenists vilifie them on the other side, as Hereticks in Physick; " <sup>c</sup> Paracelsus did that in Physick, which Luther in Divinity. " A drunken rogue he was, a base fellow, a Magitian, he had the divel for his master, divels his familiar companions, and what he did, was done by the help of the Divel." Thus they contend and raile, and every Mart write books *pro* and *con*, & *adhuc sub judice lis est*; let them agree as they will, I proceed.

#### SUBSECT. IV.

##### *Averters.*

**A**VERTERS and Purgers must go together, as tending all to the same purpose, to divert this rebellious humour, and turn it another way. In this range, Clysters and Suppositories challenge a chief place, to draw this humour from the brain and heart, to the more ignoble parts. Some would have them still used a few dayes between, and those to be made with the boiled seeds of Anise, Fennel, and bastard Saffron, Hops, Thyme, Epithyme, Mallows, Fumitory, Bugloss, Polypody, Sene, Diasene, Hanech, Cassia, Dacatholicon, Hierologodium, Oyl of Violets, sweet Almonds, &c. For

\* *Veteres maledictis incessit, vincit, et contra omnem antiquitatem coronatur, ipseque à se victor declaratur.* Gal. lib. 1. meth. c. 2. <sup>b</sup> Codronchus de sale absynthii.

<sup>c</sup> *Idem Paracelsus in medicina, quod Lutherus in Theologia.*

<sup>d</sup> *Disput. in eundem, parte. 1. Magus ebrius, illiteratus, dæmonem præceptorum habuit, dæmones familiares, &c.*

without

without question, a Clyster opportunely used, cannot choose in this, as most other maladies, but to do very much good; *Clysteres nutriunt*, sometimes Clysters nourish, as they may be prepared, as I was informed not long since by a learned Lecture of our natural Philosophy-Reader, which he handled by way of discourse, out of some other noted Physicians. Such things as provoke urine most commend, but not sweat. *Trincavelius consil.* 16. *cap.* 1. in head melancholy forbids it. P. Byarus and others approve frictions of the outward parts, and to bathe them with warm water. Instead of ordinary frictions, Cardan prescribes rubbing with nettles till they blister the skin, which likewise <sup>†</sup>Basardus Visontinus so much magnifies.

Sneezing, masticatories, and nasals are generally received. *Montaltus c.* 34. *Hildesheim spicel.* 3. *fol.* 136 and 138. give several receipts of all three. *Hercules de Saxoniâ* relates of an *Emperick* in Venice “<sup>†</sup> that had a strong water to purge by the mouth and nostrils, which he still used in head melancholy, and would sell for no gold.”

To open months and Hemroids is very good Physick, “<sup>†</sup> If they have been formerly stopped.” *Faventinus* would have them opened with horse-leaches, so would *Hercul. de Sax.* *Julius Alexandrinus consil.* 185. *Scoltzii* thinks *Aloes* fitter: <sup>†</sup>most approve horse-leaches in this case, to be applied to the fore-head, <sup>†</sup>nostrils, and other places.

*Montaltus cap.* 29. but of *Alexander* and others, prescribes “<sup>†</sup> cupping-glasses, and issues in the left thigh.” *Areteus lib.* 7. *cap.* 5. “<sup>†</sup> Paulus Regolinus, Sylvius will have them without scarification, “<sup>†</sup> applied to the shoulders and back, thighs and feet:” “<sup>†</sup> *Montaltus cap.* 34. “<sup>†</sup> bids open an issue in the arm, or hinder part of the head.” “<sup>†</sup> *Piso* enjoins ligatures, frictions, suppositories, and cupping-glasses, still without scarification, and the rest.

Cauteries and hot irons are to be used “<sup>†</sup> in the suture of the crown, and the seared or ulcerated place suffered to run a good while. ’Tis not amiss to bore the skull with an in-

• Master D. Lapworth. <sup>†</sup> Ant. Philos. cap. de melan. frictio vertice, &c. <sup>†</sup> Aqua fortissima purgans os, nares, quam non vult auro vendere. <sup>†</sup> Mercurialis consil. et 30. hemorrhoidum et mensium provocatio juvat, modo eorum suppressione ortum habuerit. <sup>†</sup> Laurentius, Bruel, &c. <sup>†</sup> P. Bayrus l. 2. cap. 13. naribus, &c.

<sup>†</sup> Cucurbitulæ siccæ, et fontanellæ crure sinistro. <sup>†</sup> Hildesheim spicel. 2. Vapores à cerebro trahendi sunt frictionibus universi, cucurbitulis siccis, humeris ac dorso affixis, circa pedes et crura.

<sup>†</sup> Fontanellam aperi juxta occipitum, aut brachium. <sup>†</sup> Baleni, ligaturæ friciones, &c. <sup>†</sup> Cauterium fiat sutura coronali, diu fluere permittantur loca ulcerosa. Trepano etiam crani densitas imminui poterit, ut vaporibus fuliginosis exitus pateat.

strument,



strument, to let out the fuliginous vapours." Salus. *Salvianus de re medic. lib. 2. cap. 1.* "because this humour hardly yeelds to other Physick, would have the leg cauterized, or the left leg below the knee, and the head bored in two or three places," for that it much avails to the exhalation of the vapours: "I saw (saith he) a melancholy man at Rome, that by no remedies could be healed, but when by chance he was wounded in the head, and the skull broken he was excellently cured." Another to the admiration of the beholders, "breaking his head with a fall from on high, was instantly recovered of his dotage." *Gordonius cap. 13. part. 2.* would have these cauteries tried last, when no other Physick will serve. "The head to be shaved and bored to let out fumes, which without doubt will do much good. I saw a melancholy man wounded in the head with a sword, his brain pan broken; so long as the wound was open he was well, but when his wound was healed, his dotage returned again." But *Alexander Messaria* a professor in Padua, *lib. 1. pract. med. cap. 21. de melanehol.* will allow no cauteries at all, 'tis too stiffe an humour and too thick as he holds, to be so evaporated.

*Guianerius c. 8. Tract. 15.* cured a nobleman in Savoy, by boring alone, "leaving the hole open a month together," by means of which, after two years melancholy and madness, he was delivered. All approve of this remedy in the suture of the crown; but *Arculanus* would have the cautery to be made with gold. In many other parts, these cauteries are prescribed for melancholy men, as in the thighs, (*Mercurialis consil. 86.*) arms, legs. *Idem consil. 6. & 19. & 25.* *Montanus 86.* *Rodericus à Fonseca tom. 2. consult. 84. pro hypocond. coxâ dextrâ, &c.* but most in the head, "If other Physick will do no good."

<sup>1</sup>Quoniam difficulter cedit aliis medicamentis, ideo fiat in vertice cauterium, aut crure sinistro infra genu. <sup>2</sup>Fiant duo aut tria cauteria, cum ossis perforatione. <sup>3</sup>Vidi Romæ melancholicum qui adhibitis multis remediis, sanari non poterat; sed cum cranium gladio fractum esset, optime sanatus est. <sup>4</sup>Et alterum vidi melancholicum, qui ex alto cadens non sine astantium admiratione, liberatus est. <sup>5</sup>Radatur caput et fiat cauterium in capite; procul dubio ista faciunt ad fumorum exhalationem; vidi melancholicum à fortuna gladio vulperatum, et cranium fractum, quam diu vulnus apertum, curatus optime; at cum vulnus sanatum, reversa est mania. <sup>6</sup>Uq; ad duram matrem trepanari feci, et per mensam aperte stetit.

## SUBSECT. V.

*Alteratives and Cordials, corroborating, resolving the reliques, and mending the Temperament.*

**B**ECAUSE this Humor is so maligne of itself, and so hard to be removed, the reliques are to be cleansed, by alteratives, cordials, and such means; the temper is to be altered and amended, with such things as fortifie and strengthen the heart and brain, “<sup>a</sup> which are commonly both affected in this malady, and do mutually misaffect one another: which are still to be given every other day, or some few dayes inserted after a purge, or like Physick, as occasion serves, and are of such force, that many times they help alone, and as <sup>b</sup> Arnoldus holds in his Aphorismes, are to be “preferred before all other medicines, in what kind soever.

Amongst this number of Cordials and Alteratives, I do not find a more present remedy, then a cup of wine or strong drink, if it be soberly and opportunely used. It makes a man bold, hardy, couragious, “<sup>c</sup> whetteth the wit.” if moderately taken, (and as <sup>d</sup> Plutarch saith, *Symp. 7. quest. 12.*) “it makes those which are otherwise dull, to exhale and evaporate like frankincense, or quicken (Xenophon adds) “<sup>e</sup> as oyl doth fire. “<sup>f</sup> A famous cordial” Matthioli in Dioscoridum calls it, “an excellent nutriment to refresh the body, it makes a good colour, a flourishing age, helps concoction, fortifies the stomach, takes away obstructions, provokes urine, drives out excrements, procures sleep, cleers the blood, expels wind and cold poysons, attenuates, concocts, dissipates all thick vapours, and fuliginous humours.” And that which is all in all to my purpose, it takes away feare and sorrow.

† Curas edaces dissipat Evius.

“It glads the heart of man,” Psal. 104. 15. *hilaritatis dulce seminarium*. Helena’s boule, the sole nectar of the Gods, or that true Nepenthes in † Homer, which puts away care and grief, as Oribasius 5. Collect. cap. 7. and some others will,

\* Cordis ratio semper habenda quod cerebro compatitur, & sese invicem offi-  
ciunt. <sup>b</sup> Aphor. 58. Medicina Theriacalis præceteris eligenda. <sup>c</sup> Galen,  
de temp. lib. 3. c. 9. moderate vinum sumptum, acuit ingenium. <sup>d</sup> Tardos  
aliter & tristes thuris in modum exhalare facit. <sup>e</sup> Hilaritatem ut oleum flam-  
mam excitat. <sup>f</sup> Viribus retinendis cardiacum eximium, nutriendo corpori  
alimenum optimum, ætatem floridam facit, calorem ianatum fovet, concocti-  
onem juvat, stomachum roborat, excrementis viamparat, urinam movet, som-  
num conciliat, venena, frigidos flatus dissipat, crassos humores attenuat,  
sequit, discuti, &c. † Hor. lib. 2. Od. 11. ‡ Odyss. A.

was nought else but a cup of good wine. "It makes the mind of the King and of the fatherless both one, of the bond and freeman, poor and rich; it turneth all his thoughts to joy and mirth, makes him remember no sorrow or debt, but enricheth his heart, and makes him speak by talents, Esdras 3. 19, 20, 21. It gives life it self, spirits, wit, &c. For which cause the Ancients called Bacchus, *Liber pater à liberando*, and 'sacrificed to Bacchus and Pallas still upon an altar. "Wine measurably drunk, and in time, brings gladness and chearfulness of mind, it cheareth God and men," Judges 9. 13. *letitiæ Bacchus dator*, it makes an old wife dance, and such as are in misery to forget evil, and be merry.

"Bacchus & afflictis requiem mortalibus affert,  
Crura licet duro compede vinc̃ta forent."

Wine makes a troubled soul to rest,  
Though feet with fetters be oppress.

Demetrius in Plutarch, when he fell into Seleucus' hands, and was prisoner in Syria, "spent his time with dice and drink that he might so ease his discontented mind, and avoid those continual cogitations of his present condition wherewith he was tormented." Therefore Solomon, Prov. 31. 6. bids "wine be given to him that is ready to † perish, and to him that hath grief of heart, let him drink that he forget his poverty, and remember his misery no more." *Sollicitis animis onus erimit*, it easeth a burdened soule, nothing speedier, nothing better: which the prophet Zachary perceived, when he said, "that in the time of Messias, they of Ephraim should be glad, and their heart should rejoyce as through wine." All which makes me very well approve of that pretty description of a feast in ‡ Bartholomeus Anglicus, when grace was said, their hands washed, and the Guests sufficiently exhilarated, with good discourse, sweet musick, dainty fare, *exhilarationis gratiâ, pocula iterum atque iterum offeruntur*, as a Corollary to conclude the feast, and continue their mirth, a grace cup came in to cheer their hearts, and they drank healths to one another again and again. Which as I. Fredericus Matenesius Crit. Christ. lib. 2. cap. 5, 6, & 7. was an old custome in all ages in every Commonwealth, so as they be

<sup>†</sup> Pausanias.    <sup>‡</sup> Syracides 31. 28.    <sup>‡</sup> Legitur & prisci Catonis. Sæpe meo caluisse virtus.    \* In pocula & aleam se præcipitavit, & iis fere tempus traduxit, ut ægram crapula mentem levaret, & conditionis præsentis cogitationes quibus agitabatur sobrius vitaret.    † So did the Athenians of old, as Suidas relates, and so do the Germans at this day.    ‡ Lib. 6. cap. 23. & 24. de rerum proprietat.

not enforced, *bibere per violentiam*, but as in that royal feast of \* Assuerus which lasted 180 dayes, "without compulsion they drank by order in golden vessels," when and what they would themselves. This of drink is a most easie and parable remedy, a common, a cheap, still ready against fear, sorrow, and such troublesome thoughts, that molest the mind; as brimstone with fire, the spirits on a suddain are enlightened by it. "*No better Physick*" (saith <sup>k</sup> Rhasis) "for a melancholy man: and he that can keep company, and carouse, needs no other medicines," 'tis enough. His countrie man Avicenna 31. doct. 2. cap. 8. proceeds farther yet, and will have him that is troubled in minde, or melancholy, not to drink only, but now and then to be drunk: excellent good Physick it is for this and many other diseases. *Magninus Reg. san. part. 3. c. 31.* will have them to be so once a month at least, and gives his reasons for it, "'because it scourges the body by vomit, urine, sweat, of all manner of superfluities, and keeps it clean." Of the same mind is Seneca the Philosopher in his book *de tranquill. lib. 1. c. 15. nonnunquam ut in aliis morbis ad ebrietatem usq; veniendum; Curas deprimit, tristitiæ medetur*. It is good sometimes to be drunk, it helps sorrow, depresseth cares, and so concludes this Tract with a cup of wine: *Habes, Serene charissime, quæ ad tranquillitatem animæ pertinent.* But these are Epicureall tenents, tending to looseness of life, Luxury and Atheism, maintained alone by some Heathens, dissolute Arabians, prophane Christians, and are exploded by Rabbi Moses Tract. 4. *Guliel. Placentius lib. 1. cap. 8. Valescus de Taranta*, and most accurately ventilated by Jo. Sylvaticus, a late writer and Physitian of Milan, med. cont. cap. 14. where you shall finde this tenent copiously confuted. Howsoever you say, if this be true, that wine and strong drink have such vertue to expell fear and sorrow, and to exhilarate the minde, ever hereafter lets drink and be merry.

" Prome reconditum, Lyde strenua, cæcubum,  
Capaciores puer huc affer Scyphos,  
Et Chia vina aut Lesbia "

Come lusty Lyda, fill 's a cup of sack,  
And sirrah Drawer, bigger pots we lack,  
And Scio wines that have so good a smack.

\* Hester. 18.    <sup>k</sup> Tract. 1. cont. 1. 1. Non estres laudabilior eo, vel cura melior; qui melancholicus, utatur societas hominum & biberia; & qui potest sustinere usum vini, non indiget alia medicina, quod eo sunt omnia ad usum necessaria hujus passionis.    <sup>l</sup> Tum quod sequatur inde sudor, vomitio, urina, à quibus superfluitates à corpore remouentur & remanet corpus mundum.    <sup>m</sup> Hor.

I say with him in \* A. Gellius, "let us maintain the vigor of our souls with a moderate cup of wine," \* *Natis in usum letitiæ scyphis*, "and drink to refresh our minde; if there be any cold sorrow in it, or torpid bashfulness, let's wash it all away."—*Nunc vino pellite curas*; so saith † Horace, so saith Anacreon,

Μεδύοντα γὰρ με κείνδαι  
Πολύ κρείσσον ἢ θανόντα.

Let's drive down care with a cup of wine: and so say I too, (though *I drink none* my self) for all this may be done, so that it be modestly, soberly, opportunely used: So that, "they be not drunk with wine, wherein is excess," which our † Apostle forewarns; for as Chrysostome well comments on that place, *ad letitiam datum est vinum, non ad ebrietatem*, 'tis for mirth wine, but not for madness: And will you know where, when, and how that is to be understood? *Vis discere ubi bonum sit vinum? Audi quid dicat Scriptura*, hear the scriptures, "Give wine to them that are in sorrow," or as Paul bid Timothy drink wine for his stomach sake, for concoction, health, or some such honest occasion. Otherwise, as ° Pliny telleth us: If singular moderation be not had, "° nothing so pernicious, 'tis meer vinegar, *blandus daemon*, poyson it self." But hear a more fearfull doom, Habac. 2. 15. & 16. "Wo be to him that makes his neighbour drunk, shamefull spewing shall be upon his glory." Let not good fellows triumph therefore (saith Matthioli) that I have so much commended wine; if it be immoderately taken, "in stead of making glad, it confounds both body and soul, it makes a giddy head, a sorrowfull heart." And twas well said of the Poet. of old, "Vine causeth mirth and grief, ° nothing so good for some, so bad for others, especially as ° one observes, *qui a causa calida malè habent*, that are hot or inflamed, And so of spices, they alone, as I have shewed, cause head-melancholy themselves, they must not use wine as an ° ordinary drink, or in their diet. But to determine with Laurentius c. 8. de melan. wine is bad for mad men, and such as are troubled with heat in their inner parts or brains; but to melancholy, which is cold (as most is) Wine, soberly used, may be very good.

\* Lib. 15. 2. noct. Att. Vigorem animi moderato vini usu tueamur, & calefacto simul, refotoq; animo, si quid in eo vel frigidæ tristitiæ, vel torpentis verecundiæ fuerit, dituamus. \* Hor. l. 1. Od. 27. † Od. 7. lib. 1. 26. Nam præstat ebrium me quam mortuum jacere. ¶ Ephes. 5. 18. ser. 19. in cap. 5. ° Lib. 14. 5. Nihil perniciosius viribus si modus absit, venenum. ° Theocritus idyl. 13. vino dari lætitiā & dolorem. ¶ Renodeus. ° Mercurialis consil. 25. Vinum frigidis optimum, & pessimum serinā melancholiā. ° Fernelius consil. 44. & 45. vinum prohibet assiduum, & aromata.

Vol. II.

K

I may

I may say the same of the decoction of China roots, Sassafras, Sarsaparilla, Guaiacum: China, saith Manardus, makes a good colour in the face, takes away melancholy, and all infirmities proceeding from cold, even so Sarsaparilla provokes sweat mightily, Guaiacum dries, Claudinus consult. 89. & 46. Montanus, Capiuaccius consult. 188. Scoltzii. make frequent and good use of Guaiacum, and China, "so that the liver be not incensed," good for such as are cold, as most melancholy men are, but by no means to be mentioned in hot.

The Turks have a drink called Coffa (for they use no wine), so named of a berry as black as soot, and as bitter, (like that black drink which was in use amongst the Lacedæmonians and perhaps the same) which they sip still of, and sup as warm as they can suffer; they spend much time in those Coffa-houses, which are some what like our Ale-houses or Taverns, and there they sit chatting and drinking to drive away the time, and to be merry together, because they finde by experience that kinde of drink so used helpeth digestion, and procureth alacrity. Some of them take Opium to this purpose.

Borrage, Bawm, Saffron, Gold, I have spoken of; Montaltus c. 23. commends Scorzonera roots condite. *Garcinus ab Horto plant. hist. lib. 2. cap. 25.* makes mention of an hearb called Datura, "which if it be eaten, for 24 hours following, takes away all sense of grief, makes them incline to laughter and mirth:" and another called Bauge, like in effect to Opium, "Which puts them for a time into a kinde of Extasis," and makes them gently to laugh. One of the Roman Emperours had a seed, which he did ordinarily eat to exhilarate himself. *Christophorus Ayreus* prefers Bezoar's stone, and the confection of Alkermes, before other cordials, and amber in some cases. "Alkermes comforts the inner parts;" and Bezoar stone hath an especiall vertue against all melancholy affections, "it refresheth the heart, and corroborates the whole body." Amber provokes urine, helps the body, breaks winde, &c. After a purge, 3 or 4 gr. of Bezoar stone and 3. gr. of Amber Greece, drunk, or taken in Borage or Bugloss water, in which gold hot hath been quenched, will do much good, and the purge shall diminish less (the heart so refreshed) of the strength and substance of the body.

"P. confect. Alkermes ʒ β lap. Bezor. ʒ j.  
Succini albi subtiliss. pulverisat. ʒ j j. cum  
Syrup. de cort. citri; fiat electuarium."

Modo jecur non incendatur. Per. 24. horas sensum doloris omnem tollit, & ridere facit. Hildesheim spicel. 2. Alkermes, omnia vitalia viscera mire confortat. Contra omnes melancholicos affectus confert, ac certum est ipsius usu omnes cordis & corporis vires mirum in modum refici. Succinum vero albißimum confortat ventriculum, statum discutit, urinam movet, &c.

To

To Bezoar's stone most subscribe, Manardus, and many others; "it takes away sadness, and makes him merry that useth it; I have seen some that have been much diseased with faintness, swooning, and melancholy, that taking the weight of three grains of this stone, in the water of Oxtongue, have been cured." Garcias ab Horto brags how many desperate cures he hath done upon melancholy men by this alone, when all Physitians had forsaken them. But Alchermes many except against; in some cases it may help, if it be good and of the best, such as that of Monspelior in France, which *Iodocus Sincerus, Itinerario Galliae*, so much magnifies, and would have no traveller omit to see it made. But it is not so generall a medicine as the other. Fernelius consil. 49. suspects Alchermes, by reason of its heat, "nothing (saith he) sooner exasperates this disease, then the use of hot working meats and medicines, and would have them for that cause warily taken." I conclude therefore of this and all other medicines, as Thucydides of the Plague at Athens, No remedy could be prescribed for it, *Nam quod uni profuit, hoc aliis erat exitio*: There is no Catholike medicine to be had: that which helps one, is pernicious to another.

*Diamargaritum frigidum, Diambra, Diaboraginatam, Electuarium latificans Galeni & Rhasis, de Gemmis, Dianthos, Diamoscum dulce and amarum, Electuarium Conciliatoris, syrup. Cidoniorum de pomis, conserves of Roses, Violets, Fumitory, Enula campana, Satyrion, Limonis, Orange-pills condite, &c.* have their good use.

"R. Diamoschi dulcis & amari ana 3 j.

Diabuglossati, Diaboraginati, sacchari violacei ana j. misce cum syrupo de pomis."

Every Physitian is full of such receipts: one only I will add for the rareness of it, which I finde recorded by many learned Authors, as an approved medicine against dotage, head-melancholy, and such diseases of the brain. Take a Ram's head that never medled with an Ewe, cut off at a blow, and the horns only take away, boyl it well, skin and wooll to-

\* Garcias ab Horto aromatum lib. 1. cap. 15. adversus omnes morbos melancholicos conducit, & venenum. Ego (inquit) utor in morbis melancholicis, &c. & deploratos hujus usu ad pristinam sanitatem restitui. See more in Bauhines' book de lap. Bezoar c. 45. Ed.t. 1617. Monspelii electuarium fit precicissimum Alcherm. &c.

\* Nihil morbum hunc æque exasperat, ac alimentorum vel calidiorum usus. Alchermes ideo suspectus, & quod semel monneam, caute adhibenda calida medicamenta. \* Skenkijus l. 1. Observat. de Mania, ad mentis alienationem, & desipientiam vltio cerebri abortam, in manuscripto codice Germanico, tale medicamentum reperi. \* Caput arietis nondum experti venerem, uno ictu amputatum, cornibus tantum demotis, integrum cum lana & pelle bene elixabis, tum aperto cerebrum eximes, & addens aromata, &c.

gether ; after it is well sod, take out the brains, and put these spices to it, Cinamome, Ginger, Nutmeg, Mace, Cloves, *ana* 3℔, mingle the powder of these spices with it, and heat them in a platter upon a chafing-dish of coals together, stirring them well, that they do not burn ; take heed it be not overmuch dried, or dryer then a calve's brains ready to be eaten. Keep it so prepared, and for three daies give it the patient fasting, so that he fast two hours after it. It may be eaten with bread in an egg or broth, or any way, so it be taken. For 14 daies let him use this diet, drink no wine, &c. Gesner. hist. animal. lib. 1. pag. 917. Caricterius pract. 13. in Nich. de metri pag. 129. Iatro: Witenberg. edit. Tubing. pag. 62. mention this medicine, though with some variation ; he that list may try it, \* and many such.

Odoraments to smell to, of Rose water, Violet flowers, Bawm, Rosecakes, Vinegar, &c. do much recreate the brains and spirits, according to Solomon. Prov. 27. 9. " They rejoyce the heart," and as some say, nourish : 'tis a question commonly controverted in our schools, *an odores nutriant* ; let Ficinus lib. 2. cap. 18. decide it ; <sup>a</sup> many arguments he brings to prove it ; as of *Democritus*, that lived by the smel of bread alone, applyed to his nostrils, for some few daies, when for old age he could eat no meat. Ferrerius lib. 2. meth. speaks of an excellent confection of his making, of wine, saffron, &c. which he prescribed to dull, weak, feeble, and dying men to smell to, and by it to have done very much good, *æquè ferè profuisse olfactu & patu*, as if he had given them drink. Our noble and learned Lord \* Verulam, in his book *de vitâ & morte*, commends therefore all such cold smels as any way serve to refrigerate the spirits. Montanus consil. 61. prescribes a form which he would have his melancholy Patient never to have out of his hands. If you will have them spagirically prepared, look in *Oswaldus Crollius basil. Chymica*.

Irrigations of the head shaven, " <sup>i</sup> of the flowers of water lillies, Lettuce, Violets, Camomile, wild Mallows, wether's-head, &c." must be used many mornings together. Montan. consil. 31. would have the head so washed once a week. *Lælius a fonte Eugubinus consult.* 44. for an Italian Count, troubled with head-melancholy, repeats many medicines which

\* Cinis testudinis ustus, & vino potus melancholiam curat, and rasura cornu Rhinocerotis, &c. Skenknius. <sup>a</sup> Instat in matrice, quod sursum & deorsum ad odoris sensum præcipitatur. \* Vicount S. Albans. <sup>i</sup> Ex decocto florum nymphaez, lactucæ, violarum, chamomilæ, alibez, capitis vervecum, &c.



he tried, “<sup>k</sup> but two alone which did the cure; use of whey made of Goats milk, with the extract of Hellebor, and irrigations of the head with water-lillies, lettuce, violets, camomile, &c. upon the suture of the crown.” Piso commends a Ram’s lungs applied hot to the fore part of the head,<sup>l</sup> or a yong Lamb divided in the back, exenterated, &c.; all acknowledge the chief cure to consist in moistening throughout. Some, saith Laurentius, use powders, and caps to the brain: but forasmuch as such aromatical things are hot and dry, they must be sparingly administered.

Unto the Heart we may do well to apply bags, Epithemes, Oyntments, of which Laurentius .c. 9. de melan. gives examples. Bruel prescribes an Epitheme for the Heart, of Bugloss, Borrage, water-lilly, Violet waters, sweet-wine, Bawm leaves, Nutmegs, Cloves, &c.

For the Belly, make a Fomentation of oyle, “<sup>m</sup> in which the seeds of Cummin, Rue, Carrets, Dill, have been boyled.

Baths are of wonderfull great force in this malady, much admired by <sup>n</sup> Galen, <sup>o</sup> Ætius, Rhasis, &c. of sweet water, in which is boyled the leaves of Mallows, Roses, Violets, water-lillies, Wether’s head, flowers of Bugloss, Camomile, Melilot, &c. Guianer. cap. 8. tract. 15. would have them used twice a day, and when they come forth of the Baths, their back bones to be anointed with oyle of Almonds, Violets, Nymphaea, fresh capon greas, &c.

Amulets and things to be born about, I finde prescribed, taxed by some, approved by Renodeus, Platerus, (*amuleta inquit non negligenda*) and others; look for them in Mizaldus, Porta, Albertus, &c. Bassardus Visontinus ant. philos. commends Hypericon, or S. John’s wort gathered on a <sup>p</sup> Friday in the hour of “Jupiter, when it comes to his effectuall operation (that is about the full Moon in July); so gathered and born, or hung about the neck, it mightily helps this affection, and drives away all phantasticall spirits.” † Philes, a Greek Author that flourished in the time of Michael Paleologus, writes that a Sheep or Kid’s skin, whom a Woolf worried,

<sup>k</sup> Inter auxilia multa adhibita, duo visa sunt remedium adferre, usus seri caprini cum extracto Hellebori, et irrigatio ex lacte Nymphaeæ, violarum, &c. suturæ coronali adhibita; his remediis sanitatē pristinā adeptus est. <sup>l</sup> Conferret et pulmo arietis, calidus agnus per dorsum divisus, exenteratus, admotus sincipiti. <sup>m</sup> Semina Cumini, rutæ, dauci anethi cocta. <sup>n</sup> Lib. 3. de locis affect. <sup>o</sup> Tetrab. 2. ser. 1. cap. 10. <sup>p</sup> Cap. de mel. collectum die vener. hora Jovis cum ad Energiā venit. c. 1. ad plenilūniū Julii, inde gesta et collo appensa hunc affectū apprime juvat et fanaticos spiritus expellit. <sup>q</sup> L. de proprietat. animal. ovis à lupo correptæ pellē nō esse pro indumento corporis usurpandam, cordis enim palpitationem excitat, &c.

\* *Hadus inhumani raptus ab ore Lupi*, ought not at all to be worn about a man, "because it causeth palpitation of the heart," not for any fear, but a secret vertue which Amulets have. A ring made of the hoofe of an Asse's right forefoot carried about, &c. I say with <sup>p</sup> Renodeus, they are not altogether to be rejected. Piony doth cure epilepsie; pretious stones most diseases; <sup>a</sup> a Wolf's dung-born with one helps the Colick, <sup>r</sup> a Spider an Ague, &c. Being in the country in the vacation time not many years since, at Lindley in Leicestershire, my Father's house, I first observed this Amulet of a Spider in a nut-shell lapped in silke, &c. so applied for an Ague by <sup>†</sup> my Mother; whom although I knew to have excellent skill in Chirurgery, sore eyes, aches, &c. and such experimental medicines, as all the country where she dwelt can witness, to have done many famous and good cures upon divers poor folks, that were otherwise destitute of help: Yet among all other experiments, this me thought was most absurd and ridiculous, I could see no warrant for it. *Quid Aranea cum febre?* For what Antipathy? till at length rambling amongst authors (as often I do) I found this very medicine in Dioscorides, approved by Matthiolus, repeated by Alderovandus *cap. de Aranea, lib. de insectis*, I began to have a better opinion of it, and to give more credit to Amulets, when I saw it in some parties answer to experience. Such medicines are to be exploded, that consist of words, characters, spels; and charms, which can do no good at all, but out of a strong conceipt, as Pomponatius proves; or the Divel's policy, who is the first founder and teacher of them.

## SUBJECT, VI.

*Correctors of Accidents to procure Sleep. Against fearful Dreams, Redness, &c.*

**W**HEN you have used all good means and helps of alteratives, averters, diminutives, yet there will be still certain accidents to be corrected and amended, as waking, fearfull dreams, flushing in the face to some ruddiness, &c.

Waking, by reason of their continuall cares, fears, sorrows, dry brains, is a symptome that much crucified melancholy men, and must therefore be speedily helped, and sleep by all means procured, which sometimes is a sufficient remedy of it

\* Mart.

<sup>p</sup> Phar. lib. 1. cap. 12.

<sup>a</sup> Artus cap. 31. Tet. 3. ser. 4.

<sup>r</sup> Dioscorides, Ulysses Alderovandus de aranea. <sup>†</sup> Mistress Dorothy Burton, she Died, 1629.

<sup>a</sup> Solo somno curata est citra medici auxilium, fol. 134.

self

self without any other Physick. Skenkius in his observations hath an example of a woman that was so cured. The means to procure it, are inward or outward. Inwardly taken, are simples, or compounds; simples, as Poppy, Nymphæa, Violets, Roses, Lettuce, Mandrake, Henbane, Nightshade or Solanum, Saffron, Hempseed, Nutmegs, Willows with their seeds, juyce, decoctions, distilled waters, &c. Compounds are syrups, or opiats, syrup of Poppy, Violets, Verbasco, which are commonly taken with distilled waters.

R. diacodii ʒj. diascordii ʒ ʒ aquæ lactucæ ʒ iij ʒ  
mista fiat potio ad horam somni sumenda.

*Requies Nicolai, Philonium Romanum, Triphera magna, pitula de Cynoglossa, Dioscordium, Laudanum Paracelsi, Opium*, are in use, &c. Country folks commonly make a posset of hemp-seed, which Fuchsius in his herball so much discommends; yet I have seen the good effect, and it may be used where better medicines are not to be had.

*Laudanum Paracelsi* is prescribed in two or three grains, with a dram of *Dioscordium*, which Oswald. Crollius commends. *Opium* it self is most part used outwardly, to smell to in a ball, though commonly so taken by the Turks to the same quantity for a cordiall, and at Goa in the Indies; the dose 40 or 50 grains.

Rulandus calls *Requiem Nicolai, ultimum refugium*, the last refuge; but of this and the rest look for peculiar receipts in Victorious Faventinus *cap. de phrensi*. Heurnius *cap. de Mania*. Hildesheim *spicel. 4. de somno & vigil. &c.* Outwardly used, as oyl of Nutmegs by extraction, or expression with Rose-water to annoint the temples, oyls of Poppy, Nenuphar, Mandrake, Purslan, Violets, all to the same purpose.

Montan. *consil. 24 & 25.* much commends ordoraments of Opium, Vineger, and Rosewater. Laurentius *cap. 9.* prescribes Pomanders and nodules; see the receipts in him; Codronchus wormwood to smell to.

*Unguentum Alabastritum, populeum*, are used to annoint the temples, nostrils, or if they be too weak, they mix Saffron and Opium. Take a grain or two of Opium, and dissolve it with three or four drops of Rosewater in a spoon, and after mingle with it as much *Unguentum populeum* as a nut, use it as before: or else take half a dram of Opium, *Unguentum populeum*, oyl of Nenuphar, Rose-water, Rose-vineger, of

<sup>1</sup> Bellonius observat. l. 3. c. 15. lassitudinem et labores animi tollunt; inde Garcias ab horto, lib. 1. cap. 4. simp. med. <sup>2</sup> Absynthium somnos allicit olfactu.

each half an ounce, with as much virgin wax as a nut; annoint your temples with some of it, *ad horam somni*.

Sacks of Wormwood, \* Mandrake, † Henbane, Roses made like pillows and laid under the patient's head, are mentioned by † Cardan and Mizaldus, "to annoint the soles of the feet with the fat of a dormouse, the teeth with care wax of a dog, swines gall, hares ears:" charms, &c.

Frontlets are well known to every good wife, Rose-water and Vineger, with a little woman's milk, and Nutmegs grated upon a Rose-cake applied to both temples.

For an Emplaster, take of Castorium a dram and half, of Opium half a scruple, mixt both together with a little water of life, make two small plasters thereof, and apply them to the temples.

Rulandus *cent. 1. cur. 17. cent. 3. cur. 94.* prescribes Epithemes and lotions of the head, with the decoction of flowers of Nymphæa, Violet-leaves, Mandrake roots, Henbane, white Poppy. *Herc. de Saxonia, stillicidia*, or drop-pings, &c. Lotions of the feet do much avail of the said herbs: by these means, saith Laurentius, I think you may procure sleep to the most melancholy man in the world. Some use horseleeches behinde the ears, and apply Opium to the place.

\* Bayerus *lib. 2. c. 13.* sets down some remedies against fearful dreams, and such as walk and talk in their sleep. Baptista Porta *Mag. nat. l. 2. c. 6.* to procure pleasant dreams and quiet rest, would have you take Hippoglossa, or the hearb Horsetongue, Bawm, to use them or their distilled waters after supper, &c. Such men must not eat Beans, Pease, Garlick, Onions, Cabbidge, Venison, Hare, use black wines, or any meat hard of digestion at supper, or lye on their backs, &c.

\* *Rusticus pudor*, bashfulness, flushing in the face, high colour, ruddiness are common grievances, which much torture many melancholy men, when they meet a man, or come in company of their betters, strangers, after a meal, or if they drink a cup of wine or strong drink, they are as red and flect, and sweat, as if they had been at a Major's feast, *præsertim si metus accesserit*, it exceeds, † they think every man observes, takes notice of it: and fear alone will effect it, suspicion with-

\* Read Lemnius *lib. her. bib. cap. 2.* of Mandrake.

† *Hyoscyamus sub cervicali viridis.* \*\*\* *Platum pedis inungere pinguedine gliris dicunt efficacissimum, et quod vix credi potest, dentes inunctos ex sorditis aurium canis somnum profundum conciliare, &c.* Cardan de rerum varietat.

\* *Veni mecum lib.* \* Aut si quid incautus exciderit aut, &c.

† Nam quæ parte pavor simul est pudor additus illi. Statius.

out any other cause. Skenkius *observ. med. lib.* 1. speaks of a waiting Gentlewoman in the Duke of Savoye's Court, that was so much offended with it, that she kneeled down to him, and offered Biarus, a Physitian, all that she had to be cured of it. And 'tis most true, that Antony Lodovicus saith in his book *de Pudore*, "Bashfulness either hurts or helps," such men I am sure it hurts. If it proceed from suspicion or fear, Felix Plater prescribes no other remedy but to reject and condemn it: *Id populus curat scilicet*, as a \* worthy Physitian in our town said to a friend of mine in like case, complaining without a cause, suppose one look red, what matter is it, make light of it, who observes it?

If it trouble at, or after meals, (as Jobertus observes *med. pract. l. 1. c. 7.*) after a little exercise or stirring, for many are then hot and red in the face, or if they do nothing at all, especially women; he would have them let blood in both arms; first one, then another, two or three daies between, if blood abound, to use frictions of the other parts, feet especially, and washing of them, because of that consent which is betwixt the head and the feet. And withall to refrigerate the face, by washing it often with Rose, Violet, Nenuphar, Lettuce, Lovage waters, and the like: but the best of all is that *lac virginale*, or strained liquor of Litargy: It is diversly prepared; by Jobertus thus; *R. lithar. argent. unc: j. cerussæ candidissimæ, 3 iii. cuphuræ. 3 ii. dissolvantur aquarum solani, lactucæ, & nenupharis ana unc. iii. aceti vini albi. unc. ii. aliquot horas resideat, deinde transmittatur per philt. aqua servetur in vase vitreo, ac ea bis terre facies quotidie irroretur.* Quercetan spagir. *phar. cap. 6.* commends the water of frogs spawn for ruddiness in the face. Crato *consil.* 283. Scoltzii would fain have them use all summer, the condite flowers of Succory, Strawbury water, Roses (cupping-glasses are good for the time) *consil.* 285. & 286. and to defecate impure blood with the infusion of Sené, Savory, Bawin water. Hollerius knew one cured alone with the use of Succory boyled, and drunk for five months, every morning in the summer.

<sup>b</sup> It is good overnight to annoint the face with Hare's

\* Olyssipponensis medicus; pudor aut juvat aut lædit. <sup>d</sup> De mentis alienat.

\* M. Doctor Ashworth.

\* Facies nonnullis maxime calet rubetq; si se paululum exercuerint; nonnullis quiescentibus idem accidit, fæminis præsertim; causa quicquid lervidum aut halituosum sanguinem facit.

\* Interim faciei prospiciendum ut ipsa refrigeretur; utrumq; præstabit frequens potio ex aqua rosarum, violarum, nenupharis, &c.

\* Ad faciei ruborem aqua spermatis ranarum.

\* Recte utantur in æstate floribus Cichorii saccharo conditis vel saccharo rosaceo, &c.

\* Solo usu decocti Cichorii. \* Utile imprimis noctu faciem illinire sanguine leporino, et mane aqua fragrorum vel aqua floribus yerbasci cum succo limonum distillato ablueret.

blood,

blood, and in the morning to wash it with strawbury and cow-slip water, the juyce of distil'd Lemmons, juyce of cowcumbers, or to use the seeds of Melons, or kernels of Peaches beaten small, or the roots of Aron, and mixt with wheat bran to bake it in an oven, and to crumble it in strawbury water, <sup>1</sup> or to put fresh cheese curds to a red face.

If it trouble them at meal times that flushing, as oft it doth, with sweating or the like, they must avoid all violent passions and actions, as laughing, &c. strong drink, and drink very little, <sup>2</sup> one draught saith Crato, and that about the midst of their meal; avoid at all times indurate salt, and especially spice and windy meat.

<sup>3</sup> Crato prescribes the condite fruit of wild rose, to a nobleman his Patient, to be taken before dinner or supper, to the quantity of a chestnut. It is made of sugar, as that of Quinces. The decoction of the roots of sowthistle before meat, by the same author is much approved. To eat of a baked Apple some advise, or of a preserved Quince, Comminseed prepared with meat instead of salt, to keep down fumes: not to study or to be intente after meals.

“ R. Nucleorum persic. seminis melonum ana unc. 3 ℥  
aquæ fragrorum l. ij. misce, utatur mane.”

• To apply cupping glasses to the shoulders is very good. For the other kinde of ruddiness which is settled in the face with pimples, &c. because it pertains not to my subject, I will not meddle with it. I refer you to Crato's Counsels, Arnoldus *lib. 1. breviar. cap. 39. 1.* Rulande, Peter Forestus de Fuco, *lib. 31. obser. 2.* To Platerus, Mercurialis, Ulmus, Randoletius, Heurnius, Menadous, and others that have written largely of it.

Those other grievances and symptomes of headach, palpitation of heart, *Vertigo*, *defiquium*, &c. which trouble many melancholy men, because they are copiously handled apart in every Physitian, I do voluntarily omit.

<sup>1</sup> Utile rubenti faciæ caseum recentem imponere. <sup>2</sup> Consil. 21. lib. unico vini haustu sit contentus. <sup>3</sup> Idem consil. 283. Scoltzii laudatur conditus rosæ caninæ fructus ante prandium et cœnam ad magnitudinem castanæ. Decoctum radium Sonchi, si anteq̃ cibum sumatur, valet plurimum. • Cuscubit. ad scapulas appositæ.

## MEMB. II.

*Cure of Melancholy over all the Body.*

**W**HERE the melancholy blood possesseth the whole body with the Brain, 'it is best to begin with blood-letting. The Greeks prescribe the 'Median or middle vein to be opened, and so much blood to be taken away, as the Patient may well spare, and the cut that is made must be wide enough. The Arabians hold it fittest to be taken from that arm, on which side there is more pain and heaviness in the head: if black blood issue forth, bleed on; if it be clear and good, let it be instantly suppressed, "because the malice of melancholy is much corrected by the goodness of the blood." If the partie's strength will not admit much evacuation in this kinde at once, it must be assayed again and again: if it may not be conveniently taken from the arm, it must be taken from the knees and ancles, especially to such men or women whose hemrods or months have been stopped. 'If the malady continue, it is not amiss to evacuate in a part in the fore-head, and to virgins in the ancles, which are melancholy for love matters; so to widows that are much grieved and troubled with sorrow and cares: for bad blood flows in the heart, and so crucifies the minde. The hemrods are to be opened with an instrument or horse-leeches, &c. See more in Montaltus *cap.* 29. 'Sckenkius hath an example of one that was cured by an accidentall wound in his thigh, much bleeding freed him from melancholy. Diet, Diminutives, Alteratives, Gordials, Correctors as before, intermixt as occasion serves, "all their study must be to make a melancholy man fat, and then the cure is ended." Diuretica or medicines to procure urine, are prescribed by some in this kinde hot and cold: hot where the heat of the liver doth not forbid; cold where the heat of the liver is very great: \*amongst hot are Parsely roots, Lovage, Fennel, &c. cold, Melonseeds, &c. with whey of Goat's milk, which is the common conveyer.

To purge and 'purify the blood, use Sowthistle, Succory, Sena, Endive, Carduus Benedictus, Dandelion, Hop, Maiden-

'Piso. 'Mediana præ cæteris. 'Succi melancholici malitia à sanguinis bonitate corrigitur. 'Perseverante malo ex quacunq; parte sanguinis detrahi debet. 'Observat. fol. 154. curatus ex vulnere in crure, ob cruorem amissum. 'Studium sit omne ut melancholicus impinguetur: ex quo enim pingues et carnosi, illico sani sunt. 'Hildesheim spicel. 2. Inter calida radix petrofelinii, apii, feniculi; Inter frigida emulsio seminis melonum cum sero caprino quod est commune vehiculum. 'Hoc, unum præmoneo domine ut sis diligens circa victum, sine quo cetera remedia frustra adhibentur.

hair,

hair, Fumitory, Bugloss, Borage, &c. with their juyce, decoctions, distilled waters, Syrups, &c.

Oswaldus, Crolius *basil Chym.* much admires salt of Corals in this case, and *Ætius tetrabib. ser. 2. cap. 114.* Hieram Archigenis, which is an excellent medicine to purify the blood, “for all melancholy affections, falling sickness, none to be compared to it.”

### MEMB. III. SUBSECT. I.

#### *Cure of Hypochondriacall Melancholy.*

**I**N this cure, as in the rest, is especially required the rectification of those six non-naturall things above all, as good diet, which Montanus *consil. 27.* enjoyns a French Nobleman, “To have an especial care of it, without which all other remedies are in vain.” Blood-letting is not to be used, except the Patient’s body be very full of blood, and that it be derived from the liver and spleen to the stomach and his vessels, then to draw it back, to cut the inner vein of either arm, some say the *salvatella*, and if the malady be continuat, to open a vein in the forehead.

Preparatives and Alteratives may be used as before, saving that there must be respect had as well to the liver, spleen, stomach, hypocondries, as to the heart and brain. To comfort the \*stomack and inner parts against winde and obstructions, by Areteus, Galen, *Ætius*, Aurelianus, &c. and many latter writers, are still prescribed the decoctions of Wormwood, Centaury, Penniroyall, Betony sod in whey, and daily drunk: many have been cured by this medicine alone.

Prosper Altinus and some others as much magnifie the water of Nilus against this malady, an especiall good remedie for windie melancholy. For which reason belike Ptolomeus Philadelphus, when he married his daughter Berenice to the King of Assyria (as Celsus *lib. 2.* records) *magnis impensis Nili aquam afferri jussit*, to his great charge caused the water of Nilus to be carried with her, and gave command, that during her life she should use no other drink. I finde those that commend use of Apples, in Splenatick and this kinde of melancholy (Lambwooll some call it), which howsoever approved, must certainly be corrected of cold rawness and winde.

Codronchus in his book *de sale absyn.* magnifies the oyl and

† Laurentius cap. 15. evulsionis gratia venam internam alterius brachii secamus. \* Si pertinax morbus, venam fronte secabis. Bruell. \* Ego maximam curam stomacho delegabo. Octa. Horatianus lib. 2. c. 7.



salt of Wormwood above all other remedies, “<sup>d</sup> which works better and speedier than any simple whatsoever, and much to be preferred before all those fulsome decoctions, and infusions, which must offend by reason of their quantity; this alone in a small measure taken, expels winde, and that most forcibly, moves urine, cleanseth the stomach of all gross humours, crudities, helps appetite,” &c. Arnoldus hath a wormwood wine which he would have used, which every Pharmacopœa speaks of.

Diminutives and purgers may <sup>e</sup> be taken as before, of hiera, mianna, cassia, which Montanus *consil.* 230. for an Italian Abbot, in this kind prefers before all other simples, “<sup>f</sup> And these must be often used, still abstaining from those which are more violent, lest they do exasperate the stomach, &c. and the mischief by that means be increased.” Though in some Physicians I finde very strong purgers, Hellebor it self prescribed in this affection. If it long continue, vomits may be taken after meat, or otherwise gently procured with warm water, oxymel, &c. now and then. Fuchsius *cap.* 33. prescribes Hellebor; but still take heed in this malady, which I have often warned, of hot medicines, “<sup>g</sup> because (as Salvianus adds) drought follows heat, which increaseth the disease:” and yet Baptista Sylvaticus *contro.* 32. forbids cold medicines, “<sup>h</sup> because they increase obstructions, and other bad symptomes.” But this varies as the parties do, and ’tis not easie to determine which to use. “<sup>i</sup> The stomach most part in this infirmity is cold, the liver hot; scarce therefore (which Montanus insinuates *consil.* 229. for the Earl of Manfort) can you help the one, and not hurt the other:” much discretion must be used; take no Physick at all he concludes without great need. Lælius Ægubinus *consil.* for an Hypochondriacall German Prince, used many medicines; but it was after signified to him in <sup>k</sup> letters, that the decoction of China and Sassafras, and salt of Sassafras, wrought him an incredible good.” In his 108. *consult.* he used as happily the same remedies; this to a third might have been poison, by overheating his liver and blood.

For the other parts look for remedies in Savanarola, Gordo-

<sup>d</sup> Citius et efficacius suas vires exercet quam solent decocta ac diluta in quantitate multa, et magna cum assummentium molestia desumpta. Flatus hic sal efficaciter dissipat, urinam movet, humores crassos abstergit, stomachum egregie confortat, cruditatem, nauseam, appetentiam mirum in modum renovat, &c. <sup>e</sup> Piso, Altomarus, Laurentius c. 15. <sup>f</sup> His utendum sæpius iteratis: à vehementioribus semper abstinendum ne ventrem exasperent. <sup>g</sup> Lib. 2. cap. 1. Quoniam caliditate conjuncta est siccitas quæ malum auget. <sup>h</sup> Quisquis irigidis auxiliis hoc morbo usus fuerit, is obstructionem aliaque symptomata augebit. <sup>i</sup> Ventriculus plerumque frigidus, epar calidum; quomodo ergo ventriculus calefaciet, vel refrigerabit hepar sine alterius maximo detrimento? <sup>k</sup> Significatum per litteras, incredibilem utilitatem ex decocto Chinæ, et Sassafras percepisse.

nus,

nus, Massaria, Mercatus, Johnson, &c. One for the spleen, amongst many other, I will not omit, cited by Hildesheim *spicel.* 2. prescribed by Mat. Flaccus, and out of the authority of Benevenius. Antony Benevenius in an hypochondriacall passion, “<sup>1</sup> cured an exceeding great swelling of the spleen with Capers alone, a meat befitting that infirmity, and frequent use of the water of a Smith’s forge; by this Physick he helped a sick man, whom all other Physitians had forsaken, that for seven years had been Splenatick.” And of such force is this water, “<sup>2</sup> that those creatures as drink of it, have commonly little or no spleen.” See more excellent medicines for the Spleen in him, and \* Lod. Mercatus, who is a great magnifier of this medicine. This *Chalybs præparatus*, or steel-drink, is much likewise commended to this disease by Daniel Sennertus *l.* 1. *part.* 2. *cap.* 12. and admired by J. Cæsar Claudinus *Respons.* 29. he calls steel the proper † Alexipharmacum of this malady, and much magnifies it; look for receipts in them. Averters must be used to the liver and spleen, and to scour the Meseriack veins; and they are either too open or provoke urine. You can open no place better than the Hæmrods, “which if by horse-leeches they be made to flow, <sup>3</sup> there may be again such an excellent remedy,” as Plater holds. Salust. Salvian will admit no other phlebotomy but this; and by his experience in an hospitall which he kept, he found all mad and melancholy men worse for other blood-letting. Laurentius *cap.* 15. calls this of horse-leeches a sure remedy to empty the spleen and Meseriack membrane. Only Montanus *consil.* 241. is against it; “<sup>4</sup> to other men (saith he) this opening of the hemrods seems to be a profitable remedy; for my part I do not approve of it, because it drawes away the thinnest blood, and leaves the thickest behind.

Ætius, Vidus Vidius, Mercurialis, Fuchsius, recommend Diureticks, or such things as provoke urine, as Anniseeds, Dil, Fennel, Germander, ground Pine, sod in water, or drunk in powder; and yet † P. Bayerus is against them; and so is Hollerius; “All melancholy men (saith he) must avoid such things as provoke urine, because by them the subtile or thinnest is evacuated, the thicker matter remains.”

<sup>1</sup> Tumorem splenis incurabilem sola capparum curavit, cibo tali ægritudine appetitissimo: Soloq; usu aquæ, in qua faber ferrarius sæpe candens ferrum extinxerat, &c. <sup>2</sup> Animalia quæ apud hos fabros educantur, exiguis habent lienis. \* *L.* 1. *cap.* 17. † Continuus ejus usus semper felicem in ægris finem est assequutus. <sup>3</sup> Si Hemorrhoides fluxerint, nullum præstantius esset remedium, quæ sanguifugis admotis provocari poterunt. observat. lib. 1. pro hypoc. leguleio. <sup>4</sup> Aliis apertio hæc in hoc morbo videtur utilissima; mihi non admodum probatur, quia sanguinem tenuem attrahit et crassum relinquit. † *Lib.* 2. *cap.* 13. omnes melancholici debent omittere urinam provocantia, quoniam per ea educitur subtile, et remanet crassum.

Clysters are in good request. Trincavellius *lib. 3. cap. 38.* for a young Nobleman, esteems of them in the first place, and Hercules de Saxonia *Panth. lib. 1. cap. 16.* is a great approver of them. "I have found (saith he) by experience, that many hypocondriacall melancholy men have been cured by the sole use of Clysters," receipts are to be had in him.

Besides those fomentations, irrigations, inunctions, odora-  
ments, prescribed for the head, there must be the like used for  
the Liver, Spleen, Stomack, Hypochondries, &c. "In cru-  
dity" (saith Piso) "tis good to binde the stomack hard" to  
hinder winde, and to help concoction.

Of inward medicines I need not speak; use the same Cor-  
dials as before. In this kinde of melancholy, some prescribe  
Treacle in winter, especially before or after purges, or in the  
Spring, as *Avicenna*, *Trincavellius* Mithridate, *Montal-*  
*tus* Piony seeds, Unicorn's horn; *os de corde cervi*, &c.

Amongst Topicks or outward medicines, none are more  
pretious then Baths, but of them I have spoken. Fomenta-  
tions to the Hypochondries are very good, of wine and water,  
in which are sod Southernwood, Melilot, Epithyme, Mug-  
wort, Sena, Polypody, as also *Cerots*, *Plaisters*, *Lini-*  
*ments*, *Oyntments* for the Spleen, Liver, and Hypochondries,  
of which look for examples in *Laurentius*, *Jobertus*, *lib. 3.*  
*c. 1. pra. med.* *Montanus consil. 231.* *Montanus cap. 33.*  
*Hercules de Saxonia*, *Faventinus*. And so of Epithemes, di-  
gestive powders, bags, oils, *Octavius Horatianus lib. 2. c. 5.*  
prescribes calastick Cataplasms, or dry purging medicines:  
*Piso* *Dropaces* of pitch; and oil of Rue, applied at certain  
times to the stomack, to the metaphrene, or part of the back  
which is over against the heart, *Ætius synapisms*; *Montaltus*  
*cap. 35.* would have the thighs to be cauterised, *Mercurial-*  
*is* prescribes beneath the knees; *Lælius Ægubinus cons. 77.*  
for an Hypochondriacall Dutchman, will have the cautery  
made in the right thigh, and so *Montanus consil. 55.* The  
same *Montanus consil. 34.* approves of issues in the arms or  
hinder part of the head. *Bernardus Paternus* in *Hildesheim spi-*  
*cel. 2.* would have issues made in both the thighs; *\* Lod.*  
*Mercatus* prescribes them near the Spleen, *aut prope ventri-*

*\* Ego experientia probavi, multos Hypochondriacos solo usu Clysterum fuisse  
sanctos.* *\* In cruditate optimum, ventriculum arctius alligari.* *\* 3j The-*

*riacæ, Vere præsertim et æstate.* *\* Cons. 12. l. 1.* *\* Cap. 33.* *\* Trin-*

*cavellius consil. 15.* *cerotum pro sene melancholico ad jecur optimum.*

*\* Emplastra pro splene.* *Fernel. consil. 45.* *\* Dropax è pice navali, et oleo*

*rutaceo affigatur ventriculo, et toti metaphreni.* *\* Cauteria cruribus inusta.*

*\* Fontanellæ sint in utroq; crure.* *\* Lib. 1. c. 17.*

*culi*

*culi regimen*, or in either of the thighs. Ligatures, Frictions, and Cupping-glasses above or about the belly, without scarification, which \* Felix Platerus so much approves, may be used as before.

## SUBSEC. 2.

*Correctors to expell winde. Against costiveness, &c.*

**I**N this kind of melancholy one of the most offensive symptoms is winde, which, as in the other species, so in this, hath great need to be corrected and expelled.

The medicines to expell it are either inwardly taken, or outwardly. Inwardly to expell winde, are simples or compounds: Simples are herbs, roots, &c. as Galanga, Gentian, Angelica, Enula, Calamus Aromaticus, Valerean, Zeodoti, Iris, condite Ginger, Aristolochy, Cicliminus, China, Dittander, Pennyroyall, Rue, Calamint, Bay-berries, and Bay-leaves, Betan-y, Rosemary, Hysope, Sabine, Centaury, Mint, Camomile, Stæchas, Agnus Castus, Broom-flowres, Origan, Orange pills, &c. Spices, as Saffron, Cinamome, Bezoar stone, Myrrhe, Mace, Nutmegs, Pepper, Cloves, Ginger, seeds of Annis, Fennell, Amni, Cary, Nettle, Rue, &c. Juniper berries, grana Paradisi: Compounds, Dianisum, Diagalanga, Diaciminum, Diacalaminth, *Electuarium de buccis lauri*, *Benedicta laxativa*, *Pulvis ad status. Antid. Florent. pulvis Carminativus*, *Aromaticum Rosatum*, *Treacle*, *Mithridate*, &c. This one caution of \* Gualter Bruell is to be observed in the administring of these hot medicines and dry, "that whilst they covet to expell winde, they do not inflame the blood, and increase the disease; sometimes (as he saith) medicines must more decline to heat, sometimes more to cold, as the circumstances require, and as the parties are inclined to heat or cold.

Outwardly taken to expell winds, are oils, as of Camomile, Rue, Baies, &c. fomentations of the Hypochondries, with the decoctions of Dill, Pennyroyal, Rue, Bay-leaves, Cummin, &c. bags of camomile flowres, Aniseed, Cummin,

\* De mentis alienat. c. 3. status egregie discutunt materiamq; evocant. \* Gavendum hic diligenter à multam calefacientibus, atq; exsiccantibus, sive alimenta fuerint hæc, sive medicamenta: nonnulli enim ut ventositates et rugitus conspescant, hujusmodi utentes medicamentis, plurimum peccant, morbum sit aogentes: debent enim medicamenta declinare ad calidum vel frigidum secundum exigentiam circumstantiarū, vel ut patiens inclinat ad cal. et frigid.

Bayes,

Bayes, Rue, Wormwood, ointments of the oil of Spikenard, Wormwood, Rue, &c. <sup>d</sup> Areteus prescribes Cataplasms, of Camomile-flowres, Fennell, Aniseeds, Cummin, Rosemary, Wormwood-leaves, &c.

<sup>e</sup> Cupping-glasses applied to the Hypochondries, without scarification, do wonderfully resolve winde. Fernelius consil. 43. much approves of them at the lower end of the belly; \* Lod. Mercatus calls them a powerfull remedy, and testifies moreover out of his own knowledge, how many he hath seen suddenly eased by them, *Julius Cæsar Claudinus respons. med. resp.* 33. admires these Cupping-glasses, which he calls out of Galen, “<sup>f</sup> a kinde of enchantment, they cause such present help.

Empyricks have a myriade of medicines, as to swallow a bullet of lead, &c. which I voluntarily omit. *Amatus Lusitanus cent.* 4. *curat.* 54. for an Hypochondriacall person, that was extreemly tormented with winde, prescribes a strange remedy. Put a pair of bellows end into a Clyster pipe, and applying it into the fundament, open the bowels, so draw forth the winde, *Natura non admittit vacuum*. He vants he was the first invented this remedy, and by means of it, speedily eased a melancholy man. Of the cure of this flatuous melancholy, read more in *Fienus de flatibus cap.* 26. & *passim alias*

Against Head-ach, Vertigo, vapours which ascend forth of the stomack to molest the head, read *Hercules de Saxonid*, and others.

If Costiveness offend in this, or any other of the three species, it is to be corrected with suppositories, clysters or lenitives, powder of Sene, condite Prunes, &c.

“ R. Elect. lenit. è succo rosar. ana ʒj. misce.”

Take as much as a nutmeg at a time, half an hour before dinner or supper, or *pil. mastichin.* ʒj. in six pills, a pill or two at a time. See more in Montan. consil. 229. Hilde-sheim spicel. 2. P. Cnemander, and Montanus commend “<sup>g</sup> Cyprian Turpentine, which they would have familiarly taken, to the quantity of a small nut, two or three hours before dinner and supper, twice or thrice a week if need be;

<sup>d</sup> Cap. 5 lib. 7.      <sup>e</sup> Piso Bruel. mire flatus resolvit.      <sup>f</sup> Lib. 1. c. 17. nonnullos prætensione ventris deploratos illico resitutos his videmus. “ Velut incantamentum quoddam ex flatuoso spiritu, dolorem ortum levant. “ Terebinthinam Cypriam habeant familiarem, ad quantitatem deglutiant nucis parvæ, tribus horis ante prandium vel cœnam, ter singulis septimanis prout expedire videbitur; nam præterquam quod alvum mollem efficit, obstructions aperit, ventriculū purgat, urinam provocat hepar mundificat.

for besides that it keeps the belly soluble, it clears the stomach, opens obstructions, cleanseth the liver, provokes urine."

These in brief are the ordinary medicines which belong to the cure of melancholy, which if they be used aright, no doubt may do much good; *Si non levando saltem leniendo valent, peculiararia bonè selecta,*" saith Bessardus, a good choice of particular receipts, must needs ease, if not quite cure, not one but all or most, as occasion serves.

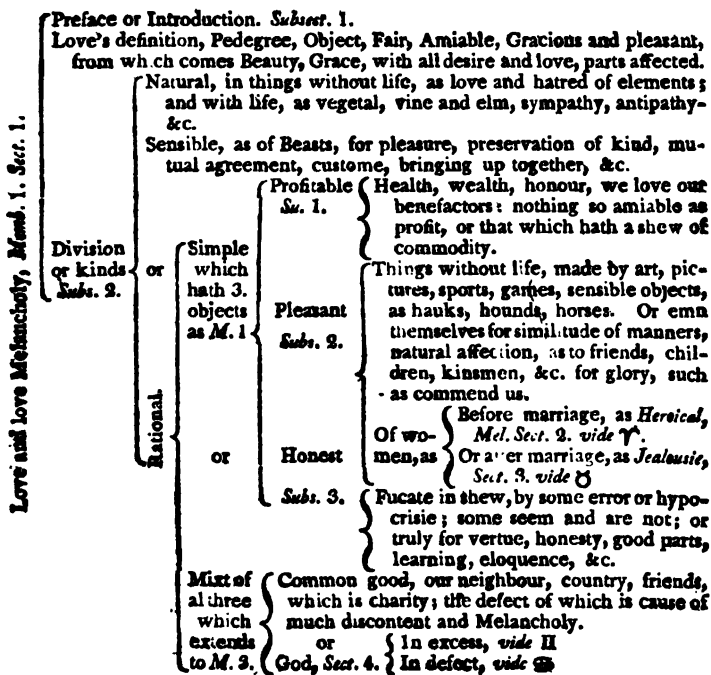
" Et quæ non prosunt singula, multa juvant."

ANA-

# ANALYSIS

OF THE

## THIRD PARTITION.



Heroical  
or Love-  
Melan-  
choly, in  
which  
consider,

- Mem. 1.*  
His pedigree, power, extent to vegetals and sensible creatures, as well as men, to spirits, divels, &c.  
His name, definition, object, part affected, tyranny.  
Stars, temperature, full dyet, place, country, climate, condition, idleness. *S. 1.*  
Natural allurements, and causes of love, as beauty, its praise, how it allureth.  
Comeliness, grace, resulting from the whole, or some parts, as face, eyes, hair, hands, &c. *Subs. 2.*  
Artificial allurements, and provocations of lust and love, gestures, apparel, dowry, mony, &c.  
*Quest.* Whether beauty owe more to Art or Nature? *Subs. 3.*  
Opportunity of time and place, conference, discourse, musick, singing, dancing, amorous tales, lascivious objects, familiarity, gifts, promises, &c. *Subs. 4.*  
Bawds and Philters. *Subs. 5.*
- Causes Mem. 2.*
- Symptomes or signs Mem. 3.*
- Of Body { Dryness, paleness, leanness, waking, sighing, &c.  
          { *Quest.* *An detur pulsus amatorius?*  
Bad, as { Fear, sorrow, suspicion, anxiety, &c.  
          { An hell, torment, fire, blindness, &c.  
          { Dotage, slavery, neglect of business.  
or { Spruceness, neatness, courage, aptness to learn musick, singing, dancing, poetry, &c.  
Of mind { Good, as
- Prognosticks; Despair, Madness, Phrensie, Death, Mem. 4.*  
By labour, diet, Physick, abstinence, *Subs. 1.*  
To withstand the beginnings, avoid occasions, fair and foul means, change of place, contrary passion, witty inventions, discommend the former, bring in another, *Subs. 2.*  
By good counsel, perswasion, from future miseries, inconveniences, &c. *S. 3.*  
By Philters, magical, and poetical cures, *S. 4.* to let them have their desire disputed *pro* and *con.* Impedements removed, reasons for it. *Subs. 5.*
- Cures Mem. 5.*

Of Jealousie. *Sect. 3.*

- His name, definition, extent, power, tyranny, *Mem. 1.*
- Division, Æquivocations, kinds. Subs. 1.*
- Improper { To many beasts; as Swans, Cocks, Bulls.  
          { To Kings and Princes, of their subjects, successors.  
          { To friends, parents, tutors over their children, or otherwise.  
or { Before marriage, corrivals, &c.  
          { After, as in this place our present subject.
- Causes Sect. 2.*
- In the parties themselves, { Idleness, impotency in one party, melancholy, long absence.  
or { They have been naught themselves. Hard usage, unkindness, wantonness, Inequality of years, persons, fortunes, &c.  
From others. { Outward inticements and provocations of others.
- Symptomes, Mem. 2.* { Fear, sorrow, suspicion, anguish of mind, strange actions, gestures, looks, speeches, locking up, outrages, severe laws, prodigious tryals, &c.
- Prognosticks Mem. 3.* { Despair, madness, to make away themselves, and others.
- Cures Mem. 4.*
- By avoiding occasions, always busie, never to be idle.  
By good counsel, advice of friends, to contemn or dissemble it. *Subs. 1.*  
By prevention before marriage. *Plato's* communion.  
To marry such as are equal in years, birth, fortunes, beauty, of like conditions, &c.  
Of a good family, good education. To use them well.



## II Religious Melancholy, Ser. 4.

In excess of such as do, that which is not required. Med. 1.

In defect, as Me. 2.

A proof that there is such a species of Melancholy, Name, Object God, what his beauty is, how it allureth, Part and parties affected, superstitious, Idolaters, Prophets, Hereticks, &c. Sub. 1.

Causes Sub. 2. { From others Or from themselves. { The diabol's allurements, false miracles, Priests for their gain. Politicians to keep men in obedience, Bad instructors, blind Guides. Simplicity, fear, ignorance, solitariness, Melancholy, curiosity, pride, vain-glory, decayed Image of God.

Symptomes Subs. 3. { General Or Particular. { Zeal without knowledge, obstinacy, superstition, strange devotion, stupidity, confidence, stiffe defence of their tenents, mutual love and hate of other sects, belief of incredibilities, impossibilities Of Hereticks, pride, contumacy, contempt of others, wilfulness, vain-glory, singularity, prodigious paradoxes. In superstitious blind zeale, obedience, strange works, fasting, sacrifices, oblations, prayers, vows, pseudo-martyrdom, mad and ridiculous customes, ceremonies, observations.

Prognosticks. Subs. 4. { In Pseudo-prophets, visions, revelations, dreams, prophecies, new doctrines, &c. of Jews, Gentiles, Mahometans, &c. New doctrines, paradoxes, blasphemies, madness, stupidity, despair, damnation.

Cures. Subs. 5. { By Physick if need be, conference, good counsel, perswasion, compulsion, correction, punishment. *Queritur an cogi debent? Affir.*

Secure void of grace and fears. { Epicures, Atheists, Magitians, Hypocrites, such as have cauterised consciences, or else are in a reprobate sense, worldly-secure, some Philosophers, impenitent sinners. Sub. 1.

Or Distrustful, or too timorous, as desperat. In despair consider, Causes Subs. 2. { The diabol and his allurements, Rigid Preachers, that wound their consciences, Melancholy, contemplation, solitariness. How melancholy & despair differ. Distrust, weakness of faith. Guilty conscience for offence committed, misunderstanding Scr.

Symptomes Subs. 3. { Fear, sorrow, anguish of mind, extreame tortures and horror of conscience, fearful dreams, conceits, visions, &c.

Prognosticks; Blasphemy, violent death. Subs. 4.

Cures S.5. { Physick as occasion serves, conference, not to be idle or alone, Good counsel, good company, al comforts and contents, &c.



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THE  
THIRD PARTITION.

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LOVE-MELANCHOLY.

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THE FIRST  
SECTION, MEMBER, SUBSECTION.

*The Preface.*

THERE will not be wanting, I presume, one or other that will much discommend some part of this Treatise of Love-Melancholy, and object (which <sup>a</sup>Erasmus in his Preface to Sr Thomas More suspects of his) “that it is too light for a Divine, too Commical a subject to speak of Love-Symptomes, too phantastical, and fit alone for a wanton Poet, a feeling young love-sick gallant, an effeminate Courtier, or some such idle person.” And ’tis true they say: for by the naughtiness of men it is so come to pass, as <sup>\*</sup>Caussinus observes, *ut castis auribus vox amoris suspecta sit, & invisâ*, the very name of love is odious to chaster ears; and therefore some again, out of an affected gravity, will dislike all for the name’s sake before they read a word; dissembling with him in <sup>b</sup>Petronius, and seem to be angry that their ears are violated with such obscene speeches, that so they may be admired for grave Philosophers, and staid carriage. They cannot abide to hear talk of Love toies, or amorous discourses, *vultu, gestu, oculis* in their outward actions averse, and yet in their cogitations they are all out as bad, if not worse then others.

“† Erubuit, posuitq; meum Lucretia librum,  
Sed coram Bruto, Brute recede, legit.”

<sup>a</sup> Encom. Moriz leviores esse nugas quam ut Theologum deceant. <sup>\*</sup> Lib. 8. Eloquent. cap. 14. de affectibus mortalium vitio fit qui præclara quæq; in pravorum usus vertunt.

<sup>b</sup> Quoties de amatoris mentis facta est, tam vehementer ex-candui; tam severa tristitia violari aures meas obsceno sermone nolui, ut me tanquam unam ex Philosophis intuerentur. † Martial.

But let these cavillers and Counterfeit Cato's know, that as the Lord John answered the Queen in that Italian \* Guazzo, an old, a grave discreet man is fittest to discourse of love matters, because he hath likely more experience, observed more, hath a more staid judgment, can better discern, resolve, discusse, advise, give better cautions, and more solid precepts, better inform his auditors in such a subject, and by reason of his riper years sooner divert. Besides, *nihil in hac amoris voce subti-mendum*, there is nothing here to be excepted at; Love is a species of melancholy, and a necessary part of this my Treatise, which I may not omit; *operi suscepto inserviendum fuit*; so Jacobus Mysillius pleadeth for himself in his translation of Lucian's Dialogues, and so do I; I must and will perform my task. And that short Excuse of Mercerus, for his edition of Aristænetus shall be mine, "† If I have spent my time ill to write, let not them be so idle as to read." But I am perswaded it is not so ill spent, I ought not to excuse or repent my self of this subject, on which many grave and worthy men have written whole volumes, Plato, Plutarch, Plotinus, Maximus, Tyrius, Alcinous, Avicenna, Leon Hebreus in three large Dialogues, Xenophon *sympos*. Theophrastus, if we may believe Athenæus *lib. 13. cap. 9*. Picus Mirandula, Marius Æquicola, both in Italian, Kornmannus *de linea Amoris, lib. 3*. Petrus Godefridus hath handled in three books, P, Hædus, and which almost every Physitian, as Arnoldus, Villanovanus, Valleriola *observat. med. lib. 2. observ. 7*. Ælian Montaltus, and Laurentius in their Treatises of Melancholy, Jason Pratensis *de morb. cap. Valescus de Taranta, Gordonius, Hercules de Saxonia, Savanarola, Langius, &c.* have treated of apart, and in their Works. I excuse myself therefore with Peter Godefridus, Valleriola, Ficinus, and in 'Langius' words. Cadmus Milesius writ fourteen books of Love, "and why should I be ashamed to write an Epistle in favour of young men, of this subject?" A company of stern Readers dislike the second of the Æneads, and Virgil's gravity, for inserting such amorous passions in an heroical subject; But ‡ Servius his Commentator justly vindicates the Poet's worth, wisdom, and discretion in doing as he did. Castalio would not have young men read the § Canticles, because to his thinking it was too light and amorous a tract, a Ballade of Ballades, as our old English translation hath it. He might as well forbid the reading of Genesis,

\* Lib. 4. of civil conversation.  
 ipsi locent in legendo.

† Si male locata est opera scribendo, ne  
 Med. epist. l. 1. ep. 14. Cadmus Milesius teste  
 Suida. de hoc Erotico Amore. 14. libros scripsit nec me pigebit in gratiam adole-  
 lescentum hanc scribere epistolam.

‡ Comment. in 2. Æneid. § Meros  
 amores meram impudicitiam sonare videtur nisi, &c.

because

because of the loves of Jacob and Rachael, the stories of Sichern and Dinah, Judah and Tamar; reject the book of Numbers, for the fornications of the people of Israel with the Moabites; that of Judges for Sampson and Dalilah's embracings; that of the Kings, for David and Bersheba's adulteries, the incest of Ammon and Tamar, Solomon's Concubines, &c. The stories of Esther, Judith, Susanna, and many such. Dicearchus, and some other, carp at Plato's majesty, that he would vouchsafe to indite such love toys; amongst the rest, for that dalliance with Agatho,

“ Suavia dans Agathon, animam ipse in labra tenebam;  
Ægra etenim properans tanquam abitura fuit.”

For my part, saith \* Maximus Tyrius, a great Platonist himself, *me non tantum admiratio habet, sed etiam stupor*, I do not only admire, but stand amazed to read, that Plato and Socrates both should expel Homer from their City, because he writ of such light and wanton subjects, *Quod Junonem cum Jove in Idæ concumbentes inducit, ab immortali nube connectos*, Vulcan's net. Mars and Venus fopperies before all the Gods, because Apollo fled, when he was persecuted by Achilles, the † Gods were wounded and ran whining away, as Mars that roared louder then Stentor, and covered nine akers of ground with his fall; Vulcan was a summer's day falling down from heaven, and in Lemnos Ile brake his leg, &c. with such ridiculous passages; when as both Socrates and Plato, by his testimony, writ lighter themselves: *quid enim tam distat* (as he follows it) *quam amans à temperante, formarum admirator à demente*, what can be more absurd then for grave Philosophers to treat of such fooleries, to admire Autiloquus, Alcibiades, for their beauties as they did, to run after, to gaze, to dote on fair Phædrus, delicate Agatho, young Lysis, fine Charmides, *hæcine Philosophum decent?* Doth this become grave Philosophers? Thus peradventure Callias, Thrasimachus, Polus, Aristophanes, or some of his adversaries and æmulators might object; but neither they nor ‡ Anytus and Melitus his bitter enemies, that condemned him for teaching Critias to tyrannize, his impiety for swearing by dogs and plain trees, for his juggling sophistry, &c. never so much as upbraided him with impure love, writing or speaking of that subject; and therefore without question, as he concludes, both Socrates and Plato in this are justly to be excused, But suppose they

\* Ser. 8. † Quod risum & eorum amores commemoret. ‡ Quam multa ei objecissent quod Critiam tyrannidem docuisset, quod Platonem juraret loquacem sophistam, &c. accusationem amoris nullam fecerunt. Ideoque honestus amor, &c.

had been a little overseen, should divine Plato be defamed? no, rather as he said of Cato's drunkenness, if Cato were drunk, it should be no vice at all to be drunk. They reprove Plato then, but without cause (as <sup>d</sup> Ficinus pleads) "for all love is honest and good, and they are worthy to be loved that speak well of love." Being to speak of this admirable affection of love (saith <sup>e</sup> Valleriola) "there lyes open a vast and philosophical field to my discourse, by which many lovers become mad: let me leave my more serious meditations, wander in these Philosophical fields, and look into those pleasant Groves of the Muses, where with unspeakable variety of flowers, we may make Garlands to our selves, not to adorn us only, but with their pleasant smell and juyce to nourish our souls, and fill our minds desirous of knowledge," &c. After an harsh and displeasing discourse of Melancholy, which hath hitherto molested your patience, and tired the author, give him leave with <sup>f</sup> Godefridus the Lawyer, and Laurentius (*cap.* 5.) to recreate himself in this kind after his laborious studies, "since so many grave Divines and worthy men have without offence to manners, to help themselves and others, voluntarily written of it." Heliodorus, a Bishop, penned a love story of Theagines and Chariclea, and when some Cato's of his time reprehended him for it, chose rather, saith <sup>g</sup> Nicephorus, to leave his Bishoprick then his book. Æneas Sylvius an ancient Divine and past 40 years of age, (as <sup>h</sup> he confesseth himself, after Pope Pius Secundus) ended that wanton history of Euryalus and Lucretia. And how many Superintendents of learning could I reckon up that have written of light phantastical subjects? Beroaldus, Erasmus, Alpheratius, twenty foure times printed in Spanish, &c. Give me leave then to refresh my muse a little, and my weary Readers, to expatiate in this delightful field, *hoc deliciarum campo*, as Fonseca terms it, to 'season a surly discourse, with a more pleasing aspersion of love matters: *Edulcare vitam convenit*, as the Poet invites us, *curas nugis*, &c. 'tis good to sweeten our life with some pleasing toys to relish it, and as Pliny tells us, *magna pars stu-*

<sup>d</sup> *Carpunt alii Platoniam majestatem quod amori nimium indulerit, Dicearchus & alii; sed male. Omnis amor honestus & bonus, & amore digni qui bene dicunt de Amore.* <sup>e</sup> *Med. obser. lib. 2. cap. 7. de admirando amoris affectu dicturus; ingens patet campus & philosophicus, quo sæpe homines ducuntur ad insaniam, libeat modo vagari, &c. Quæ non ornent modo, sed fragrantia & succulentia jucunda plenius alant, &c.*

<sup>f</sup> *Lib. 1. præfat. de amoribus agens relaxandi animi causa laboriosissimis studiis fatigati; quando & Theologi se his juvari & juvare illæsis moribus volunt?* <sup>g</sup> *Hist. lib. 12. cap. 34.* <sup>h</sup> *Præfat. quid quadragenario convenit cum amore? Ego vero agnosco amatorum scriptum mihi non convenire: qui jam meridiem prætergressus in vespere feror.*

*Æneas Sylvius præfat.* <sup>i</sup> *Ut severiora studia iis amœnitatibus lector condire possit. Accius.*

*diosorum amenitates quærimus*, most of our students love such pleasant \*subjects. Though Macrobius teach us otherwise, “<sup>k</sup> that those old Sages banished all such light Tracts from their studies, to Nurse’s cradles, to please only the ear;” yet out of Apuleius I will oppose as honourable Patrons, Solon, Plato, <sup>1</sup>Xenophon, Adrian, &c. that as highly approve of these Treatises. On the other side me thinks they are not to be disliked, they are not so unfit. I will not peremptorily say as one did † *tam suavia dicam facinora, ut male sit ei qui talibus non delectetur*, I will tell you such pretty stories, that foul befall him that is not pleased with them; *Neq; dicam ea quæ vobis usui sit auduisse, & voluptati meminisse*, with that confidence, as Beroaldus doth his enarrations on Propertius. I will not expect or hope for that approbation, which Lipsius gives to his Epictetus; *pluris facio quum relego: semper ut novum, & quum repetivi, repetendum*, the more I read, the more shall I covet to read. I will not presse you with my Pamphlets, or beg attention, but if you like them you may. Pliny holds it expedient, and most fit, *severitatem jucunditate etiam in scriptis condire*, to season our works with some pleasant discourse; Synesius approves it, *licet in ludicris ludere*, the ‡ Poet admires it,

“Omne tulit punctum qui miscuit utile dulci;”

And there be those, without question, that are more willing to read such toys, then <sup>m</sup> I am to write: “Let me not live,” saith Aratine’s Antonia, “If I had not rather hear thy discourse, <sup>n</sup> then see a play!” No doubt but there be more of her minde, ever have been, ever will be, as <sup>o</sup> Hierome bears me witnesse. A far greater part had rather read Apuleius then Plato: Tully himself confesseth he could not understand Plato’s Timæus. and therefore cared lesse for it; but every school-boy hath that famous testament of Grunnius Corocotta Porcellus at his fingers ends. The Comickall Poet,

———“Id sibi negoti credidit solum dari,  
Populo ut placerent, quas fecisset fabulas,”

made this his onely Care and sole study to please the people, tickle the ear, and to delight; but mine earnest intent is as much to profit as to please; *non tam ut populo placerem,*

\* Discum quam philosophum audire matant. <sup>k</sup> In Som. Scip. de sacrasie suo tum ad cunas nutricum sapientes eliminarunt, solas aurium delicias profitentes.

<sup>1</sup> Babylonius et Ephesius, qui de Amore scripserunt, uterq; amores Myrrinæ, Cyrenes, et Adonidis. Suidas. † Pet. Aretine dial. Ital. ‡ Hor.

<sup>m</sup> Legendi cupidiore, quam ego scribendi, saith Lucian. <sup>n</sup> Plus capio voluptatis inde, quam spectandis in theatro ludis. <sup>o</sup> Proœmio in Isaiam. Multo major pars Milesias fabulas revolvendum quam Platonis libros.

quam

*quam ut populum juvare*, and these my writings, I hope, shall take like gilded pills, which are so composed as well to tempt the appetite, and deceive the palate, as to help and medicinally work upon the whole body; my lines shall not only recreate, but rectify the minde. I think I have said enough; if not, let him that is otherwise minded, remember that of \* Maudarensis, "he was in his life a Philosopher (as Ausonius apologizeth for him), in his Epigrams a Lover, in his precepts most severe; in his Epistle to Cærellia, a wanton. Annianus, Sulpitius, Evemus, Menander, and many old Poets besides, did *in scriptis prurire*, write Fescennines, Attellanes, and lascivious songs; *lætam materiam*; yet they had *in moribus censuram*, & *severitatem*, they were chaste, severe, and upright livers.

"Castum esse decet pium poetam  
Ipsum, versiculos nihil necesse est,  
Qui tum deniq; habent salem & leporem."

I am of Catullus' opinion, and make the same Apologie in mine own behalf; *Hoc etiam quod scribo, pendet plerumq; ex aliorum sententiâ & autoritate; nec ipse forsan insanio, sed insanientes sequor. Atqui detur hoc insanire me; Semel insanivimus omnes, & tute ipse opinor insanis aliquando, & is, & ille, & ego, scilicet*

"Homo sum, humani à me nihil alienum puto:"

And which he urgeth for himself, accused of the like fault, I as justly plead,

"† Lasciva est nobis pagina, vita proba est,"

Howsoever my lines erre, my life is honest,

"‡ Vita verecunda est, musa jocosa mihi."

But I presume I need no such Apologies, I need not, as Socrates in Plato, cover his face when he spake of love, or blush and hide mine eys, as Pallas did in her hood, when she was consulted by Jupiter about Mercurie's marriage, *quod super nuptiis virgo consulitur*, it is no such lascivious, obscene or wanton discourse; I have not offended your chaster ears with any thing that is here written, as many French and Italian Authors in their modern language of late have done, nay some of our Latine pontificall writers, Zanches, Asorius, Abulensis, Burchardus, &c. whom § Rivet accuseth to be more lascivious

\* In vita philosophus, in Epigram. amator, in Epistolis petulans, in præceptis severus. † Mart. ‡ Ovid. § Isago. ad sac. scrip. cap. 13.

then



then Virgil in Priapeis, Petronius in Catalectis, Aristophanes in Lycistratæ, Martialis, or any other Pagan prophane writer, *qui tam atrocitèr* (\* one notes) *hoc genere peccârunt ut multa ingeniosissimè scripta obscænitatum gratiâ castæ mentes abhorreant.* 'Tis not scurrile this, but chast, honest, most part serious, and even of religion it self. “¶ Incensed (as he said) with the love of finding love, we have sought it, and found it.” More yet, I have augmented and added something to this light Treatise (if light) which was not in the former Editions, I am not ashamed to confess it, with a good † Author, *quod extendi & locupletari hoc subjectum pleriq; postulabant, & eorum importunitate victus, animum utcunq; renitentem eò adégi, ut jam sexta vice calanum in manum sumerem, scriptioniq; longè & à studiis & professione meâ alienæ me accingerem, horas aliquas à seriis meis occupationibus interim suffuratus, easq; veluti ludo cuidam ac recreationi destinans;*

“ † Cogor——retrorsum  
Vela dare, atq; iterare cursus  
Olim relictos”——

*Etsi non ignorarem novos fortasse detractores novis hisce interpolationibus meis minimè defuturos.*

And thus much I have thought good to say by way of preface, lest any man (which † Godfridus feared in his book) should blame in me lightness, wantonness, rashness, in speaking of love's causes, entisements, symptoms, remedies, lawfull and unlawfull loves, and lust itself, ¶ I speak it only to tax and deter others from it, not to teach, but to shew the vanities and fopperies of this heroicall or Herculean love §, and to apply remedies unto it. I will treat of this with like liberty as of the rest.

“ ¶ Sed dicam vobis, vos porrò dicite multis  
Millibus, & facite hæc charta loquatur anus.”

Condemn me not good Reader then, or censure me hardly, if some part of this Treatise to thy thinking as yet be too light ;

\* Barthius notis in Cœlestinam, ludum Hisp. ¶ Ficinus Comment. c. 17. Amore incensi inveniendi amoris, amorem quæxivimus et invenimus. † Author Cœlestinæ Barth. interprete. ‡ Hor. lib. 1. Ode 34. ¶ Hæc prædixi ne quis temerè nos putaret scripsisse de amorum lenociniis, de praxi, fornicationibus, adulteriis, &c. ¶ Taxando et ab his deterrendo humanam lasciviam et insaniam, sed et remedia docendo : non igitur candidus lector nobis succenseat, &c. Commonitio erit juvenibus hæc, hisce ut abstineant magis, et omnia lascivia quæ homines reddit insanos, virtutis incumbant studiis (Æneas Sylv.) et curam amoris si quis nescit hinc poterit scire. § Martianus Capella lib. 1. de nupt. philol. virginali suffusa rubore oculos peplo obnubens, &c. ¶ Catullus.

but

but consider better of it; *Omnia munda mundis*, \* a naked man to a modest woman is no otherwise then a picture, as Augusta Livia truly said, and \* *mala mens, malus animus*, 'tis as 'tis taken. If in thy censure it be too light, I advise thee as Lipsius did his reader for some places of Plautus, *Istos quasi Sirenum scopulos prætervehare*, if they like thee not, let them pass; or oppose that which is good to that which is bad, and reject not therefore all. For to invert that verse of Martial, and with Hierom Wolfius to apply it to my present purpose,

“Sunt mala, sunt quædam mediocria, sunt bona plura;”

Some is good, some bad, some is indifferent. I say farther with him yet, I have inserted (+ *levicula quædam & ridicula ascribere non sum gravatus, circumforanea quædam è theatris, è plateis, etiam è popinis*) some things more homely, light, or comicall, *litans Gratiis*, &c. which I would request every man to interpret to the best, and as Julius Cæsar Scalliger besought Cardan (*Si quid urbanusculè lusum à nobis, per deos immortales te oro Hieronyme Cardane ne me malè capias.*) I beseech thee, good Reader, not to mistake me, or misconstrue what is here written; *Per Musas & Charites, & omnia Poëtarum numina, benigne lector, oro te ne me malè capias.* 'Tis a Comicall subject; in sober sadness I crave pardon of what is amiss, and desire thee to suspend thy judgement, wink at small faults, or to be silent at least; but if thou likest, speak well of it, and wish me good success.

“Extremum hunc Arethusa mihi concede laborem.”

I am resolved howsoever, *velis, nolis, audactè stadium intrare*, in the Olympicks, with those Æliensian Wrestlers in Philostratus, boldly to shew my self in this common Stage, and in this Trage-comedy of Love, to Act severall parts, some Satyrically, some Comically, some in a mixt Tone, as the subject I have in hand gives occasion, and present scene shall require, or offer it self.

\* *Viros nudos castæ femine nihil à statutis distare.*  
pense. † *Præf. Suid.*

\* *Hony Soyit qui malý*

## SUBSECT. II.

*Love's Beginning, Object, Definition, Division.*

"LOVE'S limits are ample and great, and a spacious walk it hath, beset with thorns," and for that cause, which Scaliger reprehends in Cardan, "not lightly to be passed over." Least I incur the same censure, I will examine all the kinds of love, his nature, beginning, difference, objects, how it is honest or dishonest, a vertue or vice, a naturall passion, or a disease, his power and effects, how far it extends: of which, although something has been said in the first Partition, in those Sections of Perturbations ("for love and hatred are the first and most common passions, from which all the rest arise, and are attendant," as Picolomineus holds, or as Nich. Caussin, the *primum mobile* of all other affections, which carry them all about them) I will now more copiously dilate, through all his parts and severall branches, that so it may better appear what Love is, and how it varies with the objects, how in defect, or (which is most ordinary and common) immoderate, and in excess, causeth melancholy.

Love universally taken, is defined to be a Desire, as a word of more ample signification: and though Leon Hebreus, the most copious writer of this subject, in his third Dialogue make no difference, yet in his first he distinguisheth them again, and defines love by desire. "Love is a voluntary affection, and desire to enjoy that which is good. Desire wisheth, Love enjoys; the end of the one is the beginning of the other: that which we love is present; that which we desire is absent." "It is worth the labour," saith Plotinus, "to consider well of Love, whether it be a God or a Divell, or passion of the minde, or partly God, partly Divell, partly passion." He concludes Love to participate of all three, to arise from desire of that which is beautifull and fair, and defines it to be "an action of the mind desiring that which is good." Plato calls it the great Divell, for its vehemency, and sovereignty over all

\* Exerc. 301. Campus amoris maximus et spinis obsitus, nec levissimo pede transvolandus. \* Grad. 1. cap. 29. Ex Platone, primæ et Communissimæ perturbaciones ex quibus ceteræ oriuntur et earum sunt pedissequæ.

\* Amor est voluntarius affectus et desiderium re bonæ fruendi. \* Desiderium optantis, amor eorum quibus fruimur; amoris principium, desiderii finis, amatum adest.

\* Principio l. de amore. Operæ pretium est de amore considerare, utrum Deus, an Dæmon, an passio quædam animæ, an partim Deus, partim Dæmon, passio partim, &c. Amor est actus animi bonum desiderans. \* Magnus Dæmon

equiviq.

other

other passions, and defines it an appetite, “\* by which we desire some good to be present.” Ficinus in his Comment adds the word Fair to this definition, Love is a desire of enjoying that which is good and fair. Austin dilates this common definition, and will have love to be a delectation of the heart, “\* for something which we seek to win, or joy to have, coveting by desire, resting in Joy.” <sup>b</sup> Scaliger *Exerc.* 301. taxeth these former definitions, and will not have love to be defined by Desire or Appetite; “for when we enjoy the things we desire, there remains no more appetite:” as he defines it, “Love is an affection by which we are either united to the thing we love, or perpetuate our union;” which agrees in part with Leon Hebreus.

Now this love varies as its object varies, which is alwayes Good, Amiable, Fair, Gracious, and Pleasant. “\* All things desire that which is good,” as we are taught in the Ethicks, or at least that which to them seems to be good; *quid enim vis mali* (as Austin well inferres) *dic mihi? puto nihil in omnibus actionibus*; thou wilt wish no harm I suppose, no ill in all thine actions, thoughts or desires, *nihil mali vis*; \* thou wilt not have bad corn, bad soil, a naughty tree, but all good; a good servant, a good horse, a good son, a good friend, a good neighbour, a good wife. From this goodness comes Beauty; from Beauty, Grace, and comeliness, which result as so many rayes from their good parts, make us to love, and so to covet it: for were it not pleasing and gracious in our eyes, we should not seek. “<sup>d</sup> No man loves (saith Aristotle 9. *mor. cap.* 5.) but he that was first delighted with comelines and beauty.” As this fair object varies, so doth our love; for as Proclus holds, *Omne pulchrum amabile*, every fair thing is amiable, and what we love is fair and gracious in our eyes, or at least we do so apprehend and still esteem of it. “\* Amiability is the object of love, the scope and end is to obtain it, for whose sake we love, and which our minde covets to enjoy.” And it seems to us especially fair and good; for good, fair, and unity, cannot be separated. Beauty shines, Plato saith, and

\* Boni pulchriq; fruendi desiderium. \* Godefridus, 1. 1. cap. 2. Amor est delectatio cordis, alicujus ad aliquid, propter aliquod desiderium in appetendo, et gaudium perfruendo per desiderii currens, requiescens per gaudium. <sup>b</sup> Non est amor desiderium aut appetitus ut ab omnibus hactenus traditum; nam cum potimur amata re, non manet appetitus; est igitur affectus quo cum re amata aut unimur, aut unionem perpetuamus. <sup>c</sup> Omnia appetunt bonum. \* Terram non vis malam, malam segetem, sed bonam arborem, equum bonum, &c. <sup>d</sup> Nemo amore capitur nisi qui fuerit ante forma speciei; delectatus. \* Amabile objectum amoris et scopus, cujus adeptio est finis, cujus gratia amamus. Animus enim aspirat ut eo fruatur, et formam boni habet et præcipue videtur ei placet. Piccolomieuus, grad. 7. cap. 2. et grad. 8. cap. 35.

by

by reason of its splendor and shining causeth admiration; and the fairer the object is, the more eagerly it is sought. For as the same Plato defines it, “<sup>f</sup> Beauty is a lively shining or glittering brightness, resulting from effused good, by ideas, seeds, reasons, shadowes, stirring up our minds, that by this good they may be united and made one. Others will have beauty to be the perfection of the whole composition, “<sup>g</sup> caused out of the congruous symmetry, measure, order and manner of parts, and that comeliness which proceeds from this beauty is called grace, and from thence all fair things are gracious.” For grace and beauty are so wonderfully annexed, “<sup>h</sup> so sweetly and gently win our souls, and strongly allure, that they confound our judgement and cannot be distinguished. Beauty and Grace are like those beams and shinings that come from the glorious and divine Sun,” which are diverse, as they proceed from the diverse objects, to please and affect our severall senses: “<sup>i</sup> As the species of beauty are taken at our eyes, ears, or conceived in our inner soul,” as Plato disputes at large in his *Dialogue de pulchro, Phædro, Hyppias*, and after many sophistical errours confuted, concludes that beauty is a grace in all things, delighting the eyes, ears, and soul it self; so that as Valesius infers hence, whatsoever pleaseth our ears, eys, and soul, must needs be beautifull, fair, and delightsome to us. “<sup>k</sup> And nothing can more please our ears then musick, or pacifie our minds.” Fair houses, pictures, orchards, gardens, fields, a fair Hawk, a fair horse is most acceptable unto us; whatsoever pleaseth our eys and ears, we call beautifull and fair; “<sup>l</sup> Pleasure belongeth to the rest of the senses, but grace and beauty to these two alone.” As the objects vary and are diverse, so they diversly affect our eys, ears, and soul it self. Which gives occasion to some, to make so many several kindes of love as there be objects: One beauty ariseth from God, of which and divine love S. Dionysius\* with many Fathers and Neotericks, have written just volumes, *De amore Dei*, as they term it, many parænetical discourses; another from his creatures; there is a beauty of the body, a beauty of the soul, a

<sup>f</sup> Forma est vitalis fulgor ex ipso bono manans per ideas, semina, rationes, umbras effusus, animos excitans ut per bonum in unum redigatur. <sup>g</sup> Pulchritudo est perfectio compositi ex congruente ordine, mensura et ratione partium consurgens, et venustas inde prodiens gratia dicitur et res omnes pulchræ gratiosæ.

<sup>h</sup> Gratia et pulchritudo ita suaviter animos demulcent, ita vehementer alliciunt, et admirabiliter connectuntur, ut in unum confundant et distingui non possunt, et sunt tanquam radii et splendores divini solis in rebus variis vario modo fulgentes. <sup>i</sup> Species pulchritudinis hauriuntur oculis, auribus, aut concipiuntur interna mente. <sup>k</sup> Nihil hinc magis animos conciliat quàm musica, pulchræ picturæ, ædes, &c. <sup>l</sup> In reliquis sensibus voluptas, in his pulchritudo et gratia.

\* Lib. 4. de divinis. Convivio Platonis.

beauty from vertue, *formam martyrum*, Austin calls it, *quam videmus oculis animi*, which we see with the eyes of our minde, which beauty, as Tully saith, if we could discern with these corporeal eyes, *admirabile sui amores excitaret*, would cause admirable affections, and ravish our souls. This other beauty which ariseth from those extreme parts, and graces which proceed from gestures, speeches, severall motions, and proportions of creatures, men and women (especially from women, which made those old Poets put the three Graces still in Venus' company, as attending on her, and holding up her train) are infinite almost, and vary their names with their objects, as love of money, covetousness, love of Beauty, Lust, immoderate desire of any pleasure, concupiscence, friendship, love, good-will, &c. and is either vertue or vice, honest, dishonest, in excesse, defect, as shall be shewed in his place: Heroicall love, Religious love, &c. which may be reduced to a twofold division, according to the principall parts which are affected, the Braine and Liver: *Amor & amicitia*, which Scaliger *exercitat.* 301. Valesius and Melancthon warrant out of Plato φιλέειν and ἐρᾶν from that speech of Pausanias belike, that makes two Veneres and two loves. "One Venus is ancient without a mother, and descended from heaven, whom we call celestial; the younger, begotten of Jupiter and Dione, whom commonly we call Venus." Ficinius in his comment upon this place, *cap.* 8. following Plato, calls these two loves, two Devils, "or good and bad Angels according to us, which are still hovering about our souls. "The one rears to heaven, the other depresseth us to hell; the one good, which stirs us up to the contemplation of that divine beauty, for whose sake we perform Justice, and all godly offices, study Philosophy, &c. the other base, and though bad, yet to be respected; for indeed both are good in their own natures: procreation of children is as necessary as that finding out of truth, but therefore called bad, because it is abused, and withdrawes our soul from the speculation of that other, to viler objects," so far Ficinius. S. Austin *lib.* 15. *de civ. Dei & sup.* Psal. 64. hath delivered as much in effect. "Every creature is good, and may be loved well or ill:" and "Two cities make two loves, Jerusalem and Babylon, the love of God the one, the love of the

"Dux Veneres duo amores; quarum una antiquior et sine matre, caelo nata, quoniam in coelestem Venerem nuncupamus; altera vero junior à Jove et Dione prognata, quam vulgarem Venerem vocamus. "Alter ad superna erigit, alter deprimit ad inferna. "Alter excitat hominem ad divinam pulchritudinem lustrandam, cujus causa philosophiae studia & justitiae, &c. "Omnis creatura cum bona sit, et bene amari potest et male. "Dux civitates duas faciunt amores; Jerusalem facit amor Dei, Babylonem amor saeculi; unusquisque se quid amet interroget, et inveniet unde sit civis.

world the other; of these two cities we all are Citizens, as by examination of our selves we may soon finde, and of which: "The one love is the root of all mischief, the other of all good. So in his 15. *cap. lib. de amor. Ecclesiæ*, he will have those four cardinal vertues to be naught else but love rightly composed; in his 15. book *de civ. Dei cap. 22.* he calls vertue the order of Love, whom Thomas following 1. *part. 2. quest. 55. art. 1.* and *quest. 56. 3. quest. 62. art. 2.* confirms as much, and amplifies in many words. "Lucian to the same purpose hath a division of his own, "One love was born in the sea, which is as various and raging in young men's breasts as the sea it self, and causeth burning lust: the other is that golden chain which was let down from heaven, and with a divine Fury ravisheth our souls, made to the image of God, and stirs us up to comprehend the innate and incorruptible beauty, to which we were once created." Beroaldus hath expressed all this in an Epigram of his :

"Dogmata divini memorant si vera Platonis,  
Sunt geminæ Veneres, & geminatus amor.  
Cœlestis Venus est nullo generata parente,  
Quæ casto sanctos nequit amore viros.  
Altera sed Venus est totum vulgata per orbem,  
Quæ divûm mentes alligat, atq; hominum;  
Improba, seductrix, petulans, &c."

If divine Plato's tenents they be true,  
Two Veneres, two Loves there be;  
The one from heaven, unbegotten still,  
Which knits our souls in unitie.  
The other famous over all the world,  
Binding the hearts of Gods and men;  
Dishonest, wanton, and seducing she,  
Rules whom she will, both where and when.

This twofold division of Love, Origen likewise follows in his Comment on the Canticles, one from God, the other from the Divell, as he holds, (understanding it in the worser sense) which many others repeat and imitate. Both which (to omit all subdivisions) in excess or defect, as they are abused, or degenerate, cause melancholy in a particular kinde, as shall be shewed in his place. Austin, in another Tract, makes a threefold division of this love, which we may use well or ill: "God, our neighbour, and the world: God above us, our

"Alter mari ortus, ferox, varius, fluctuans, inanis, juvenum, mare referens, &c.  
Alter aurea catena cœlo demissa bonum furorem mentibus mittens, &c. "Tria sunt, quæ amari à nobis bene vel malè possunt; Deus, proximus, mundus; Deus supra nos; juxta nos proximus; infra nos mundus. Tria Deus, duo proximus, unum mundus habet, &c.

neighbour next us, the world beneath us. In the course of our desires, God hath three things, the world one, our neighbour two. Our desire to God, is either from God, with God, or to God, and ordinarily so runs. From God, when it receives from him, whence, and for which it should love him: with God, when it contradicts his will in nothing: to God, when it seeks to him, and rests it self in him. Our Love to our neighbour may proceed from him, and run with him, not to him: From him, as when we rejoice of his good safety, and well doing: with him, when we desire to have him a fellow and companion of our journey in the way of the Lord: not in him, because there is no aid, hope, or confidence in man. From the world our love comes, when we begin to admire the Creator in his works: and glorify God in his Creatures. With the world it should run, if, according to the mutability of all temporalities, it should be dejected in adversity, or over elevated in prosperity: To the world, if it would settle it self in its vain delights and studies." Many such Partitions of Love I could repeat, and Subdivisions; but least (which Scaliger objects to Cardan, *Exercitat.* 501.) "I confound filthy burning lust, with pure and divine Love," I will follow that accurate Division of Leon Hebreus dial. 2. betwixt Sophia and Philo, where he speaks of Naturall, Sensible, and Rational Love, and handleth each apart. Naturall love or hatred, is that Sympathy or Antipathy, which is to be seen in animate and inanimate creatures, in the four Elements, Mettals, Stones, *gravia tendunt deorsum*, as a Stone to his Center, Fire upward, and Rivers to the Sea. The Sun, Moon, and Stars go still round, \* *Amantes naturæ debita exercere*, for love of perfection. This love is manifest, I say, in inanimate creatures. How comes a load-stone to draw iron to it? jet chaff? the ground to covet showers, but for love? No creature, S. Hierom concludes, is to be found, *quod non aliquid amat*, no stock, no stone, that hath not some feeling of love. 'Tis more eminent in Plants, Hearbs, and is especially observed in vegetals; as betwixt the Vine and Elm a great Sympathy, betwixt the Vine and the Cabbage, betwixt the Vine and Olive, \* *Virgo fugit Bromium*, betwixt the Vine and Baies, a great antipathy, the Vine loves not the Bay, "nor his smell, and will kill him, if he grow near him;" the Bur and the Lintle cannot endure one

\* Ne confundam vesanos et fœdos amores beatis, sceleratum cum puro divino et vero, &c. \* Fonseca cap. 1. Amor ex Augustini forsân lib. 11. de Civit. Dei. Amore inconcussus stat mundus, &c. \* Alciat. \* Porta Vitis laurum non amat, nec ejus odorem; si prope crescat, enecat. Lappus jenu adversatur.

another,



another, the Olive <sup>7</sup> and the Mirtle embrace each other, in roots and branches if they grow neer. Read more of this in *Picolomineus grad.* 7. cap. 1. *Crescentius lib.* 5. de agric. *Baptista Porta de mag. lib.* 1. cap. de plant. odio & *Element. sym. Fracastorius de sym. & antip.* of the love and hatred of Planets, consult with every Astrologer: Leon Hebreus gives many fabulous reasons, and morallizeth them withall.

Sensible love, is that of brute beasts, of which, the same Leon Hebreus dial. 2. assigns these causes. First, for the pleasure they take in the Act of Generation, male and female love one another. Secondly, for the preservation of the species, and desire of yong brood. Thirdly, for the mutuall agreement, as being of the same kinde: *Sus sui, Canis Cani, Bos Bovi, & Asinus Asino pulcherrimus videtur*, as Epicharmus held, and according to that Adagy of Diogenianus,

“ Adsidet usq; graculus apud graculum,”

they much delight in one another's company,

“ \* Formicæ grata est formica, Cicada Cicadæ,”

and birds of a feather will gather together. Fourthly, for cuetome, use, and familiarity, as if a dog be trained up with a Lion and a Bear, contrary to their natures, they will love each other. Hawks, dogs, horses, love their masters and keepers: many stories I could relate in this kinde, but see *Gillius de hist. anim. lib.* 3. cap. 14. those two Epistles of Lipsius, of doggs and horses, Agellius, &c. Fifthly, for bringing up, as if a Bitch bring up a Kid, a hen ducklings, an hedge-sparrow a Cuckow, &c.

The third kind is *Amor cognitionis*, as Leon calls it, Rationall Love, *Intellectivus amor*, and is proper to men, on which I must insist. This appears in God, Angels, Men. God is love it self, the fountain of Love, the Disciple of love, as Plato stiles him; the servant of peace, the God of love and peace; have peace with all men and God is with you.

——— “ Quisquis veneratur Olympum,  
Ipse sibi mundum subjicit atq; Deum:”

“ \* By this love (saith Gerson) we purchase heaven,” and buy the kingdom of God. This <sup>b</sup> Love is either in the Trinity it self, for the Holy Ghost is the Love of the Father and the Son, &c. Joh. 3. 55. and 5. 20. and 14. 31. or towards us his

<sup>7</sup> Sympathia olei & myrti ramorum & radicum se complectentium. Mizaldus secret. cent. 1. 47. \* Theocritus. cidyll. 9. \* Mantuan. \* Charitas munifica, qua mercamur de Deo regnum Dei. \* Polanus partit. Zanchius de natura Dei, c. 3. copiose de hoc amore Dei agit.

creatures, as in making the world. *Amor mundum fecit*, Love built Cities, *mundi anima*, invented Arts, Sciences, and all \* good things, incites us to vertue and humanity, combines and quickens; keeps peace on earth, quietness by sea, mirth in the windes and elements, expells all fear, anger, and rusticity: *Circulus à bono in bonum*, a round circle still from good to good; for love is the beginner and end of all our actions, the efficient and instrumental cause, as our Poets in their Symbols, Impresses, † Emblemes of rings, squares, &c. shadow unto us,

“ Si rerum quæris fuerit quis finis & ortus,  
Desine; nam causa est unica solus amor.”

If first and last of any thing you wit,  
Cease; love's the sole and only cause of it.

Love, saith † Leo, made the world, and afterwards in redeeming of it, “ God so loved the world, that he gave his only begotten son for it,” John 3. 16. “ Behold what love the Father hath shewed on us, that we should be called the sons of God.” 1 John 3. 1. Or by his sweet providence, in protecting of it; either all in generall, or his Saints elect and Church in particular, whom he keeps as the apple of his eye, whom he loves freely, as Hosea 14. 5. speaks, and dearly respects, *“Charior est ipsis homo quàm sibi.”* Not that we are fair, nor, for any merit or grace of ours, for we are most vile and base; but out of his incomparable love and goodness, out of his divine Nature. And this is that Homer's golden chain, which reacheth down from Heaven to Earth, by which every creature is annexed, and depends on his Creator. He made all, saith † Moses, “ and it was good;” he loves it as good.

The love of Angels and living souls, is mutuall amongst themselves, towards us militant in the Church, and all such as love God; as the Sun beams irradiate the earth from those celestial thrones, they by their well wishes reflect on us, † *in salute hominum promovendâ alacres, & constantes administri*, there is joy in heaven for every sinner that repenteth; they pray for us, are solicitous for our good, † *Casti genii*,

“ Ubi regnat charitas, suave desiderium,  
Lætitiâq; & amor Deo conjunctus.”

Love proper to mortall men, is the third Member of this subdivision, and the subject of my following discourse.

\* Nich. Bellus discurs. 28. de amatoribus, virtutem provocat, conservat pacem in terra, tranquillitatem in aëre, venit lætitiâ, &c. † Camerarius Emb. 100. cen. 2. † Dial. 3. † Juven. † Gen. 1. † Caussin. † Theodoret è Plotino.

## MEMB. II. SUBSECT. I.

*Love of men, which varies as his objects; profitable, pleasant, honest.*

**V**ALESIUS *lib. 3. contr. 13.* defines this love which is in men, "to be <sup>s</sup>an affection of both powers, Appetite, and Reason." The rational resides in the Brain, the other in the Liver (as before hath been said out of Plato and others); the heart is diversly affected of both, and carried a thousand waies by consent. The sensitive faculty most part over-rules reason, the soul is carried hood-winkt, and the understanding captive like a beast. "The heart is variously inclined, sometimes they are merry, sometimes sad, and from love arise Hope and Fear, Jealousie, Furie, Desperation." Now this love of men is divers, and varies, as the object varies, by which they are enticed, as vertue, wisdom, eloquence, profit, wealth, money, fame, honour, or comeliness of person, &c. Leon Hebreus, in his first Dialogue, reduceth them all to these three, *Utile, Jucundum, Honestum*, Profitable, Pleasant, Honest; (out of Aristotle belike 8. *moral.*) of which he discourseth at large, and whatsoever is beautifull and fair, is referred to them, or any way to be desired. "To profitable is ascribed health, wealth, honour, &c. which is rather Ambition, Desire, Covetousness, then Love:" Friends, Children, love of women, <sup>b</sup>all delightful and pleasant objects, are referred to the second. The love of honest things, consists in vertue and wisdom, and is preferred before that which is profitable and pleasant: Intellectuall, about that which is honest. <sup>1</sup>St. Austin calls "profitable, worldly; pleasant, carnal; honest, spirituall." <sup>2</sup>Of and from all three, result Charity, Friendship, and true love, which respects God and our neighbour." Of each of these I will briefly dilate, and shew in what sort they cause melancholy.

Amongst all these fair enticing objects, which procure Love, and bewitch the soul of man, there is none so moving, so forcible as profit; and that which carrieth with it a shew of commodity. Health indeed is a pretious thing, to recover and preserve which, we will undergo any misery, drink bitter po-

<sup>s</sup> Affectus nunc appetitivæ potentie, nunc rationalis, alter cerebro residet, alter hepate, corde, &c. <sup>b</sup> Cor varie inclinatur, nunc gaudens, nunc moriens;

statim ex timore nascitur Zelotypia, furor, spes, desperatio.

<sup>1</sup> Ad utile sanitas refertur; utilium est ambitio, cupido desiderium potius quam amor excessus avaritia. <sup>2</sup> Picolom. grad. 7. cap. 1.

<sup>1</sup> Lib. de amicit. utile mundanum, carale jucundum, spirituale honestum.

<sup>2</sup> Ex singulis tribus fit charitas et amicitia, quæ respicit deum et proximum.

tions, freely give our goods: restore a man to his health, his purse lies open to thee, bountifull he is, thankfull and behold-  
ing to thee; but give him wealth and honour, give him gold,  
or what shall be for his advantage and preferment, and thou  
shalt command his affections, oblige him eternally to thee,  
heart, hand, life, and all is at thy service, thou art his dear and  
loving friend, good and gracious Lord and Master, his Mecæ-  
nas; he is thy slave, thy vassall, most devote, affectioned, and  
bound in all duty: tell him good tydings in this kinde, there  
spoke an Angel, a blessed hour that brings in gain, he is thy  
creature, and thou his creator, he hugges and admires thee; he  
is thine for ever. No Loadstone so attractive as that of pro-  
fit, none so fair an object as this of gold; \* nothing wins a man  
sooner then a good turn, bounty and liberality command body  
and soul:

“Munera (crede mihi) placant hominesq; deosque;  
Placatur donis Jupiter ipse datis.”

Good turns doth pacifie both God and men,  
And Jupiter himself is won by them.

Gold of all other is a most delitious object; a sweet light, a  
goodly lustre it hath; *gratius aurum quàm solem intuemur*,  
saith Austin, and we had rather see it then the Sun. Sweet  
and pleasant in getting, in keeping; it seasons all our labours,  
intolerable pains we take for it, base employments, endure bitter  
flouts and taunts, long journeys, heavy burdens, all are made  
light and easie by this hope of gain; *At mihi plaudo ipse domi,  
simul ac nummos contemplor in arca*. The sight of gold re-  
fresheth our spirits, and ravisheth our hearts, as that Babylo-  
nian garment and \* golden wedge did Achan in the camp, the  
very sight and hearing, sets on fire his soul with desire of it.  
It will make a man run to the Antipodes, or tarry at home and  
turn parasite, lye, flatter, prostitute himself, swear and bear false  
witness; he will venture his body, kill a King, murder his  
father, and damn his soul to come at it. *Formosior auri massa*,  
as † he well observed, the mass of gold is fairer then all your  
Græcian pictures, that Apelles, Phydias, or any doting painter  
could ever make: we are enamoured with it,

“\* Prima ferè vota, & cunctis notissima templis,  
Divitiæ ut crescant.” —

All our labours, studies, endeavours, vows, prayers and wishes,  
are to get, how to compass it.

\* Benefactores præcipue amamus. Vives 3. de anima.  
tronius Arbitr. † Juvenalis.

\* Jos. 7. † Fe-

† Hæc

" \* Hæc est illa cui famulatur maximus orbis,  
Diva potens rerum, domitrixq; pecunia fati."

This is the great Goddess we adore and worship, this is the sole object of our desire. If we have it, as we think, we are made for ever, thrice happy, Princes, Lords, &c. If we lose it, we are dull, heavy, dejected, discontent, miserable, desperate and mad. Our estate and *bonè esse* ebbs and flows with our commodity; and as we are endowed or enriched, so are we beloved and esteemed: it lasts no longer then our wealth; when that is gone, and the object removed, farewell friendship: as long as bounty, good cheer, and rewards were to be hoped, friends enough; they were tied to thee by the teeth, and would follow thee as Crows do a Carcass: but when thy goods are gone and spent, the lamp of their love is out, and thou shalt be contemned, scorned, hated, injured. 'Lucian's Timon, when he lived in prosperity, was the sole spectacle of Greece, onely admired; who but Timon? Every body loved, honoured, applauded him, each man offered him his service, and sought to be kin to him; but when his gold was spent, his fair possessions gone, farewell Timon: none so ugly, none so deformed, so odious an object as Timon, no man so ridiculous on a sudden, they gave him a penny to buy a rope, no man would know him.

'Tis the generall humour of the world, commodity steers our affections througho'it, we love those that are fortunate and rich, that thrive, or by whom we may receive mutuall kindness, hope for like curtesies, get any good, gaia, or profit; hate those, and abhor on the other side, which are poor and miserable, or by whom we may sustain loss or inconvenience. And even those that were now familiar and dear unto us, our loving and long friends, neighbours, kinsmen, allies, with whom we have conversed and lived as so many Geryons for some years past, striving still to give one another all good content and entertainment, with mutual invitations, feasting, disports, offices, for whom we would ride, run, spend our selves, and of whom we have so freely and honourably spoken, to whom we have given all those turgent titles, and magnificent elogiums, most excellent and most noble, worthy, wise, grave, learned, valiant, &c. and magnified beyond measure: If any controversie arise betwixt us, some trespass, injury, abuse, some part of our goods be detained, a peece of Land come to be litigious, if they cross us in our suit, or touch the string of our commodity, we detest and depress them upon a

\* Job. Second. lib. sylvarum.

' Lucianus Timon.

sudden:

sudden: neither affinity, consanguinity, or old acquaintance can contain us, but *rupto jecore exiit Caprificus*. A golden apple sets altogether by the ears, as if a marrow bone, or honey-comb were flung amongst Bears: Father and Son, Brother and Sister, kinsemen are at odds: and look what malice, deadly hatred can invent, that shall be done, *Terribile, dirum, pestilens, atrox; ferum*; mutuall injuries, desire of revenge, and how to hurt them, him and his, are all our studies. If our pleasures be interrupt, we can tolerate it: our bodies hurt, we can put it up and be reconciled: but touch our commodities, we are most impatient: fair becomes foul, the Graces are turned to Harpyes, friendly salutations to bitter imprecations, mutuall feastings to plotting villanies, minings and counterminings; good words to Satyres and invectives, we revile *à contra*, nought but his imperfections are in our eyes, he is a base knave, a Devil, a Monster, a Caterpillar, a Viper, an Hog-rubber, &c.

“Desinit in piscem mulier formosa superne:”

The Scene is altered on a sudden, love is turned to hate, mirth to melancholy: so furiously are we most part bent, our affections fixed upon this object of commodity, and upon money, the desire of which in excess is covetousness: Ambition tyrannizeth over our souls, as ‘I have shewed, and in defect crucifies as much, as if a man by negligence, ill husbandry, improvidence, prodigality, waste and consume his goods and fortunes, beggery followes, and melancholy, he becomes an object, “odious and “worse then an Infidel, in not providing for his family.”

## SUBJECT. II.

### *Pleasant Objects of Love.*

PLEASANT Objects are infinite, whether they be such as have life, or be without life: Inanimate are Countries, Provinces, Towers, Towns, Cities, as he said, *“Pulcherri-  
mam insulam videmus, etiam cum non videmus,* we see a fair Island by description, when we see it not. The ‘Sun never saw a fairer City, Thessala Tempe, Orchards, Gardens, pleasant walks, Groves, Fountains, &c. The heaven it self

\* Pers.  
epist. Camdeno.

\* Part. 1. sec. 2. memb. sub. 12.

\* Leland of S. Edmondsbury.

\* 1 Tim. I. 8.

\* Lips.

is said to be <sup>a</sup> fair or foul: fair buildings, fair pictures, all artificiall, elaborate and curious works, clothes, give an admirable lustre: we admire, and gaze upon them, *ut pueri Junonis avem*, as children do on a Peacock: A fair Dog, a fair Horse and Hawk, &c. <sup>a</sup> *Thessalus amat equum pullinum, buculum Aegyptius, Lacedæmonius Catulum, &c.* such things we love, are most gracious in our sight, acceptable unto us, and whatsoever else may cause this passion, if it be superfluous or immoderately loved, as Guianerius observes. These things in themselves are pleasing and good, singular ornaments, necessary, comely, and fit to be had; but when we fix an immoderate eye, and dote on them over much, this pleasure may turn to pain, bring much sorrow and discontent unto us, work our finall overthrow, and cause melancholy in the end. Many are carried away with those bewitching sports of gaming, hawking, hunting, and such vain pleasures, as <sup>b</sup> I have said: some with immoderate desire of fame, to be crowned in the Olympicks, knighted in the field, &c. and by these means ruinate themselves. The lascivious dotes on his fair mistress, the Glutton on his dishes, which are infinitely varied to please the palate, the Epicure on his severall pleasures, the superstitious on his Idoll, and fats himself with future joys, as Turks feed themselves with an imaginary persuasion of a sensuall Paradise: so several pleasant objects, diversly affect divers men. But the fairest objects and enticings proceed from men themselves, which most frequently captivate, allure, and make them dote beyond all measure upon one another, and that for many respects: First, as some suppose, by that secret force of stars, (*quod me tibi temperat astrum?*) They do singularly dote on such a man, hate such again, and can give no reason for it. <sup>d</sup> *Non amo te Sabidi, &c.* Alexander admired Ephestion, Adrian Antinous, Nero Sporus, &c. The Physitians refer this to their temperament, Astrologers to trine and sextile Aspects, or opposite of their severall Ascendents, Lords of their genitures, love and hatred of Planets; † Cicogna, to concord and discord of Spirits; but most to outward Graces. A merry companion is welcome and acceptable to all men, and therefore saith <sup>e</sup> Goumesius, Princes and great men entertain Jesters and Players commonly in their Courts. But † *Pares cum paribus facillime congregantur*, tis that <sup>f</sup> similitude of manners, which ties most men in an inseparable link, as if they be addicted to the

<sup>a</sup> Cœlum serenum, cœlum visu fœdum. Polid. lib. 1. de Anglia. <sup>b</sup> Credo equidem vivos ducent e marmore vultus. <sup>c</sup> Max. Tyrinus scr. 9.

Se. 2. memb. 3.

<sup>d</sup> Mart.

† Omnif. mag. lib. 12. cap. 3.

geniali l. 3. c. 15.

† Theod. Prodromus amor lib. 3.

<sup>e</sup> Part. 1.

pari amicitiam.

<sup>f</sup> De sale Similitudo morum

same studies or disports, they delight in one another's companies, "birds of a feather will gather together:" if they be of divers inclinations, or opposite in manners, they can seldome agree. Secondly, <sup>s</sup> affability, custome and familiarity, may convert nature many times, though they be different in manners, as if they be Country-men, fellow-students, colleagues, or have been fellow-souldiers, <sup>h</sup> brethren in affliction, (*\* acerba calamitatum societas, diversi etiam ingenii homines conjungit*) affinity, or some such accidentall occasion, though they cannot agree amongst themselves, they will stick together like burrs, and hold against a third: so after some discontinuance, or death, enmity ceaseth; or in a forrain place:

"Pascitur in vivis livor, post fata quiescit:  
Et cecidere odia, & tristes mors obruit iras."

A third cause of love and hate, may be mutuall offices, *acceptum beneficium*, <sup>i</sup> commend him, use him kindly, take his part in a quarrell, relieve him in his misery, thou winnest him for ever; do the opposite, and be sure of a perpetuall enemy. Praise and dispraise of each other, do as much, though unknown, as <sup>h</sup> Schoppius by Scaliger and Casaubonus: *mulus mulum scabit*; who but Scaliger with him? what Encomions, Epithetes, Elogiums? *Antistes sapientiæ, perpetuus dictator, literarum ornamentum, Europæ miraculum*, noble Scaliger, *incredibilis ingenii præstantia, &c. diis potius quam hominibus per omnia comparandus, scripta ejus aurea ancyliæ de calo delapsa poplitibus veneramur flexis, &c.* but when they began to vary, none so absurd as Scaliger, so vile and base, as his books *de Burdonum familiâ* and other Satyricall invectives may witness. *Ovid. in Ibin*, Archilocus himself was not so bitter. Another great tye or cause of love, is consanguinity; Parents are dear to their children, children to their parents, brothers and sisters, cosens of all sorts, as an hen and chickens, all of a knot: every Crow thinks her own bird fairest. Many memororable examples are in this kinde, and tis *portenti simile*, if they do not: "† a mother cannot forget her child;" Salomon so found out the true owner: love of parents may not be concealed, 'tis naturall, descends, and they that are inhumane

<sup>s</sup> Vives 3. de Anima. <sup>h</sup> Qui simul fecere naufragium, aut una perire vincula vel consilii conjurationisve societate junguntur, invicem amant: Brutum et Cassium invicem infensos Cæsarianus dominatus conciliavit. Æmilius Lépidus et Julius Flaccus, quum essent inimicissimi, censores renunciati simultates illico deposuere. Sculiet. cap. 4. de causa Amor. <sup>\*</sup> Papinius

<sup>†</sup> Isocrates Demonico præcipit ut quum alicujus amicitiam vellet, illum laudet, quod laus initium amoris sit, vituperatio simultatem. <sup>h</sup> Suspect. lect. lib. 1. cap. 2. † Isay 49.



in this kinde, are unworthy of that air they breath, and of the four elements; yet many unnaturall examples we have in this rank, of hard-hearted parents, disobedient children, of ' disagreeing brothers, nothing so common. The love of kinsmen is grown cold, "many kinsmen (as the saying is) few friends;" if thine estate be good, and thou able, *par pari referre*, to requite their kindness, there will be mutuall correspondence, otherwise thou art a burden, most odious to them above all others. The last object that ties man and man, is comeliness of person, and beauty alone, as men love women with a wanton eye: which καλ' ἐξοχήν is termed Heroicall, or Love Melancholy. Other loves (saith Picolomineus) are so called with some contraction, as the love of wine, gold, &c. but this of women is predominant in an higher strain, whose part affected is the liver, and this love deserves a longer explication, and shall be dilated apart in the next Section.

## SUBSECT. III.

*Honest objects of Love.*

BEAUTY is the common object of all love, "as jet draws a straw, so doth beauty love:" vertue and honesty are great motives, and give as fair a lustre as the rest, especially if they be sincere and right, not fucate, but proceeding from true form, and an incorrupt judgement; Those two Venus twins, Eros and Anteros, are then most firm and fast. For many times otherwise men are deceived by their flattering Gnathoes, dissembling Camelions, outsides, hypocrites that make a shew of great love, learning, pretend honesty, vertue, zeal, modesty, with affected looks and counterfeit gestures: fained protestations often steal away the hearts and favours of men, and deceive them, *specie virtutis & umbra*, when as *revera* and indeed, there is no worth or honesty at all in them, no truth, but meer hypocrisie, subtilty, knavery, and the like. As true friends they are, as he that Cælius Secundus met by the high way side; and hard it is in this temporising age to distinguish such companions, or to finde them out. Such Gnathoes as these for the most part belong to great men, and by this glozing flattery, affability, and such like philters, so dive and insinuate into their favours, that they are taken for men of excellent worth, wisdom, learning, demi-Gods, and so screw themselves into dignities, honours, offices: but these men

<sup>1</sup> Rara est concordia fratrum.  
ma, ut palcam succinum sic formam amor trahit.

<sup>2</sup> Grad. 1. cap. 22.

<sup>3</sup> Vives 3. de Anima.

cause harsh confusion often, and as many times stirs as Rehoboam's Counsellors in a Common-wealth, overthrow themselves and others. Tandlerus and some authors make a doubt, whether Love and Hatred may be compelled by philters or characters; Cardan, and Marbodius by pretious stones and amulets; Astrologers by election of times, &c. as I shall elsewhere discuss. The true object of this honest love is virtue, wisdom, honesty, <sup>reall</sup> worth, *Interna forma*, and this love cannot deceive or be compelled, *ut ameris amabilis esto*; love it self is the most potent philtum, virtue and wisdom, *gratia gratum faciens*, the sole and only grace, not counterfeit, but open, honest, simple, naked, "descending from heaven," as our apostle hath it, an infused habit from God, which hath given severall gifts, as wit, learning, tongues, for which they shall be amiable and gracious, Eph. 4. 11. as to Saul stature and a goodly presence, 1 Sam. 9. 1. Joseph found favor in Pharaoh's court, Gen. 39. for his person; and Daniel with the Princes of the Eunuchs, Dan. 19. 19. Christ was gracious with God and men, Luk. 2. 52. There is still some peculiar grace, as of good discourse, eloquence, wit, honesty, which is the *primum mobile*, first mover, and a most forcible loadstone to draw the favours and good wills of men's eys, ears, and affections unto them. When "Jesus spake, they were all astonied at his answers, (Luk. 2. 47.) and wondred at his gracious words which proceeded from his mouth." An Orator steals away the hearts of men, and as another Orpheus, *quo vult, unde vult*, he puls them to him by speech alone: a sweet voice causeth admiration; and he that can utter himself in good words, in our ordinary phrase, is called a proper man, a divine spirit. For which cause belike, our old Poets, *Senatus populusq; poetarum*, made Mercury the Gentleman-usher to the Graces, Captain of eloquence, and those Charites to be Jupiter's and Euryome's daughters, descended from above. Though they be otherwise deformed, crooked, ugly to behold, those good parts of the minde denoninate them fair. Plato commends the beauty of Socrates; yet who was more grim of countenance, stern and ghastly to look upon? So are and have been many great Philosophers, as Gregory Nazianzen observes, "deformed most part in that which is to be seen with the eys; but most elegant in that which is not to be seen." *Sape sub attrita latitat sapientia veste*. Æsop, Democritus, Aristotle, Politianus, Melancthon, Gethner, &c. wi-

• Sect. seq. • Nihil divinus homine probat. • James 3. 10. • Gracior est pulchro veniens e corpore virtus. • Orat. 18. deformes plerumq; philosophi ad id quod in aspectum cadit ea parte elegantes quæ oculis fugit.

these old men, *Silenti Alcibiadis*, very harsh and impolite to the eye; but who were so terse, polite, eloquent, generally learned, temperate and modest? No man then living was so fair as Alcibiades, so lovely *quo ad superficiem*, to the eye, as \* Boethius observes, but he had *Corpus turpissimum interne*, a most deformed soul; Honesty, virtue, fair conditions, are great enticers to such as are well given, and much avail to get the favour and good will of men. Abdolominus in Curtius, a poor man (but which mine Author notes, "the cause of this poverty was his honesty") for his modesty and continency from a private person (for they found him digging in his garden) was saluted King, and preferred before all the Magnificoes of his time, *injecta ei vestis purpurâ aurâq; distincta*, "a purple embroidered garment was put upon him," and they bade him wash himself, and, as he was worthy, take upon him the stile and spirit of a King," continue his continency and the rest of his good parts. Titus Pomponius Atticus, that noble Citizen of Rome, was so fair conditioned, of so sweet a carriage, that he was generally beloved of all good men, of Cæsar, Pompey, Anthony, Tully, of divers sects, &c. *multas hereditates* († Cornelius Nepos writes) *solâ bonitate consequutus*. *Opera pretium audire*, &c. It is worthy of your attention, Livy cries, "you that scorn all but riches, and give no esteem to virtue, except they be wealthy withal, Q. Cincinnatus had but four acres, and by the consent of the Senate was chosen Dictator of Rome. Of such account were Cato, Fabricius, Aristides, Antonius, Probus, for their eminent worth: so Cæsar, Trajan, Alexander, admired for valour, † Ephestion loved Alexander, but Parmenio the King: *Titus delitiae humani generis*, and which Aurelius Victor hath of Vespasian the dilling of his time, as † Edgar Etheling was in England, for his \* excellent virtues: their memory is yet fresh, sweet, and we love them many ages after, though they be dead: *Suavem memoriam sui reliquit*, saith Lipsius of his friend, living and dead they are all one. "I have ever loved as thou knowest (so Tully wrote to Dolabella) Marcus Brutus for his great wit, singular honesty, constancy, sweet conditions; and believe it

\* 43. de consol.    † Causa ei perpetuitatis, philosophia, sicut plerisque pro-  
bitas fuit.    \* Ablus corpus & cape regis animum, & in eam fortunam qua  
dignus es continentiam istam profer.    † Vita ejus.    \* Qui præ divitiis hu-  
mana spectant, nec virtuti locum putant nisi opes affluant. Q. Cincinnatus  
concepit patri in dictatorem Romanum electus.    † Curtius.    † Edgar Ethel-  
ing, England's darling.    \* Morum suavitas, obvia comitas, prompta offi-  
cia mortalium animos domerentur.    \* Epist. lib. 8. Semper amavi ut tu  
ecis, M. Brutum propter ejus summum ingenium, suavissimos mores, singula-  
rem probissimam & constantiam; nihil est, mihi crede, virtute formosius, nihil  
amabilius

there

“there is nothing so amiable and fair as vertue.” “I \*dō mightily love Calvinus, (so Pliny writs to Sossius) a most industrious, eloquent, upright man, which is all in all with me:” The affection came from his good parts. And as S. Austin comments on the 84. Psalm, “‘There is a peculiar beauty of justice, and inward beauty, which we see with the eyes of our hearts, love, and are enamoured with, as in Martyrs, though their bodies be torn in pieces with wild beasts, yet this beauty shines, and we love their virtues.” The † Stoicks are of opinion that a wise man is only fair; and Cato in Tully 3. *de Finibus* contends the same, that the lineaments of the minde are far fairer then those of the body, incomparably beyond them: wisdom and valour according to † Xenophon, especially deserve the name of beauty, and denominate one fair, & *incomparabiliter pulchrior est* (as Austin holds) *veritas Christianorum quam Helena Græcorum*. “Wine is strong, the King is strong, women are strong, but truth overcometh all things,” Esd. 1. 3, 10, 11, 12. “Blessed is the man that findeth wisdom, and getteth understanding; for the merchandise thereof is better then silver, and the gain thereof better then gold; it is more precious then pearls, and all the things thou canst desire are not to be compared to her,” Prov. 2. 13, 14, 15, a wise, true, just, upright, and good man, I say it again, is onely fair: ‘It is reported of Magdalen Queen of France, and wife to Lewes 11th, a Scottish woman by birth, that walking forth in an evening with her Ladies, she spied M. Alanus one of the King’s Chaplains, a silly, old, ‘hard-favoured man fast asleep in a Bower, and kissed him sweetly; when the yong Ladies laughed at her for it, she replied, that it was not his person that she did embrace and reverence, but, with a Platonick love, the divine beauty of ‘his soul. Thus in all ages vertue hath been adored, admired, a singular lustre hath proceeded from it: and the more vertuous he is, the more gracious, the more admired. No man so much followed upon earth as Christ himself; and as the Psalmist saith 45. 2. “He was fairer then the sons of men,” Chrysostome *Hom. 8. in Mat.* Bernard *Ser. 1. de omnibus sanctis*, Austin, Cassiodore, *Hier. in 9.*

\* *Ardentes amores excitaret, si simulachrum ejus ad oculos penetraret, Plato Phædone.* \* *Epist. lib. 4. Validissimè diligo virum rectum, discretum, quod apud me potentissimum est.*

\* *Est quedam pulchritudo justitiæ quam videmus oculis cordis, amamus, & exardescimus, ut in martyribus, quum eorum membra bestię lacerarent, etsi alias deformes, &c.* \* *Lipsius manuduc. ad Phys. Stoic. lib. 3. diff. 17. solus sapiens pulcher.*

† *Fortitudo & prudentia pulchritudinis laudem præcipue merentur.* \* *Franc. Belforist. in hist. An. 1430.*

\* *Erat autem fæde deformis, & eâ forma, qua citius pueri terreri possent, quam invitari ad osculum puellæ.* \* *Deformis iste etsi videatur æneæ, divinum animum habet.*

*Mat*

*Mat.* interpret it of the <sup>1</sup>beauty of his person; there was a divine Majestie in his looks, it shined like Lightning, and drew all men to it: but Basil, *Cytil. lib. 6. super. 55. Essay.* Theodoret, Arnobius, &c. of the beauty of his divinity, justice, grace, eloquence, &c. Thomas in Psal. 44. of both; and so doth Baradius, and Peter Morales. *lib. de pulchritud. Jesu & Mariæ*, adding as much of Joseph and the Virgin Mary,

———“*hæc alios formâ præcesserit omnes,*”

according to that prediction of Sybilla Cumea. Be they present or absent, near us, or afar off, this beauty shines, and will attract men many miles to come and visite it. Plato and Pythagoras left their Countrey, to see those wise Egyptian Priests: Apollonius travelled into Æthiopia, Persia, to consult with the Magi, Brachmanni, Gymnosophists. The Queen of Sheba came to visit Solomon; and many, saith <sup>2</sup>Hieroin, went out of Spain and remote places a thousand miles, to behold that eloquent Livy: \* *Multi Romam non ut urbem pulcherriam, aut urbis & orbis dominum Octavianum, sed ut hunc unum inviserent audirentque, à Gadibus profecti sunt.* No beauty leaves such an impression, strikes so deep, <sup>1</sup>or links the souls of men closer then vertue.

“† Non-per deos aut pictor posset,  
Aut statuarius ullus fingere  
Talem pulchritudinem qualem virtus habet;”

no Painter, no Graver, no Carver can express vertue's lustre, or those admirable rayes that come from it, those enchanting rayes that enamour posterity, those everlasting rayes that continue to the world's end. Many, saith Phavorinus, that loved and admired Alcibiades in his youth, knew not, cared not for Alcibiades a man, *nunc intuentes quærebant Alcibiadem*; but the beauty of Socrates is still the same; † vertue's lustre never fades, is ever fresh and green, *semper viva* to all succeeding ages, and a most attractive loadstone, to draw and combine such as are present. For that reason belike, Homer feigns the three Graces to be linked and tied hand in hand, because the hearts of men are so firmly united with such graces. “= O sweet bands (Seneca exclaims), which so happily combine, that those which are bound by them love their binders,

<sup>1</sup> Fulgebat vultu suo: fulgor & divina majestas homines ad se trahens.  
<sup>2</sup> Præfat. bib. vulgar. \* Pars inscrip. Tit. Livii statue Patavii. <sup>3</sup> A true love's knot. † Stobæus è græco. ‡ Solinus, pulchri nulla est facies.  
= O dulcissimi laquei, qui tam felicitate deviacunt, ut etiam à vinetis diligantur qui à gratis vincti sunt, cupiunt arctius deligari & in unum adigi.

desiring withall much more harder to be bound," and as so many Geryons to be united into one. For the nature of true friendship is to combine, to be like affected, of one minde,

" \* Velle & nolle ambobus idem, satiatq; toto  
Mens ævo"——

as the Poet saith, still to continue one and the same. And where this love takes place, there is peace and quietness, a true correspondence, perfect amity, a Diapason of vowes and wishes, the same opinions, as betwixt ° David and Jonathan, Damon and Pythias, Pylades and Orestes, † Nysus and Euryalus, Theseus and Perithous, ‡ they will live and die together, and persecute one another with good turns. \* *Nam vinci in amore turpissimum putant*, not only living, but when their friends are dead, with tombs and monuments, Nænia's, Epitaphs, Elegies, Inscriptions, Pyramids, Obelisks, Statues, Images, Pictures, Histories, Poems, Annals, Feasts, Anniversaries, many ages after (as Plato's schollers did) they will *parentare* still, omit no good office that may tend to the preservation of their names, honours, and eternal memory. † *Illum coloribus, illum cerâ, illum ære, &c.* "He did express his friends in colours, in wax, in brass, in ivory, marble, gold and silver, (as Pliny reports of a Citizen in Rome) and in a great Auditory not long since recited a just volume of his life." In another place, ‡ speaking of an Epigram which Martial had composed in praise of him, " || He gave me as much as he might, and would have done more if he could: though what can a man give more then honour, glory, and eternity? But that which he wrote peradventure, will not continue, yet he wrote it to continue. 'Tis all the recompence a poor scholler can make his well-deserving Patron, Mecænas, friend, to mention him in his works, to dedicate a book to his name, to write his life, &c. as all our Poets, Orators, Historiographers have ever done, and the greatest revenge such men take of their adversaries, to persecute them with Satyrs, Invectives, &c. and 'tis both wayes of great moment, as § Plato gives us to understand.

\* Statius. ° He loved him as he loved his own soul, 1 Sam. 15. 1. Beyond the love of women. † Virg. 9. Æn. Qui super exanimem sese conjecit amicum confessus.

‡ Amicus animæ dimidium, Austin. confes. 4. cap. 6. Quod de Virgilio Horatius, & servus animæ dimidium meæ. \* Phinias

† Illum argente & auro, illum ebore, marmore effingit, & nuper ingenti adhibito auditorio ingentem de vita ejus librum recitavit. epist. lib. 4. epist. 68.

‡ Lib. 4. ep. 61. Prisco suo; Dedit mihi quantum potuit maximum, daturus amplius si potuisset. Tametsi quid homini dari potest majus quam gloria laus & æternitas? At non erunt fortasse quæ scripsit. Ille tamen scripsit tanquam essent futura. || For, genus irritabile vatum. § Lib. 13. de Legibus.

Magnam enim vim habent, &c.

.Paulus

Paulus Jovius in the fourth book of the life and deeds of Pope Leo Decimus, his noble Patron, concludes in these words, "Because I cannot honour him as other rich men do, with like endeavour, affection, and piety, I have undertaken to write his life; since my fortunes will not give me leave, to make a more sumptuous monument, I will perform those rites to his sacred ashes, which a small perhaps, but a liberal wit can afford." But I rove. Where this true love is wanting, there can be no firm peace, friendship from teeth outward, counterfeit, or for some by-respects, so long dissembled, till they have satisfied their own ends, which upon every small occasion, breaks out into enmity, open war, defiance, heart-burnings, whispering, calumnies, contentions, and all manner of bitter melancholy discontents. And those men which have no other object of their love, then greatness, wealth, authority, &c. are rather feared than beloved; *nec amant quemquam, nec amantur ab ullo*: and howsoever born with for a time, yet for their tyranny and oppression, griping, covetousness, curish hardness, folly, intemperance, imprudence, and such like vices, they are generally odious, abhorred of all, both God and men.

"Non uxor saluum te vult, non filius, omnes  
Vicini oderunt,"——

wife and children, friends, neighbours, all the world forsakes them, would fain be rid of them, and are compelled many times to lay violent hands on them, or else God's judgments overtake them: instead of Graces, come Furies. So when fair Abigail, a woman of singular wisdom, was acceptable to David, Nahal was churlish and evil-conditioned; and therefore Mardochoy was received, when Haman was executed, Haman the favorite, "that had his seat above the other Princes, to whom all the King's servants that stood in the gates, bowed their knees and revered." Though they flourish many times, such Hypocrites, such temporizing Foxes, and blear the world's eyes by flattery, bribery, dissembling their natures, or other men's weakness, that cannot so soon apprehend their tricks, yet in the end they will be discerned, and precipitated in a moment: "surely," saith David, "thou hast set them in slippery places," Ps. 37. 5. as so many Sejani, they will come down to the Gemonian scales; and as Eusebius in "Ammianus, that was in such authority, *ad jubendum Imperatorem*, be

\* Pari tamen studio & pietate conscribendæ vitæ ejus munus suscepi, & postquam sumptuosæ condere pro fortuna non licuit, exiguo sed eo forte liberalis ingenii monumento justa sanctissimo cineri solvitur.

\* Esther. 3. 2.

\* Amm. Marcellinus l. 14.

\* 1. Sam. 25. 37.

cast down headlong on a sudden. Or put case they escape, and rest unmasked to their lives end, yet after their death their memory stinks as a snuffe of a candle put out, and those that durst not so much as mutter against them in their lives, will prosecute their name with Satyrs, Libels, and bitter imprecations, they shall *male audire* in all succeeding ages, and be odious to the world's end.

## MEMB. III.

*Charity composed of all three kinds, Pleasant, Profitable, Honest.*

BESIDES this love that comes from Profit, Pleasant, Honest, (for one good turn asks another in equity) that which proceeds from the law of nature, or from discipline and Philosophy, there is yet another love compounded of all these three, which is Charity; and includes piety, dilection, benevolence, friendship; even all those virtuous habits; for love is the circle equant of all other affections, of which Aristotle dilates at large in his Ethicks, and is commanded by God, which no man can well perform, but he that is a Christian, and a true regenerate man; this is “\* To love God above all, and our neighbour as our self;” for this love is *lychnus accendens & accensus*, a Communicating light, apt to illuminate it self as well as others. All other objects are fair, and very beautifull, I confess; kindred, alliance, friendship, the love that we owe to our country, nature, wealth, pleasure, honour, and such moral respects, &c. of which read \*copious Aristotle in his morals; a man is beloved of a man, in that he is a man; but all these are far more eminent and great, when they shall proceed from a sanctified spirit, that hath a true touch of Religion, and a reference to God. Nature binds all creatures to love their young ones; an hen to preserve her brood will run upon a Lion, an Hinde will fight with a Bull, a Sow with a Bear, a silly Sheep with a Fox. So the same nature urgeth a man to love his Parents. (*† diu me pater omnes oderint, ni te magis quam oculos amem meos!*) and this love cannot be dissolved, as Tully holds, “\* without detestable offence:” but much more God’s commandment, which injoyns a filial love,

*† 2. Cor. 13.*

\* Ut mundus deobus polis sustentatur: ita lex Dei, amore Dei & proximi; duobus his fundamentis vincitur; machina mundi corruit, si una de polis turbatur; lex perit divina si una ex his. \* 2. & 9. libro. † Ter. Adolph. 4. 5. De amicit.

and



and an obedience in this kind. "The love of brethren is great, and like an arch of stones, where if one be displaced, all comes down," no love so forcible and strong; honest, to the combination of which, nature, fortune, vertue, happily concur; yet this love comes short of it.

———"Dulce & decorum pro patriâ mori,"

\* it cannot be expressed, what a deal of Charity that one name of Country contains.

"Amor laudis & patriæ pro stipendio est ;"

The Decii did *se deçovere*, Horatii, Curii, Scævola, Regulus, Codrus, sacrifice themselves for their Countries peace and good.

"Una dies Fabios ad bellum miserat omnes,  
Ad bellum missos perdidit una dies."

One day the Fabii stoutly warred,  
One day the Fabii were destroyed.

Fifty thousand Englishmen lost their lives willingly neer Battle Abby, in defence of their country. \* P. Æmilius l. 6. speaks of six Senators of Calice, that came with halters in their hands to the King of England, to die for the rest. This love makes so many writers take such pains, so many Historiographers, Physitians, &c. or at least as they pretend, for common safety, and their countries benefit. *Sanctum nomen amicitiae; sociorum communio sacra*; Friendship is an holy name, and a sacred communion of friends, "As the Sun is in the Firmament, so is friendship in the world," a most divine and heavenly band. As nuptial love makes, this perfects mankind, and is to be preferred (if you will stand to the judgement of \* Cornelius Nepos) before affinity or consanguinity; *plus in amicitia valet similitudo morum, quam affinitas*, &c. the cords of love bind faster than any other wreath whatsoever. Take this away, and take all pleasure, joy, comfort, happiness, and true content out of the world; 'tis the greatest tye, the surest Indenture, strongest band, and as our modern Maro decides it, is much to be preferred before the rest.

'Hard is the doubt, and difficult to deem,  
When all three kinds of love together meet;  
And do dispart the heart with power extream,

\* Charitas parentum dilui nisi detestabili scelere non est, lapidum fornicibus simillima, casura, nisi se invicem sustentaret. Seneca. \* Dii immortales, sed non potest quantum charitatis nomen illud habet. \* Ovid. Fast. \* Anno 1647. Jacob Meyer. Atnal. Fland. lib. 12. \* Tully. \* Lucianus Toxoz. Amicitia ut sol in mundo, &c. \* Vit. Pompon. Attici. \* Spenser Fairy Queen. lib. 5, cant. 9. staff. 1. 2.

Whether shall weigh the ballance down ; to wit,  
 The dear affection unto kindred sweet,  
 Or raging fire of love to women kind,  
 Or zeal of friends, combin'd by vertues meet :  
 But of them all, the band of virtuous mind,  
 Me thinks the gentle heart should most assured bind.

For natural affection soon doth cease,  
 And quenched is with Cupid's greater flame ;  
 But faithful friendship doth them both suppress,  
 And them with mastering discipline doth tame,  
 Through thoughts aspiring to eternal fame.  
 For as the soul doth rule the earthly mass,  
 And all the service of the body frame,  
 So love of Soul doth love of body pass,  
 No less than perfect gold surmounts the meanest brass.

\* A faithful friend is better then <sup>a</sup> gold, a medicine of misery, <sup>i</sup> an only possession ; yet this love of friends, nuptial, heroical, profitable, pleasant, honest, all three loves put together, are little worth, if they proceed not from a true Christian illuminated soul, if it be not done *in ordine ad Deum*, for God's sake. " Though I had the gift of Prophesie, spake with tongues of men and Angels, though I feed the poor with all my goods, give my body to be burned, and have not this love, it profiteth me nothing," 1 Cor. 13. 1, 3. 'tis *splendidum peccatum*, without charity ; This is an all apprehending love, a deifying love, a refined, pure, divine love, the quintessence of all love, the true Philosopher's stone, *Non potest enim*, as \*Austin infers, *veraciter amicus esse hominis, nisi fuerit ipsius primitus veritatis*, He is no true friend that loves not God's truth. And therefore this is true love indeed, the cause of all good to mortal men, that reconciles all creatures, and glews them together in perpetual amity, and firm league, and can no more abide bitterness, hate, malice, then fair and foul weather, light and darkness, sterility and plenty may be together ; as the Sun in the Firmament, (I say) so is love in the world ; and for this cause 'tis love without an addition, love, love of God, and love of men, " <sup>k</sup> The love of God begets the love of man ; and by this love of our neighbour, the love of God is nourished and increased." By this happy union of love, " <sup>i</sup> all well governed families and cities are combined, the heavens amixed, and divine souls complicated, the world it self composed, and all that is in it con-

\* Syracides.

<sup>a</sup> Plutarch, *preciosum numisma*.

*amicus præstantissima possessio*.

\* Epist. 52.

<sup>k</sup> Greg. Per amorem Dei, proximi gignitur ; & per hunc amorem proximi, Dei nutritur.

<sup>i</sup> Piccolo-

mineus grad. 7. cap. 27. hoc felici amoris nodo ligantur familie civitates, &c.

joyned

joyned in God, and reduced to one. "This love causeth true and absolute vertues, the life, spirit, and root of every virtuous action, it finisheth prosperity, easeth adversity, corrects all natural incumbrances, inconveniences; sustained by Faith and Hope, which with this our love make an indissoluble twist, a Gordian knot, an Equilateral Triangle, and yet the greatest of them is love," 1 Cor. 13. 13. "which inflames our souls with a divine heat, and being so inflamed, purged, and so purgeth, elevates to God, makes an atonement, and reconciles us unto him. "That other love infects the soul of man, this cleanseth; that depresses, this erears; that causeth cares and troubles, this quietness of mind; this informs, that deforms our life; that leads to repentance, this to heaven." For if once we be truly link't and touched with this charity, we shall love God above all, our neighbour as our self, as we are enjoyned, Mark, 12. 31. Mat. 19. 19. perform those duties and exercises, even all the operations of a good Christian.

"This love suffereth long, it is bountiful, envieth not; boasteth not it self, is not puffed up, it deceiveth not, it seeketh not his own things, is not provoked to anger, it thinketh not evil, it rejoyceth not in iniquity, but in truth. It suffereth all things, believeth all things, hopeth all things," 1 Cor. 13. 4, 5, 6, 7. "it covereth all trespasses," Prov. 10. 12. "a multitude of sinnes," 1. Pet. 4. as our Saviour told the woman in the Gospel, that washed his feet, "many sins were forgiven her, for she loved much," Luke 7, 47. "it will defend the fatherless and the widdow, Isa. 1. 17. "will seek no revenge, or be mindful of wrong," Levit. 19. 18. "will bring home his brother's ox if he go astray, as it is commanded," Deut. 22. 1. "will resist evil, give to him that asketh, and not turn from him that borroweth, bless them that curse him, love his enemy," Matthew 5. "bear his brother's burthen, Galatians 6. 7. He that so loves, will be hospitable, and distribute to the necessities of the saints; he will, if it be possible, have peace with all men; "feed his enemy if he be hungry, if he be athirst give him drink;" he will perform those seven works of mercy, "he will make himself equal to them of the lower sort, rejoyce with them that rejoyce, weep with them that weep," Rom. 12. he will speak truth to his neighbour, be courteous and tender-hearted, "forgiving others for Christ's sake, as God forgave him," Eph. 4. 32. "he will be like

"Veras absolutas hæc parit virtutes, radix omnium virtutum, mens & spiritus. "Divino calore animos incendit, incensos purgat, purgatos elevat ad Deum, Deum placat, hominem Deo conciliat. Bernard. "Ille inficit, hic perficit, ille deprimit, hic elevat; hic tranquillitatem, illæ curas parit; hic vitam rootâ informat, ille deformat, &c.

N 4

minded,"

mindcd," Phil. 2. 2. "Of one judgement; be humble, meek, long-suffering," Colos. 3. "Forbear, forget and forgive," 12, 13. 23. and what he doth, shall be heartily done to God, and not to men: "Be pittiful and courteous," 1 Pet. 3. "Seek peace and follow it." He will love his brother, not in word and tongue, but in deed and truth, Joh. 3. 18. "and he that loves God, Christ will love him that is begotten of him," Joh. 5. 1, &c. Thus should we willingly do, if we had a true touch of this charity, of this divine love, if we could perform this which we are enjoyned, forget and forgive, and compose our selves to those Christian Laws of Love;

"O felix hominum genus,  
Si vestros animos amor  
Quo-cælum regitur regat!"

Angelical souls, how blessed, how happy should we be, so loving, how might we triumph over the divel, and have another heaven upon earth!

But this we cannot do; and which is the cause of all our woes, miseries, discontent, melancholy, want of this charity, We do *invisem angariare*, contemn, consult, vex, torture, molest and hold one another's noses to the grindstone hard, provoke, rail, scoffe, calumniate, challenge, hate, abuse (hard-hearted, implacable, malicious, peevish, inexorable as we are) to satisfie our lust or private spleen, for toyes, trifles, and impertinent occasions, spend our selves, goods, friends, fortunes, to be revenged on our adversary, to ruin him and his. 'Tis all our study, practice and business, how to plot mischief, mine, countermine, defend and offend, ward our selves, injure others, hurt all; as if we were born to do mischief, and that with such eagerness and bitterness, with such rancor, malice, rage and fury, we prosecute our intended designs, that neither affinity or consanguinity, love or fear of God or men can contain us: no satisfaction, no composition will be accepted, no offices will serve, no submission; though he shall upon his knees, as Sarpedon did to Glaucus in Homer, acknowledging his error, yield himself with tears in his eys, beg his pardon, we will not relent, forgive, or forget, till we have confounded him and his, "made dice of his bones," as they say, see him rot in prison, banish his friends, followers, & *omne invisum genus*, rooted him out and all his posterity. Monsters of men as we are, Dogs, Wolves, Tygers, Fiends, incarnate Divels, we do not

\* Boethius lib. 2. met. 8.      \* Deliquimus patitur charitas, odium ejus loco succedit. Basil. 1. ser. de iustit. mon.      \* Nodum in scirpo querentes.      \* Hic canxq; admovent ubera tygres.

only contend, oppress, and tyrannize ourselves, but as so many fire-brands, we set on, and animate others: our whole life is a perpetual combate, a conflict, a set battle, a snarling fit: *Eris dea* is settled in our tents, *Omnia de lite*, opposing wit to wit, wealth to wealth, strength to strength, fortunes to fortunes, friends to friends, as at a sea-fight, we turn our broad sides, or two milstones with continual attrition, we fire our selves, or break another's backs, and both are ruined and consumed in the end. Miserable wretches, to fat and enrich our selves, we care not how we get it, *Quocunque modo rem.* how many thousands we undo, whom we oppress, by whose ruin and downfall we arise, whom we injure, fatherless children, widdows, common societies, to satisfy our own private lust. Though we have myriads, abundance of wealth and treasure, (pitiless, merciless, remorseless, and uncharitable in the highest degree) and our poor brother in need, sickness, in great extremity, and now ready to be starved for want of food, we had rather, as the Fox told the Ape, his tail should sweep the ground still, then cover his buttocks; rather spend it idly, consume it with dogs, hawks, hounds, unnecessary buildings, in riotous apparel, ingurgitate, or let it be lost, then he should have part of it; "rather take from him that little which he hath, then relieve him.

Like the dog in the manger, we neither use it ourselves, let others make use of, or enjoy it; part with nothing while we live: for want of disposing our household, and setting things in order, set all the world together by the ears after our death. Poor Lazarus lies howling at his gates for a few crumbs, he only seeks chippings, offals; let him roar and howl, famish, and eat his own flesh, he respects him not. A poor decayed kinsman of his sets upon him by the way in all his jollity, and runs begging bareheaded by him, conjuring by those former bonds of friendship, alliances, consanguinity, &c. uncle, cousin, brother, father,

—"Per ego has lachrymas, dextramque tuam te,  
Si quidquam de te merui, fuit aut tibi quidquam.  
Dulce meum, miserere mei."

Shew some pity for Christ's sake, pity a sick man, an old man, &c. he cares not, ride on: pretend sickness, inevitable loss of limbs, goods, plead suretiship, or shipwrack, fires, common calamities, shew thy wants and imperfections,

"Heraclitus. "Si in gehennam abit, pauperem qui non alit: quid de eo fiet qui pauperem decaudat? Augustin.

"Et

“ Et si per sanctum juratus dicat Osyrim,  
Credite, non ludo, crudeles tollite claudum.”

Swear, protest, take God and all his Angels to witness, *quere peregrinum*, thou art a counterfeit crank, a cheater, he is not touched with it, *pauper ubique jacet*, ride on, he takes no notice of it. Put up a supplication to him in the name of a thousand Orphans, an Hospital, a Spittle, a Prison, as he goes by, they cry out to him for ayd, ride on, *surdo narras*, he cares not, let them eat stones, devour themselves with vermine, rot in their own dung, he cares not. Shew him a decayed haven, a bridge, a school, a fortification, &c. or some publick work, ride on; good your worship, your honour, for God's sake, your Countie's sake, ride on. But shew him a role wherein his name shall be registered in golden letters, and commended to all posterity, his arms set up, with his devises to be seen, then peradventure he will stay and contribute; or if thou canst thunder upon him, as Papists do, with satisfactory and meritorious works, or perswade him by this means he shall save his soul out of hell, and free it from Purgatory (if he be of any religion), then in all likelihood he will listen and stay; or that he have no children, no neer kinsman, heir; he cares for at least, or cannot well tell otherwise how or where to bestow his possessions (for carry them with him he cannot) it may be then he will build some School or Hospitall in his life, or be induced to give liberally to pious uses after his death. For I dare boldly say, vain glory, that opinion of merit, and this enforced necessity, when they know not otherwise how to leave, or what better to do with them, is the main cause of most of our good works. I will not urge this to derogate from any man's charitable devotion, or bounty in this kinde, to censure any good work; no doubt there be many sanctified, heroical, and worthy-minded men, that in true zeal, and for vertue's sake (divine spirits) that out of commiseration and pittie, extend their liberality, and as much as in them lies do good to all men, cloath the naked, feed the hungry, comfort the sick and needy, relieve all, forget and forgive injuries, as true charity requires; yet most part there is *simulatum quid*, a deal of hypocrisie in this kinde, much default and defect. \* Cosmus Medices, that rich citizen of Florence, ingenuously confessed to a neer friend of his, that would know of him why he built so many publike and magnificent palaces, and bestowed so liberally on Scholars, not that he loved learning more then others, “ but to eternize his own name, to be immortall by

\* Jovius, vita ejus.    Immortalitatem beneficio literarum, immortalis gloria quadam cupiditate concupivit. Quod cives quibus beneficiasset pecuniam, monumenta ruitura, cui regio sumptu ædificata, non libri,

the benefit of Scholars ; for when his friends were dead, walls decayed, and all Inscriptions gone, books would remain to the world's end." The lanthorn in \*Athens was built by Zenocles, the Theater by Pericles, the famous port Pyræum by Musicles, Pallas Palladium by Phidias, the Pantheon by Callicratidas ; but these brave monuments are decayed all, and ruined long since, their builders names alone flourish by meditation of writers. And as † he said of that Marian Oke, now cut down and dead, *nullius Agricolæ manu culta stirps tam diuturna, quam quæ poëtæ versu seminari potest*, no plant can grow so long as that which is *ingenio sata*, set and manured by those ever-living wits. ‡ Allon Backuth that weeping Oke, under which Deborah, Rebeccha's nurse died, and was buried, may not survive the memory of such everlasting monuments. Vainglory and emulation (as to most men) was the cause efficient, and to be a trumpeter of his own fame, Cosmus sole intent so to do good, that all the world might take notice of it. Such for the most part is the charity of our times, such our Benefactors, Mecænates and Patrons. Shew me amongst so many myriads, a truly devout, a right, honest, upright, meek, humble, a patient, innocuous, innocent, a mercifull, a loving, a charitable man ! \* *Probus quis nobiscum vivit ?* Shew me a Caleb or a Joshua !

"Dic mihi Musa virum"——

shew a vertuous woman, a constant wife, a good neighbour, a trusty servant, an obedient child, a true friend, &c. Crows in Africk are not so scant. He that shall examine this \* iron age wherein we live, where love is cold, & *jam terras Astrea reliquit*, Justice fled with her assistants, virtue expelled,

———"Justitiæ soror,  
Incorrupta fides, nudaq; veritas,"——

all goodness gone, where vice abounds, the Diavel is loose, & see one man vilify and insult over his brother, as if he were an innocent, or a block, oppress, tyrannise, prey upon, torture him, vex, gaule, torment and crucify him, starve him, where is charity ? He that shall see men † swear and forswear, lye and bear false witness, to advantage themselves, prejudice others, hazard goods, lives, fortunes, credit, all, to be revenged on their enemies, men so unspeakable in their lusts, unnaturall in malice, such bloody

\* Plutarch. Pericle. † Tullius lib. 1. de legibus. ‡ Gen. 35. 8.  
\* Hor. \* Durum genus sumus. † Tull. pro Rosc. Mentiri vis causa mea? ego vero cupide & libenter mentiar tua causa; & si quando me vis pejurare, et paululum tu compendii facias, paratum fore scito.

designements,

designements, Italian blaspheming, Spanish renouncing, &c. may well aske where is charity? He that shall observe so many law-suits, such endless contentions, such plotting, undermining, so much money spent with such eagerness and fury, every man for himself, his own ends, the Devil for all: so many distressed souls, such lamentable complaints, so many factions, conspiracies, seditions, oppressions, abuses, injuries, such grudging, repining, discontent, so much emulation, envy; so many brawles, quarrels, monomachies, &c. may well require what is become of charity? when we see and read of such cruell wars, tumults, uproares, bloody battles, so many men slain, so many cities ruined, &c. (for what else is the subject of all our stories almost, but Bills, Bowes, and Gunns!) so many murders and massacres, &c. where is Charity? Or see men wholly devote to God, Churchmen, professed Divines, holy men, “to make the trumpet of the Gospell the trumpet of war,” a company of Hell-born Jesuits, and fiery-spirited Friars, *fatem præferre* to all seditions: as so many firebrands set all the world by the ears (I say nothing of their contentious and rayling books, whole ages spent in writing one against another, and that with such virulency and bitterness, *Bionæis sermonibus & sale nigro*), and by their bloody Inquisitions, that in thirty years, Bale saith, consumed 39 Princes, 148 Earls, 235 Barons, 14755 Commons; worse then those ten persecutions, may justly doubt where is Charity? *Obsecro vos quales hi demum Christiani!* Are these Christians? I beseech you tell me: He that shall observe and see these things, may say to them as Cato to Cæsar, *credo quæ de inferis dicuntur falsa existimas*, sure I think thou art of opinion there is neither Heaven, nor Hell. Let them pretend religion, zeal, make what shewes they will, give almes, peace-makers, frequent sermons, if we may guess at the tree by the fruit, they are no better then Hypocrites, Epicures, Atheists, with the “fool in their hearts they say there is no God.” ’Tis no marvel then if being so uncharitable, hard-hearted as we are, we have so frequent and so many discontents, such melancholy fits, so many bitter pangs, mutuall discords, all in a combustion, often complaints, so common grievances, generall mischiefs, *silenta in terris tragædia, quibus labefactatur & miserè laceratur humanum genus*, so many pestilences, wars, uproares, losses, deluges, fires, inundations, God’s vengeance and all the plagües of Egypt, come upon us, since we are so curriish one towards another, so respectless of God, and our neighbours, and by our crying sinnes pull

\* Gallienus in Treb. Póllio lætæra, occide, mea mente irascere: Rabie jecur incendente feruntur Præcipites, Vopiscus of Aurelian. Tantum fudit sanguinis quantum quis vini potavit. <sup>4</sup> Evangelii tabam belli tabam faciunt; in pulpitis pacem, in colloquiis bellum suadent. • Psal. 13. 1.

these



these miseries upon our own heads. Nay more, tis justly to be feared, which \* Josephus once said of his Countrymen Jewes, "If the Romans had not come when they did to sack their City, surely it had been swallowed up with some earthquake, deluge, or fired from Heaven as Sodome and Gomorrah: their desperate malice, wickedness and peevishness was such." 'Tis to be suspected, if we continue these wretched waies, we may look for the like heavy visitations to come upon us. If we had any sense or feeling of these things, surely we should not go on as we do, in such irregular courses, practise all manner of impieties; our whole carriage would not be so averse from God. If a man would but consider, when he is in the midst and full career of such prodigious and uncharitable actions, how displeasing they are in God's sight, how noxious to himself, as Solomon told Joab, 1 King. 2. "The Lord shall bring this blood upon their heads," Prov. 1. 27. "sudden desolation and destruction shall come like a whirlwinde upon them: affliction, anguish, the reward of his hand shall be given him," Isa. 3. 11, &c. "they shall fall into the pit they have digged for others," and when they are scraping, tyrannizing, getting, wallowing in their wealth, "This night, O fool, I will take away thy soul," what a severe account they must make; and how † gracious on the other side a charitable man is in God's eyes, *haurit sibi gratiam*. Math. 5. 7. "Blessed are the mercifull, for they shall obtain mercy: He that lendeth to the poor, gives to God," and how it shall be restored to them again; "how by their patience and long suffering they shall heap coals on their enemies heads," Rom. 12. "and he that followeth after righteousness and mercy, shall finde righteousness and glory;" surely they would check their desires, curb in their unnaturall, inordinate affections, agree amongst themselves, abstain from doing evil, amend their lives, and learn to do well. "Behold how comely and good a thing it is for brethren to live together in ‡ union: it is like the precious ointment, &c. How odious to contend one with the other! *Miseri quid luctatiunculis hisce voluntus? ecce mors supra caput est, & supremum illud tribunal, ubi & dicta & facta nostra examinanda sunt: Sapiamus!*" Why do we contend and vex one another? behold death is over our heads, and we must shortly give an account of all our uncharitable words and actions: think upon it: and be wise.

\* De bello Judaico lib. 6. c. 16. Puto ei Romani contra nos venire tardassent, aut hanc terram desperandum tuisset civitatem, aut diluvio perituram, aut fulmine ac Sodoma cum incendio pasturam, ob desperatum populi, &c. † Benefacit animæ suæ vir misericors. ‡ Concordia magna res crescunt, discordia minuitur. § Liptinus.

## SECT. II.

## MEMB. I. SUBSECT. I.

*Heroical love causing Melancholy. His Pedegree, Power, and Extent.*

IN the precedent Section mention was made, amongst other pleasant objects, of this comeliness and beauty which proceeds from women, that causeth Heroicall, or love-melancholy, is more eminent above the rest, and properly called Love. The part affected in men is the liver, and therefore called Heroicall, because commonly Gallants. Noblemen, and the most generous spirits are possessed with it. His power and extent is very large, <sup>1</sup> and in that twofold division of Love, φιλεῖν and ἐρῶν <sup>2</sup> those two Veneries which Plato and some other make mention of, it is most eminent, and κατ' ἐξοχὴν called Venus, as I have said, or Love itself. Which although it be denominated from men, and most evident in them, yet it extends and shews it self in vegetable and sensible creatures, those incorporeall substances (as shall be specified) and hath a large dominion of sovereignty over them. His pedigree is very ancient, derived from the beginning of the world, as <sup>3</sup> Phœdrus contends, and his <sup>4</sup> parentage of such antiquity, that no Poet could ever finde it out. Hesiod makes <sup>5</sup> Terra and Chaos to be Love's parents, before the Gods were born:

“ Ante deos omnes primum generavit Amorem.”

Some think it is the self same fire Prometheus fetched from heaven. Plutarch *amator. libella*, will have Love to be the son of Iris and Favonius; but Socrates in that pleasant Dialogue of Plato, when it came to his turn to speak of Love, (of which subject Agatho the Rhetorician, *magniloquus* Agatho, that Chanter Agatho, had newly given occasion) in a poetick strain, telleth this tale: When Venus was born, all the Gods were invited to a banquet, and amongst the rest, <sup>6</sup> Porus the God of bounty and wealth; Penia or poverty came a begging to the door; Porus well whittled with Nectar (for there was no wine in those daies) walking in Jupiter's garden, in a Bowre met with Penia, and in his drink got her with child, of whom was born Love; and because he was begotten on Venus's birth:

<sup>1</sup> Memb. 1. Subs 2.  
amoris Platonis convivio.  
the morall in Plut. of that fiction.

<sup>2</sup> Amor & amicitia.

<sup>3</sup> Vide Boccas. de Genial. deorum.

<sup>4</sup> Affluentiz Deus.

<sup>5</sup> Phædrus orat. in laudem  
See

day,

day, Venus still attends upon him. The morall of this is in P<sup>r</sup> Ficinus. Another tale is there borrowed out of Aristophanes: In the beginning of the world, men had four armes and four feet, but for their pride because they compared themselves with the Gods, were parted into halves, and now peradventure by love they hope to be united again and made one. Otherwise thus, Vulcan met two lovers, and bid them aske what they would and they should have it; but they made answer, *O Vulcan faber Deorum, &c.* "O Vulcan the Gods' great Smith, we beseech thee to work us anew in thy furnace, and of two make us one; which he presently did, and ever since true lovers are either all one, or else desire to be united." Many such tales you shall finde in *Leon Hebræus, dial.* 3. and their morall to them. The reason why Love was still painted yong, (as Phornutus and others will) "is because yong men are most apt to love, soft, fair, and fat, because such folks are soonest taken: naked, because all true affection is simple and open: he smiles, because merry and given to delights: hath a quiver, to shew his power, none can escape: is blinde, because he sees not where he strikes, whom he hits, &c." His power and soverainty is expressed by the Poets, in that he is held to be a God, and a great commanding God, above Jupiter himself; Magnus Dæmon, as Plato calls him, the strongest and merriest of all the Gods according to Alcinous and Athenæus. *Amor virorum rex, amor rex & deum*, as Euripides, the God of Gods and governor of men; for we must all do homage to him, keep an holy day for his Deity, adore in his Temples, worship his image, (*numen enim hoc non est nudum nomen*) and sacrifice to his altar, that conquers all, and rules all:

"\* Mallem cum icone, cervo & apro Æolico,  
Cum Anteo & Stympthalicis avibus luctari  
Quam cum amore"————

I had rather contend with Bulls, Lions, Bears, and Giants, then with Love; he is so powerfull, enforceth all to pay tribute to him, domineers over all, and can make mad and sober whom he list; insomuch that Cæcilius in Tullie's Tusculanes, holds him

† Cap. 7. Comment. in Plat. convivium.      \* See more in Valesius lib. 3. cont. med. & cont. 13.      \* Vives 3. de anima: oramus te ut tuis artibus & caminis nos refingas, & ex duobus unum facias; quod & fecit, & exinde amatores unum sunt & unum esse petunt.      \* See more in Natalis Comes Imagin. Deorum. Philostratus de Imaginibus. Lilius Giralduſ Syntag. de diis. Phornutus, &c.      \* Jovenis pingitur quod amore plerumq; juvenes capiuntur; sic & mollis, formosus, nudus, quod simplex & apertus hic affectus; ridet quod oblectamentum præ se ferat, cum phœretra, &c.      \* A petty Pope claves habet superiorum & inferiorum, as Orpheus, &c.      \* Lib. 13. cap. 5. Dyphoso.      \* Regnat & in supēros jus habet ille deos. Ovid.      \* Plautus

to be no better than a fool or an idiot, that doth not acknowledge Love to be a great God.

“ \* Cui in manu sit quem esse dementem velit,  
Quem sapere, quem in morbum injici, &c.”

That can make sick and cure whom he list. Homer and Stesichorus were both made blind, if you will believe \* Leon Hebreus, for speaking against his godhead: And though Aristophanes degrade him, and say that he was \* scornfully rejected from the councill of the Gods, had his wings clipped besides, that he might come no more amongst them, and to his farther disgrace banished heaven for ever, and confined to dwell on earth, yet he is of that <sup>b</sup> power, majesty, omnipotency, and dominion, that no creature can withstand him.

“ † Imperat Cupido etiam diis pro arbitrio,  
Et ipsum arcere ne armipotens potest Jupiter.”

He is more than quarter Master with the Gods,

—————“ Tenet  
Thetide æquor, umbras Æaco, cœlum Jove:”

and hath not so much possession, as dominion. Jupiter himself was turned into a Satyre, Shepheard, a Bull, a Swan, a golden showre, and what not, for love; that as † Lucian's Juno right well objected to him, *ludus amoris tu es*, thou art Cupid's wherlegigg: how did he insult over all the other Gods, Mars, Neptune, Pan, Mercury, Bacchus, and the rest? <sup>c</sup> Lucian brings in Jupiter complaining of Cupid that he could not be quiet for him; and the Moon lamenting that she was so impotently besotted on Endymion, even Venus her self confessing as much, how rudely and in what sort her own son Cupid had used her being his § mother, “ Now drawing her to mount Ida, for the love of that Trojan Anchises, now to Libanus for that Assyrian youth's sake. And although she threatened to break his bow and arrows, to clip his wings, || and whipped him besides on the bare buttocks with her phantopple, yet all would nor serve, he was too head strong and unruly.” That monster-conquering Hercules was tamed by him:

“ Quem non mille feræ, quem non Sthenelejus hostis,  
Nec potuit Juno vincere, vicit amor.”

\* *Seldon pro leg. 3. cap. de diis Syris.*      \* Dial. 3:      \* A concilio  
Deorum rejectus & ad majorem ejus ignominiam, &c.      † Fulmine concitior.  
† Sophocles,      † Tom. 4.      † Dial. deorum. Tom. 3.      § Quippe  
matrem ipsius quibus modis me afficit, nunc in Idam adigens Anchisæ causa  
&c.      || Jampridem & plagas ipsi in nates incussi sandalio.

Whom

Whom neither beasts nor enemies could tame,  
Nor Juno's might subdue, Love quell'd the same.

Your bravest souldiers and most generous spirits are enervated withit, \**ubi mulieribus blanditiis permittunt se, & inquinantur amplexibus.* Apollo, that took upon him to cure all diseases, <sup>d</sup> could not help himself of this; and therefore \* Socrates calls Love a tyrant, and brings him triumphing in a Chariot, whom Petrache imitates in his triumph of Love, and Fracastorius in an elegant Poem expresseth at large, Cupid riding, Mars and Apollo following his Chariot, Psyche weeping, &c.

In vegetall creatures what sovereignty Lové hath, by many pregnant proofs and familiar examples may be proved, especially, of palme trees, which are both he and she, and express not a sympathy but a love-passion, and by many observations have been confirmed.

“† Vivunt in venerem frondes, omnisq; vicissim  
Felix arbor amat, nutant & mutua palmæ  
Fœdera, populeo suspirat populus ictu,  
Et Platano Platanus, alnoque assibilat alnus.”

Constantine *de Agric. lib. 10. cap. 4.* gives an instance out of Florentius his Georgicks, of a Palm tree that lovèd most fervently, “† and would not be comforted untill such time her Love applied her self unto her; you might see the two trees bend, and of their own accords stretch out their boughs to embrace and kiss each other: They will give manifest signs of mutuall love.” Ammianus Marcellinus *lib. 24.* reports, that they marry one another, and fall in love if they grow in sight; and when the winde brings the smell to them, they are marvelously affected. Philostratus *in Imaginibus*, observes as much, and Galen *lib. 6. de locis affectis cap. 5.* they will be sick for love; ready to dye and pine away, which the husbandmen perceiving, saith \* Constantine, “stroke many Palms that grow together, and so stroking again the Palm that is enamoured, they carry kisses from the one to the other:” or tying the leaves and branches of the one to the stem of the other, will make them both flourish and prosper a great deal better: “<sup>b</sup> which are enamoured, they can perceive by the bending of boughs, and inclination of their bodies.” If any man think this which I say to be a tale, let

\* Altopilus. fol. 79.    † Nullis amor est medicabilis herbis.    † Plutarch. in Amatorio. Dictator quo creato cessant reliqui magistratus.    † Claudian. descript vener. aulæ.    † Neq; prius in iis desiderium cessat dum dejectus consoletur; videre enim est ipsam arborem incurvatam, ultro ramis ab utrisq; vicissim ad osculum exporrectis. Manifesta dant mutui desiderii signa.    † Multas palmas contingens quæ simul crescunt, rursusq; ad amantem regrediens, eamq; manu attingens, quasi osculum mutuo ministrare videtur, & expediti concubitus gratiam facit.    <sup>b</sup> Quam vero ipsa desideret affectu ramorum significat, & adullam respicit; amantur, &c.

him read that story of two palm trees in Italy, the male growing at Brundusium, the female at Otranto (related by Jovianus Pontanus in an excellent Poem, sometimes Tutor to Alphonsus junior, King of Naples his Secretary of State, and a great Philosopher) “<sup>1</sup> which were barren, and so continued a long time,” till they came to see one another growing up higher, though many Stadiums asunder. Picrius in his Hierogliphicks, and Melchior Guilandinus *Mem. 3. tract. de papyro*, cites this story of Pontanus for a truth. See more in Salmuth *Comment. in Pancirol. de Nova repert. Tit. 1. de novo orbe*, Mizaldus *Arcanorum lib. 2.* Sand’s *voyages lib. 2. fol. 103. &c.*

If such fury be in vegetables, what shall we think of sensible creatures, how much more violent and apparent shall it be in them!

“<sup>1</sup> Omne adeo genus in terris hominumq; ferarum,  
Et genus æquoreum, pecudes, pictæq; volucres  
In furias ignemq; ruunt; amor omnibus idem.”

All kinde of creatures in the earth,  
And fishes of the Sea,  
And painted birds do rage alike;  
This love bears equal sway.

“<sup>1</sup> Hic Deus & terras & maria alta domat.”

Common experience and our sense will inform us, how violently brute beasts are carried away with this passion, horses above the rest,

—————“ furor est insignis equarum.”

“<sup>2</sup> Cupid in Lucian bids Venus his mother be of good cheer, for he was now familiar with Lions, and oftentimes did get on their backs, hold them by the mane, and ride them about like horses, and they would fawn upon him with their tails.” Bulls, Bears, and Boars are so furious in this kinde they kill one another: but especially Cocks, <sup>3</sup> Lions, and Harts, which are so fierce that you may hear them fight half a mile off, saith \* Turbervile, and many times kill each other, or compell them to abandon the rut, that they may remain masters in their places; “and when one hath driven his corrivall away, he raiseth his nose up into the ayr, and looks aloft, as though he gave thanks to nature,” which affords him such great delight. How Birds

<sup>1</sup> Virg. 3. Georg. <sup>1</sup> Propertius. <sup>2</sup> Dial. deorum. Confide mater, leonibus ipsis familiaris jam factus sum, & sæpe conscendi eorum terga & apprehendi jubas; equorum more insidens eos agito, & illi mihi caudis ad blandiuntur.

<sup>3</sup> Leones præ amore furunt, Plin. l. 8. c. 16. Arist. l. 6. hist. animal.

\* Cap. 17. of his book of hunting.

<sup>2</sup>re affected in this kind, appears out of Aristotle, he will have them to sing *ob futuram venerem*, for joy or in hope of their venery which is to come.

“ \* *Æeriz primum volucres te Diva, tuumq;  
Significant ininitum, percussæ corda tuâ vi.*”

“ Fishes pine away for love and wax lean,” if \* *Gomesius's* authority may be taken, and are rampant too, some of them: *Peter Gellius lib. 10. de hist. animal.* tells wonders of a Triton in Epirus: There was a well not far from the shore, where the country wenches fetched water, they, † *Tritons, stupri causâ* would set upon them and carry them to the Sea, and there drown them, if they would not yeeld; so love tyrannizeth in dumb creatures. Yet this is naturall, for one beast to dote upon another of the same kinde; but what strange fury is that, when a Beast shall dote upon a man? *Saxo Grammaticus lib. 10. Dav. hist.* hath a story of a Bear that loved a woman, kept her in his den a long time and begot a son of her, out of whose loynes proceeded many Northern Kings: this is the originall belike of that common tale of Valentine and Orson: *Ælian, Pliny, Peter Gillius* are full of such relations, A Peacock in *Lucadia* loved a maid, and when she died, the Peacock pined. “ † A Dolphin loved a boy called *Hernias*, and when he died, the fish came on land, and so perished.” The like addes *Gellius lib. 10. cap. 22.* out of *Appion, Ægypt. lib. 15.* a Dolphin at *Puteoli* loved a child, would come often to him, let him get on his back, and carry him about, “ † and when by sickness the child was taken away, the Dolphin died. “ † Every book is full (saith *Busbequius*, the Emperor's Orator with the grand Senior, not long since *ep. 3. legat. Turc.*) and yields such instances, to believe which I was alwaies afraid least I should be thought to give credit to fables, until I saw a *Lynx* which I had from *Assyria*, so affected towards one of my men, that it cannot be denied but that he was in love with him. When my man was present, the beast would use many notable entisements, and pleasant motions, and when he was going, hold him back, and look after him when he was gone, very sad in his absence, but most jocund when he returned: and when my man went from me, the

\* *Lucretius.*

• *De sale lib. 1. c. 31. Pisces ob amorem marcescunt, pallent,* &c.

† *Hauriendæ aquæ causa venientes ex insidiis a Tritone comprehæsse, &c.* † *Plin. l. 10. c. 5. quumq; aborta tempestate periisset Hernias in sicco piscis expiravit.* † *Postquam puer morbo abiit, & ipse delphinus periit.*

† *Pleni sunt libri quibus feræ in homines inflammate fuerunt, in quibus ego quidem semper assensum sustinui, veritus ne fabulosa crederem; Donec vidi lyncem quem habui ab Assyria, sic affectum erga unum de meis hominibus, &c.*

beast expressed his love with continual sickness, and after he had pined away some few daies, died." Such another story he hath of a Crane of Majorca, that loved a Spaniard, that would walk any way with him, and in his absence seek about for him, make a noise that he might hear her, and knock at his dore, " " and when he took his last farewell, famished her self." Such pretty pranks can love play with Birds, Fishes, Beasts :

" ( \* Cœlestis ætheris, ponti, terræ claves habet Venus,  
Solaq; istorum omnium imperium obtinet.)"

and if all be certain that is credibly reported, with the spirits of the air, and divells of hell themselves, who are as much inamour'd and dote (if I may use that word) as any other creatures whatsoever. For if those stories be true that are written of Incubus and Succubus, of Nymphes, lascivious Faunes, Satyrs, and those Heathen gods which were divels, those lascivious Telchines, of whom the Platonists tell so many fables; or those familiar meetings in our daies, and company of witches and divels, there is some probability for it. I know that Biarmannus, Wierus *lib.* 1. *cap.* 19. & 24. and some othe. stoutly deny it, that the divel hath any carnall copulation with women, that the Divel takes no pleasure in such facts, they be meer phantasies, all such relations of Incubi, Succubi, lyes and tales; But Austin. *lib.* 15. *de civit. Dei* doth acknowledge it: Erastus *de Lamiis*, Jacobus Sprenger and his colleagues, &c. ' Zanchius *cap.* 16. *lib.* 4. *de oper. Dei*. Dandinus in *Arist. de Animâ lib.* 2. *Text.* 29. *com.* 30. Bodin *lib.* 2. *cap.* 7. and Paracelsus, a great champion of this Tenent amongst the rest, which give sundry peculiar instances, by many testimonies, proofs, and confessions evince it. Hector Boethius, in his Scottish history, hath three or four such examples, which Cardan confirms out of him *lib.* 16. *cap.* 43. of such as have had familiar company many years with them, and that in the habit of men and women. Philostratus in his fourth book *de vita Apollonii*, hath a memorable instance in this kinde, which I may not omit, of one Menippus Lycius, a young man 25 years of age, that going betwixt Cenchreas and Corinth, met such a phantasm in the habit of a fair gentlewoman, which taking him by the hand, carried him home to her house in the suburbs of Corinth, and told him she was a Phœnician by birth, and if he would tarry with her, " " he should hear her sing and play, and drink such wine as

\* Desiderium suum testatus post inediam aliquot dierum interit.  
pneus hymno Ven.

\* Qui hæc in atræ bilis aut Imaginationis vim referre conati sunt, nihil faciunt.

\* Cantantem audies & vinum bibes, quale antea nunquam bibisti; te rivalis turbabit nullus; pulchra autem pulchro contentâ vivam, & moriar.



never any drank, and no man should molest him ; but she being fair and lovely would live and die with him, that was fair and lovely to behold." The yong man a Philosopher, otherwise staid and discreet, able to moderate his passions, though not this of love, tarried with her a while to his great content, and at last married her, to whose wedding, amongst other guests, came Apollonius, who by some probable conjectures found her out to be a Serpent, a Lamia, and that all her furniture was like Tantalus gold described by Homer, no substance, but meer illusions. When she saw her self descried, she wept, and desired Apollonius to be silent, but he would not be moved, and thereupon She, Plate, House, and all that was in it vanished in an instant: " \* many thousands took notice of this fact, for it was done in the midst of Greece." Sabine in his Comment on the 10th of Ovid's Metamorphosis, at the tale of Orpheus, telleth us of a Gentleman of Bavaria, that for many months together bewailed the loss of his dear wife ; at length the Divil in her habit came and comforted him, and told him, because he was so importunate for her, that she would come and live with him again, on that condition he would be new married, never swear and blaspheme as he used formerly to do ; for if he did, she should be gone : " † He vowed it, married, and lived with her, she brought him children, and governed his house, but was still pale and sad, and so continued, till one day falling out with him, he fell a swearing ; she vanished thereupon, and was never after seen. \* This I have heard, saith Sabine, from persons of good credit, which told me that the Duke of Bavaria did tell it for a certainty to the Duke of Saxony." One more I will relate out of Florilegus, *ad annum* 1058. an honest Historian of our nation, because he telleth it so confidently, as a thing in those daies talked of all over Europe: A yong Gentleman of Rome, the same day that he was married, after dinner with the Bride and his friends went a walking into the fields, and towards evening to the Tennis-Court to recreate himself; whilst he played, he put his ring upon the finger of *Venus statua*, which was thereby made in brass ; after he had sufficiently played, and now made an end of his sport, he came to fetch his ring, but Venus had bowed her finger in, and he could not get it off. Whereupon loath to make his company tarry at present, there left it, intending to fetch it the next day, or at some more convenient time, went thence to supper, and so to bed. In the night, when he should come to perform those nuptial rites,

\* Multi factum hoc cognovère, quod in media Græcia gestum sit. † Rem curans domesticam, ut ante, peperit aliquot liberos, semper tamen tristis & pallida.

\* Hæc audiivi à multis fide dignis qui asseverabant ducem Bavariz eadem retulisse Duci Saxoniz pro veris.

Venus steps between him and his wife, (unseen or felt of her) and told her that she was his wife, that he had betrothed himself unto her by that ring, which he put upon her finger: she troubled him for some following nights. He not knowing how to help himself, made his moan to one Palumbus, a learned Magitian in those daies, who gave him a letter, and bid him at such a time of the night, in such a cross way, at the Town's end, where old Saturn would pass by with his associates in procession, as commonly he did, deliver that script with his own hands to Saturn himself; the young man of a bold spirit, accordingly did it; and when the old fiend had read it, he called Venus to him, who rode before him, and commanded her to deliver his ring, which forthwith she did, and so the gentleman was freed. Many such stories I finde in severall <sup>a</sup> Authors to confirm this which I have said; as that more notable amongst the rest, of Philinium and Machates in \* Phlegon's Tract *de rebus mirabilibus*, and though many be against it, yet I for my part will subscribe to Lactantius lib. 14. cap. 15. " <sup>b</sup> God sent Angels to the tuition of men; but whilst they lived amongst us, that mischievous all-commander of the Earth, and hot in lust, enticed them by little and little to this vice, and defiled them with the company of women: And Anaxagoras *de resurrect.* <sup>c</sup> Many of those spiritual bodies, overcome by the love of Maids, and lust, failed, of whom those were born we call Gyants." Justin Martyr, Clemens Alexandrinus, Sulpitius Severus, Eusebius, &c. to this sense make a twofold fall of Angels, one from the beginning of the world, another a little before the deluge, as Moses teacheth us, <sup>d</sup> openly professing that these Genii can beget, and have carnal copulation with Women. At Japan in the East Indies, at this present (if we may believe the relation of <sup>e</sup> travellers) there is an Idol called Teuchedy, to whom one of the fairest virgins in the country is monthly brought, and left in a private room, in the Fotoqui, or Church, where she sits alone to be deflowered. At certain times <sup>f</sup> the Teuchedy (which is thought to be the devil) appears to her, and knoweth her carnally. Every month a fair Virgin is taken in; but what becomes of the old, no man can tell. In that goodly temple of Jupiter Belus in Babylon, there was a fair Chappel, <sup>g</sup> saith Herodotus, an eye witness of it, in which was *splendide stratus lectus & apposita mensa*

<sup>a</sup> Fabula Damarati & Aristonis in Herodoto lib. 6. Erato. <sup>\*</sup> Interpret. Mer-sio. <sup>b</sup> Deus Angelos misit ad tutelam cultumq; generis humani; sed illos cum hominibus commorantes, dominator ille terræ salacissimus paulatim ad vitia pellexit, & mulierum congressibus inquinavit. <sup>c</sup> Quidam ex illo capti sunt amore virginum, & libidine victi defecerunt, ex quibus gigantes qui vocantur, nati sunt. <sup>d</sup> Pererius in Gen. lib. 8. c. 6. ver. 1. Zanc. &c. <sup>e</sup> Purchas Hack posth. par. 1. lib. 4. cap. 1. S. 7. <sup>f</sup> In Clio. <sup>g</sup> Deus ipse hoc cubili requiescens.

*auræ*, a brave bed, a table of gold, &c. into which no creature came but one only woman, which their God made choice of, as the Chaldean priests told him, and that their God lay with her himself, as at Thebes in Ægypt was the like done of old. So that you see this is no news, the Divels themselves, or their juggling Priests' have plaid such pranks in all ages. Many Divines stiffly contradict this; but I will conclude with <sup>a</sup> Lipsius, that since "examples, testimonies and confessions, of those unhappy women are so manifest on the other side, and many even in this our Town of Lovan, that it is likely to be so. 'One thing I will add, that I suppose that in no age past, I know not by what destiny of this unhappy time, have there ever appeared or shewed themselves so many lecherous divels, Satyrs, and Genii, as in this of ours, as appears by the daily narrations, and judicial sentences upon record." Read more of this question in Plutarch *vit. Numæ*, Austin *de civ. Dei. lib. 15.* Wierus *lib. 3. de præstig. Dæm.* Giraldus Cambrensis *itinerar. Camb. lib. 1.* Malleus *malefic. quæst. 5. part. 1.* Jacobus Reussus *lib. 5. cap. 6. fol. 34.* Godelman *lib. 2. cap. 4.* Erastus, *Valesius de sacra philo. cap. 40.* John Nider *Fornicar. lib. 5. cap. 9.* Stroz. *Cicogna. lib. 3. cap. 3.* Delrio, Lipsius *Bodine dæmonol. lib. 2. cap. 7.* Pererius *in Gen. lib. 8. in 6. cap. ver. 2.* King James, &c.

## SUBSECT. II.

*How love tyrannizeth over men. Love, or Heroical Melancholy, his definition, part affected.*

YOU have heard how this tyrant Love rageth with brute beasts and spirits; now let us consider what passions it causeth amongst men.

<sup>a</sup> *Improbe amor quid non mortalia pectora cogis?* How it tickles the hearts of mortal men,

"Horresco referens,"——

I am almost afraid to relate, amazed, <sup>1</sup> and ashamed, it hath wrought such stupend and prodigious effects, such foul offences. Love indeed (I may not deny) first united Provinces, built Cities, and by a perpetual generation makes and preserves man-

<sup>a</sup> Physiologiæ Stoicorum 1. 1. cap. 90. Si spiritus unde semen iis, &c. at exempla turbant nos; mulierum quotidianæ confessiones de mistione omnes asperunt, & sunt in hac urbe Lovanjo exempla. <sup>1</sup> Unum dixerò, non opinari me ullo retro ævo tantam copiam Satyrorum, & salacium istorum Geniorum se ostendisse, quantum nunc quotidianæ narrationes, & judiciales sententiæ profertur. <sup>a</sup> Virg. <sup>1</sup> For it is a shame to speak of those things which are done of them in secret, Eph. 5. 12.

kind, propagates the Church ; but if it rage it is no more love, but burning lust, a disease, Phrensie, Madness, Hell. <sup>a</sup> *Est orcus ille, vis est immedicabilis, est rabies insana* ; 'tis no vertuous habit this, but a vehement perturbation of the mind, a monster of nature, wit, and art, as Alexis in <sup>a</sup> Athenæus sets it out, *viriliter audax, muliebriter timidum, furore præceps, labore infractum, mel felleum, blanda percussio, &c.* It subverts kingdoms, overthrows cities, towns, families, mars, corrupts, and makes a massacre of men ; thunder and lightning, wars, fires, plagues, have not done that mischief to mankind, as this burning lust, this brutish passion. Let Sodome and Gomorrah, Troy, (which Dares Phrygius, and Dictis Cre-tensis will make good) and I know not how many Cities bear record, ——— & *fuit ante Helenam, &c.* all succeeding ages will subscribe : Ione of Naples in Italy, Fredegunde and Brunhalt in Francc, all histories are full of these Basilisks. Besides those daily monomachies, murders, effusion of blood, rapes, riot and immoderate expence, to satisfie their lusts, beggery, shame, loss, torture, punishment, disgrace, loathsom diseases that proceed from thence, worse then calentures and pestilent feavers, those often Gouts, Pox, *Arthritis*, palsies, cramps, *Sciatica*, convulsions, aches, combustions, &c. which torment the body, that feral melancholy which crucifies the Soul in this life, and everlastingly torments in the world to come.

Notwithstanding they know these and many such miseries, threats, tortures will surely come upon them, rewards, exhortations, <sup>2</sup> *contra* ; yet either out of their own weakness, a depraved nature, or love's tyranny, which so furiously rageth, they suffer themselves to be led like an oxe to the slaughter ; (*Facilis descensus Averni*) they go down headlong to their own perdition, they will commit folly with beasts, men "leaving the natural use of women," as \* Paul saith, "burned in lust one towards another, and man with man wrought filthiness."

Semiramis equo, Pasiphae tauro, Aristo Ephesius asinae se commiscuit, Fulvius equæ, alii canibus, capris, &c. unde monstra nascuntur aliquandò, Centauri, Sylvani, & adterrorem hominibus prodigiosa spectra : Nec cum brutis, sed ipsi hominibus rem habent, quodd peccatum Sodomie vulgò dicitur ; & frequens olim vitium apud Orientales illos fuit, Græcos nimirum, Italos, Afros, Asianos : <sup>b</sup> Hercules Hylam habuit, Polycletum, Dionem, Perithoonta, Abderum & Phryga ; alii & Euristium ab Hercule amatum tradunt. Socrates

<sup>a</sup> Plutarch. amator. lib.  
vita ejus.

<sup>b</sup> Lib. 13.

\* Rom. 1. 27.

<sup>c</sup> Lilius Giraldus.

*pulchrorum Adolescentum causa frequens Gymnasium adibat, flagitiosoquē spectaculo pascebat oculos, quod & Philebus & Phædon Rivales, Charmides & <sup>1</sup>reliqui Platonis Dialogi, satis superque testatum faciunt: quod verò Alcibiades de eodem Socrate loquatur, lubens conticesco, sed & abhorreo; tantum incitamentum præbet libidini. At hunc perstrinxit Theodoretus lib. de curat. græc. affect. cap. ultimo. Quin & ipse Plato suum demiratur Agathonem, Xenophon Cliniam, Virgilius Alexin, Anacreon Bathyllum; Quod autem de Nerone, Claudio, cæterorumque portentosa libidine memoriæ proditum, mallet à Petronio, Suetonio, cæterisque petatis, quandò omnem fidem excedat, quàm à me expectetis; sed vetera querimur.* <sup>m</sup> *Apud Asianos, Turcas, Italos, nunquam frequentius hoc quàm hodierno die vitium; Diana Romanorum Sodomia: officinæ horum alicubi apud Turcas,*

——“ qui saxis semina mandant”——

*arenas arantes; & frequentes querelæ, etiam inter ipsos conjuges hac de re, quæ virorum concubitum illicitum calceo in oppositam partem verso magistratui indicant; nullum apud Italos familiare magis peccatum, qui & post <sup>a</sup> Lucianum & <sup>b</sup> Tatum, scriptis voluminibus defendunt. Johannes de la Casa, Beventinus Episcopus, divinum opus vocat, suave scelus, adeoque jactat se non aliâ usum Venere. Nihil usitatus apud monachos, Cardinales, sacrificulos, etiam <sup>p</sup> furor hic ad mortem, ad insaniam. <sup>q</sup> Angelus Politianus, ob pueri amorem, violentas sibi manus injecit. Et horrendum sanè dictu, quantum apud nos patrum memoriâ, scelus detestandum hoc sævierit! Quum enim Anno 1538. prudentissimus Rex Henricus Octavus cucullatorum cœnobîa, & sacrificorum collegia, votariorum, per venerabiles legum Doctores Thomam Leum, Richardum Laytonum visitari fecerat, &c. tanto numero reperti sunt apud eos scortatores, cinædi, ganeones, pædicones, puerarii, pæderastæ, Sodomitæ, (<sup>r</sup> *Balei verbis utor*) Ganimedes, &c. ut in unoquoque eorum novam credideris Gomorrhiam. Sed vide si lubet eorundem Catalogum apud eundem Baleum; Puellæ (inquit) in lectis dormire non poterant ob fratres necromanticos. Hæc si apud votarios, monachos, sanctos scilicet homunciones, quid in foro, quid in aulâ factum suspiceris? quid apud nobiles, quid inter fornice, quam non fæditatem, quam non spurcitiem? Sileo in-*

<sup>1</sup> Pueros amare solis Philosophis relinquendum vult Lucianus dial. Amorum.  
<sup>m</sup> Busbequius. <sup>a</sup> Achilles Tatus lib. 2. <sup>b</sup> Lucianus Charidemo. <sup>p</sup> Non est hæc mentula demens. Mart. <sup>q</sup> Jovius Musc. <sup>r</sup> Præfat. lectori lib. de vitis pontif.

*terim*

terim turpes illas, & ne nominandas quidem monachorum  
 \* *mastrupationes, masturbatores.* \* Rodericus a Castro  
 vocat, tum & eos qui se invicem ad Venerem excitandam  
 flagris cædunt, *Spintrias, Succubas, Ambubeias, &*  
*lasciviente lumbis Tribades illas mulierculas, quæ se invicem*  
*fricant, & præter Eunuchos etiam ad Venerem explendam,*  
*artificiosa illa veretra habent. Immo quod magis mirere,*  
*fœmina fœminam Constantinopoli non ita pridem deperit,*  
*ausa rem planè incredibilem, mutato cultu mentita virum de*  
*nuptiis sermonem inuit, & brevi nupta est: sed authorem ip-*  
*sum consule, Bushequium. Omitto* \* *Salinarios illos Ægypti-*  
*acos, qui cum formosarum cadaveribus concumbunt; &*  
*eorum vesanam libidinem, qui etiam idola & imagines depe-*  
*reunt. Nota est fabula Pigmalionis apud* \* *Ovidium; Mundi*  
*& Paulini apud Ægesippum belli Jud. lib. 2. cap. 4. Pontius*  
*C. Cæsaris legatus, referente Plinio, lib. 35. cap. 3. quem*  
*suspitor cum esse qui Christum crucifixit, picturis Atalantæ*  
*& Helenæ aded libidine incensus, ut tollere eas vellet si na-*  
*tura tectorii permisisset, alius statuam bonæ Fortunæ depe-*  
*riit, (Ælianus lib. 9. cap. 37.) alius Bonæ deæ, & ne qua pars*  
*probro vacet. \* Raptus ad stupra (quod ait ille) & ne* \* *os*  
*quidem a libidine exceptum. Heliogabalus, per omnia cava*  
*corporis libidinem recepit, Lamprid. vita ejus. † Hostius*  
*quidam specula fecit, & ita disposuit, ut quum virum ipse pa-*  
*teretur, aversus omnes admissarii motus in speculo videret,*  
*ac deinde falsa magnitudine ipsius membri tanquam verâ*  
*gauderet, simul virum & fœminam passus, quod dictu fadum*  
*& abominandum. Ut veram planè sit, quod apud* \* *Plutarchum*  
*Gryllus Ulyssi objecit. Ad hunc usque diem apud nos neque*  
*mas marem, neque fœmina fœminam amavit, qualia multa*  
*apud vos memorabiles & præclari viri fecerunt: ut viles missoq;*  
*faciam, Hercules imberbem sectans socium, amicos deseruit,*  
*&c. Vestræ libidines intra suos naturæ fines coerceri non pos-*  
*sunt, quin instar fluvii exundantis atrocem fœditatem, tumult-*  
*um, confusionemque naturæ gignant in re Venerea; nam &*  
*capras, porcos, equos inierunt viri & fœminæ, insano bestia-*  
*rum amore exarserunt, unde Minotauri, Centauri, Sylviani,*  
*Sphinges, &c. Sed ne confutando doceam, aut ea foras ef-*  
*feram, quæ non omnes scire convenit (hæc enim doctis so-*

\* Mercurialis cap. de Priapismo. Cœlius l. 11. antiq. lect. cap. 14. Galenus 6. de locis aff. \* De morb. mulier. lib. 1. c. 15. † Herodotus l. 2. Euterpæ:

uxores insignium virorum non statim vita functas tradunt condendas, ac ne eas quidem fœminas quæ formosæ sunt, sed quadriduo ante defunctas, nec cum iis salinarii concumbant, &c. \* Metam. 13. \* Seneca de ira, l. 11. c. 18.

\* Nullus est meatus ad quem non pateat aditus impudicitiz. Clem. Alex. pædag. lib. 3. c. 3. † Seneca l. nat. quæst. \* Tom. P. Gryllo.

*lummodo, quod causa non absimili* \* Rodericus, *scripta velim*) *ne levissimis ingentis & depravatis mentibus fœdissimæ sceleris notitiam, &c. nolo quem diutiùs hisce sordibus inquinare.*

I come at last to that Heroical Love, which is proper to men and women, is a frequent cause of melancholy, and deserves much rather to be called burning lust, then by such an honourable title. There is an honest love I confess, which is natural, *laqueus occultus captivans corda hominum, ut à mulieribus non possint separari*, a secret snare to captivate the hearts of men, as † Christopher Fonseca proves, a strong allurements, of a most attractive, occult, adamantine property, and powerful vertue, and no man living can avoid it. \* *Et qui vim non sensit amoris, aut lapis est, aut bellua.* He is not a man but a block, a very stone, *aut † Numen, aut Nebuchadnezzar*, he hath a gourd for his head, a pepon for his heart, that hath not felt the power of it, and a rare creature to be found, one in an age,

“ Qui nunquam visæ flagravît amore puellæ:”

for *semel insanivimus omnes*, dote we either young or old, as <sup>b</sup> he said, and none are excepted but Minerva and the Muses: so Cupid in <sup>c</sup> Lucian complains to his mother Venus, that amongst all the rest his arrows could not pierce them. But this nuptiall love, is a common passion, an honest, for men to love in the way of marriage; *ut materia appetit formam, sic mulier virum.* You know marriage is honorable, a blessed calling, appointed by God himself in Paradise, it breeds true peace, tranquillity, content, and happiness, *qua nulla est aut fuit unquam sanctior conjunctio*, as Daphnæus in § Plutarch could well prove, & *quæ generi humano immortalitatem parat*, when they live without jarring, scolding, lovingly as they should do.

“ Felices ter & amplius  
Quos irrupta tenet copula, nec ullis  
Divulsus querimoniis  
Suprema citius solvit amor die.”

Thrice happy they, and more then that,  
Whom bonds of love so firmly ties,  
That without brawls till death them part,  
’Tis undissolv’d and never dies.



\* De morbis mulierum l. 1. c. 15. † Amphitheat. amor. cap. 4. interpret. Curtio. <sup>a</sup> Æneas Sylvius Juvenal. † Tertul. prover. lib. 4. adversus Marc. cap. 40. <sup>b</sup> Chaucer. <sup>c</sup> Tom. 1. dial. deorum Lucianus. Amore non ardent Musæ. § In amator. dialog. <sup>d</sup> Hor.

As Seneca lived with his Paulina, Abraham and Sara, Orpheus and Euridice, Arria and Poetus, Artemisia and Mausolus, Rubenius Celer, that would needs have it engraven on his tomb, he had led his life with Ennea his dear wife forty three years eight moneths, and never fell out. There is no pleasure in this world comparable to it, 'tis *summum mortalitatis bonum*—  
 \* *hominum divûmq; voluptas, Alma Venus*—*latet enim in muliere aliquid majus potentiusq; omnibus aliis humanis voluptatibus*, as † one holds, there's something in a woman beyond all humane delight; a magnetique vertue, a charming quality, an occult and powerful motive. The husband rules her as head, but she again commands his heart, he is her servant, she his onely joy and content: no happiness is like unto it, no love so great as this of man and wife, no such comfort as ‡ *placens uxor*, a sweet wife:

“ ‘ Omnis amor magnus, sed aperto in conjuge major.”

when they love at last as fresh as they did at first,

“ § Charaq; charo consenescit conjugi,”

as Homer brings Paris kissing Helena, after they had been married ten years, protesting withall that he loved her as dear as he did the first hour that he was betrothed. And in their old age, when they make much of one another, saying as he did to his wife in the Poet,

“ ‘ Uxor vivamus quod viximus, & moriamur,  
 Servantes nomen sumpsimus in thalamo;  
 Nec ferat ulla dies ut commutemur in ævo,  
 Quin tibi sim juvenis, tuq; puella mihi.”

Dear wife, let's live in love, and dye together,  
 As hitherto we have in all good will:  
 Let no day change or alter our affections,  
 But let's be young to one another still,

Such should conjugal love be, still the same, and as they are one flesh, so should they be of one mind, as in an aristocratical government, one consent, || Geryon-like, *coalescere in unum*, have one heart in two bodies, will and nill the same. A good wife, according to Plutarch, should be as a looking-glass to represent her husband's face and passion: If he be pleasant, she should be merry: if he laugh, she should smile; if he look sad, she should participate of his sorrow, and bear a part with

\* Lucretius.  
 Ausonius.

† Fonseca.

‡ Hor.

\* Propert.

§ Simonides. græc.

|| Geryon amicitiz symbolum.

him,



him, and so they should continue in mutual love one towards another.

“\* Et me ab amore tuo deducet nulla senectus,  
Sive ego Tythonus, sive ego Nestor ero.”

No age shall part my love from thee sweet wife,  
Though I live Nestor or Tithonu's life.

And she again to him, as the † Bride saluted the Bridegrome of old in Rome, *Ubi tu Caius, ego semper Caia*, be thou still Caius, ile be Caia.

\*Tis an happy state this indeed, when the fountain is blessed (saith Solomon, Prov. 5. 17.) “and he rejoyceth with the wife of his youth, and she is to him as the loving Hinde, and pleasant Roe, and he delights in her continually.” But this love of ours is immoderate, inordinate, and not to be comprehended in any bounds. It will not contain it self within the union of marriage, or apply to one object, but is a wandring, extravagant, a domineering, a boundless, an irrafragable, a destructive passion: sometimes this burning lust rageth after marriage, and then it is properly called Jealousie; sometimes before, and then it is called Heroicall melancholy; it extends sometimes to corrivals, &c. begets rapes, incests, murders: *Marcus Antonius compressit Faustinam sororem, Caracalla Juliam Novercam, Nero Matrem, Caligula sorores, Cyneras Mirrham filiam, &c.* But it is confined within no terms of bloud, years, sex, or whatsoever else. Some furiously rage before they come to discretion or age. † Quartilla in Petronius, never remembred she was a maid: and the wife of Bath, in Chaucer, cracks,

**Since I was twelve pears old, believe,  
Husbands at Kirk-door had I five.**

§ Aratine Lucretia sold her maiden-head a thousand times before she was twenty four years old, *plus millies vendideram virginitatem, &c. neq; te celabo, non deerant qui ut integram ambirent.* Rahab that harlot began to be a professed quean at ten years of age, and was but fifteen when she hid the spies, as || Hugh Broughton proves, to whom Serrarius the Jesuite, *quæst. 6. in cap. 2. Josue*, subscribes. Generally women begin *pubescere* as they call it, or *catullire*, as Julius Pollux cites, *lib. 2. cap. 3. onomast.* out of Aristophanes, \* at

\* Propert. l. 2. † Plutarch. c. 30. Rom. hist. ‡ Junonem habeam iratam, si unquam meminerim me virginem fuisse. Infans enim paribus inquinatus, & subinde majoribus me applicui, donec ad ætatem perveni; ut Milo vitulum, &c. § Parnodidasc. dial. lat. interp. Casp. Barthio ex Ital || Angelico scriptur. concentu. \* Epictetus c. 48. mulieres statim ab anno 14 movere incipiunt, &c. attractari se sinunt & exponunt. Levinu Lemnius.

fourteen years old, then they do offer themselves, and some plainly rage. \* Leo Afer saith, that in Africk a man shall scarce finde a maid at fourteen years of age, they are so forward, and many amongst us after they come into the teens do not live without husbands, but linger. What pranks in this kinde the middle age have played, is not to be recorded.

“ Si mihi sint centum linguæ, sint ora; centum,”

no tongue can sufficiently declare, every story is full of men and women's unsatiable lust; Nero's, Heliogabali, Bonosi, &c. † *Cælius Amphilenus*, sed *Quintius Amphelinus* depereunt, &c. They neigh after other men's wives (as Jeremy cap. 5. 8. complaineth) like fed horses, or range like town Bulls, *raptores virginum & viduarum*, as many of our great ones do. Solomon's wisdom was extinguished in this fire of lust, Sampson's strength enervated, piety in Lot's daughters quite forgot; gravity of Priesthood in Helie's sons, reverend old age in the Elders that would violate Susanna, filial duty in Absolon to his stepmother, brotherly love in Ammon towards his sister. Humane, divine laws, precepts, exhortations, fear of God and men, fair, foul means, fame, fortune, shame, disgrace, honor cannot oppose, stave off, or withstand the fury of it, *omnia vincit amor*, &c. No cord nor cable can so forcibly draw, or hold so fast, as love can do with a twin'd thread. The scorching beams under the Equinoctiall, or extremity of cold within the circle Artique, where the very Seas are frozen, cold or torrid zone cannot avoid or expel this heat, fury, and rage of mortall men.

“ § Quo fugis ab demens, nulla est fuga, tu licet usq;  
Ad Tanaim fugias, usq; sequetur amor.”

Of women's unnatural, <sup>b</sup> unsatiable lust, what Country, what Village doth not complain? Mother and daughter sometimes dote on the same man, father and son, master and servant, on one woman.

———“ Sed amor, sed inefrenata libido,  
Quid castum in terris intentatumq; reliquit?”

What breach of vows and oaths, fury, dotage, madness, might I reckon up? Yet this is more tolerable in youth, and such as are still in their hot blood; but for an old fool to dote, to see an old leacher, what more odious, what can be more absurd? and yet what so common? Who so furious?

\* L. 3. fol. 126. † Catullus. § Euripides. <sup>b</sup> De mulierum inexhausta libidine luxuq; insatiabili omnes æque regiones conqueri posse existimo. Stroph.

“ \* Amare ea ætate si occiperint, multo insaniunt acrids,”

Some dote then more then ever they did in their youth. How many decrepit, hoary, harsh, writhen, bursten-bellied, crooked, toothless, bald, blear-eyed, impotent, rotten, old men shall you see flickering still in every place? One gets him a young wife, another a Curtisan, and when he can scarce lift his leg over a sill, and hath one foot already in Charon's boat, when he hath the trembling in his joynts, the gout in his feet; a perpetuall rhume in his head, “ a continue cough, † his sight fails him, thick of hearing, his breath stinks, all his moisture is dried up and gone, may not spit from him, a very child again, that cannot dress himself, or cut his own meat, yet he will be dreaming of, and honing after wenches, what can be more unseemly? Worse it is in women then in men, when she is *ætate declivis, diu vidua, mater olim, parum decorè matrimonium sequi videtur*, an old widdow, a mother so long since (\* in Plinie's opinion) she doth very unseemly seek to marry, yet whilst she is <sup>1</sup> so old a crone, a beldam, she can neither see, nor hear, go nor stand, a meer <sup>k</sup> karcass, a witch, and scarce feel; she catter-wauls, and must have a stallion, a Champion, she must and will marry again, and betroth her self to some yong man, <sup>1</sup> that hates to look on, but for her goods; abhors the sight of her, to the prejudice of her good name, her own undoing, grief of friends, and ruin of her children.

But to enlarge or illustrate this power and effects of love, is to set a candle in the Sun. “ It rageth with all sorts and conditions of men, yet is most evident among such as are yong and lusty, in the flowre of their years, nobly descended, high fed, such as live idly, and at ease; and for that cause (which our Divines call burning lust) this <sup>2</sup> *ferinus insanus amor*, this mad and beastly passion, as I have said, is named by our Physitians, Heroical love, and a more honourable title put upon it, *Amor nobilis*, as <sup>o</sup> Savanarola stiles it, because noble men and women make a common practise of it, and are so ordinarily affected with it. Avicenna *lib. 3. Fen. 1. tract. 4. cap. 23.* calleth this passion *Ilishi*, and defines it “ <sup>p</sup> to be a disease or

\* Plautus. † Oculi caligant, aures graviter audiunt, capilli fluunt, cutis ærescit, flatus olet, tussis, &c. Cyprian. ‡ Lib. 8. Epist. Ruffinus. <sup>1</sup> Hiatq; turpis inter aridas nates podex. <sup>k</sup> Cadaverosa adeo ut ab inferis reversa videri possit, vult adhuc catullire. <sup>1</sup> Nam & matrimoniis est despectum senium.

*Æneas Silvius.* “ Quid toto terrarum orbe communius? quæ civitas, quod oppidum, quæ familia vacat amatorum exemplis? *Æneas Silvius.* Quis trigessimum annum natus nullum amoris causa peregit insigne facinus? ego de me facio conjecturam, quem amor in mille pericula misit. <sup>2</sup> Forestus. Plato.

<sup>o</sup> Pract. major. Tract. 6. cap. 1. Rub. 11. de ægri. cap. quod his multum contingat. <sup>p</sup> Hæc ægritudo est sollicitudo melancholica in qua homo applicat sibi continuam cogitationem super pulchritudine ipsius quam amat, gestuum, morum,

melancholy

melancholy vexation, or anguish of minde, in which a man continually meditates of the beauty, gesture, manners of his Mistris, and troubles himself about it: desiring" (as Savanarola adds) with all intentions and eagerness of minde "to compass or enjoy her, 'as commonly Hunters trouble themselves about their sports, the covetous about their gold and goods, so is he tormented still about his Mistris." Arnoldus Villanovanus in his book of Heroical love defines it, "a continual cogitation of that which he desires, with a confidence or hope of compassing it:" which definition his Commentator cavils at. For continual cogitation is not the *genus*, but a symptome of love; we continually think of that which we hate and abhor, as well as that which we love; and many things we covet and desire, without all hope of attaining. Carolus à Lorme in his Questions makes a doubt, *An amor sit morbus*, whether this heroical love be a disease: Julius Pollux *Onomast. lib. 6. cap. 44.* determines it; They that are in love are likewise 'sick; *lascivus, salax, lasciviens, & qui in venerem furit, verè est ægrotus.* Arnoldus will have it improperly so called, and a malady rather of the body, then minde. Tully in his *Tusculanes* defines it a furious disease of the minde, Plato madness it self, Ficinus his Commentator, *cap. 12.* a species of madness, "for many have run mad for women," Esdr. 4. 26. but 'Rhases "a melancholy passion," and most Physitians make it a species or kinde of melancholy (as will appear by the Symptomes), and treat of it apart: whom I mean to imitate, and to discuss it in all his kinds, to examine his several causes, to shew his symptomes, indications, prognosticks, effect, that so it may be with more facility cured.

The part affected in the mean time, as "Arnoldus supposeth, "is the former part of the head for want of moisture," which his Commentator rejects. Langius *med. epist. lib. 1. cap. 24.* will have this passion sited in the liver, and to keep residence in the heart, "to proceed first from the eyes so carried by our spirits, and kindled with imagination in the liver and heart;" *cogit amare jecur*, as the saying is. *Medium feret per epar*, as Cupid in Anacréon. For some such cause belike 'Homer fains Titius' liver (who was enamored on Latona) to be still gnawed by two Vultures day and night in hell, "for

\* Animi fortè accidens quo quis rem habere nimia aviditate concupiscit, ut ludos venatores, aurum & opes avari. ' Assidua cogitatio super rem desideratam, cum confidentia obtinendi, ut spe apprehensum delectabile, &c.

† Morbus corporis potius quam animi. ' Amor est passio melancholica.

‡ Ob calefactionem spirituum pars anterior capitis laborat ob consumptionem humiditatis. \* Affectus animi concupiscibilis è desiderio rei amate per oculos in mente concepto, spiritus in corde & jecore incendens.

¶ Odyss. & Metamor. 4. Ovid. ' Quod talem carnificinam in adolescentum visceribus amor faciat inexplabilis.

that

that young men's bowels thus enamoured, are so continually tormented by love." Gordonius *cap. 2. part. 2.* "a will have the testicles an immediate subject or cause, the liver an antecedent." Fracastorius agrees in this with Gordonius, *inde primitus imaginatio venerea, erectio, &c. titillatissimam partem vocat, ita ut nisi extruso semine gestiens voluptas non cessat, nec assidua veneris recordatio, addit Gnastivinius Comment. 4. Sect. prob. 27. Arist.* But <sup>b</sup> properly it is a passion of the brain, as all other melancholy, by reason of corrupt imagination, and so doth Jason Pratensis *c. 19. de morb. cerebri,* (who writes copiously of this Erotical love) place and reckon it amongst the affections of the brain. <sup>c</sup> Melancthon *de animâ* confutes those that make the liver a part affected, and Guianerius *Tract. 15. cap. 13. & 17.* though many put all the affections in the heart, refers it to the brain. Ficinus *cap. 7. in Convivium Platonis,* "will have the blood to be the part affected." Jo. Frietagus *cap. 14. noct. med.* supposeth all four affected, heart, liver, brain, blood; but the major part concur upon the brain, <sup>d</sup> 'tis *imaginatio læsa*; and both imagination and reason are misaffected; because of his corrupt judgement, and continuall meditation of that which he desires, he may truly be said to be melancholy. If it be violent, or his disease inveterate, as I have determined in the precedent partitions, both imagination and reason are misaffected, first one, then the other.

## MEMB. II. SUBSECT. I:

*Causes of Heroicall love, Temperature, full Diet, Idleness, Place, Climate, &c.*

OF all causes the remotest are stars. <sup>e</sup> Ficinus *cap. 19.* saith they are most prone to this burning lust, that have Venus in Leo in their Horoscope, when the Moon and Venus be mutually aspected, or such as be of Venus' complexion. <sup>f</sup> Plutarch interprets Astrologically that tale of Mars and Venus, "in whose genitures ♂ and ♀ are in conjunction," they are

<sup>a</sup> Testicali quoad causam conjunctam, epar antecedentem, possunt esse subiectum. <sup>b</sup> Propriè passio cerebri est ob corruptam imaginationem. <sup>c</sup> Cap. de affectibus.

<sup>d</sup> Est corruptio imaginativæ & æstimativæ facultatis, ob formam fortiter affixam, corruptumq; judicium, ut semper de eo cogitet, ideoq; recte melancholicus appellatur. Concupiscentia vehemens ex corrupto judicio æstimativæ virtutis. <sup>e</sup> Comment. in. convivium Platonis. Irretiuntur cito quibus nascentibus Venus fuerit in Leone, vel Luna venerem vehementer aspersit, & qui eadem complexione sunt præditi.

<sup>f</sup> Plerumq; amatores sunt, & si feminæ meretrices, l. de audiend.

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P

commonly

commonly lascivious, and if women, queanes; "as the good wife of Bath confessed in Chaucer;"

**I followed aye mine inclination,  
By vertue of my constellation.**

But of all those Astrological Aphorisms which I have ever read, that of Cardan is most memorable, for which howsoever he be bitterly censured by \* Marinus Marcennus, a malapert Frier, and some others (which † he himself suspected), yet he thinks it is free, down right, plain and ingenuous. In his ‡ eighth *Geniture* or example, he hath these words of himself. *♂ ♀ & ☿ in ☿ dignitatibus assiduam mihi Venerorum cogitationem præstabunt, ita ut nunquam quiescam. Et paulo post, Cogitatio Venerorum me torquet perpetuò, & quam facto implere non licuit, aut fecisse potentem puduit, cogitatione assiduà mentitus sum voluptatem. Et alibi, ob ☾ & ☿ dominium & radiorum mixtionem, profundum fuit ingenium, sed lascivum, egoq; turpi libidini deditus & obscænus.* So far Cardan of himself, *quod de se fatetur ideo \* ut utilitatem adferat studiosis hujusce disciplinæ,* and for this he is traduced by Marcennus, when as in effect he saith no more then what Gregory Nazianzen of old, to Chilo his scholar, *offerebant se mihi visendæ mulieres, quarum præcellenti elegantia & decore spectabili tentabatur meæ integritas pudicitia. Et quidem flagitium vitavi fornicationis, at munditiæ virginalis florem arcanâ cordis cogitatione fadavi. Sed ad rem.* Aptiores ad masculinam venerem sunt quorum genesi Venus est in signo masculino, & in Saturni finibus aut oppositione, &c. Ptolomæus in quadripart. plura de his & specialia habet Aphorismata, longo proculdubio usu confirmata, et ab experientia multa perfecta, inquit commentator ejus Cardanus. *Tho. Campanella Astrologiæ lib. 4. cap. 8. articulis 4. & 5. insaniam amatoriam remonstrantia, multa præ cæteris accumulât aphorismata, quæ qui volet, consulat.* Chiromantici ex cingulo Veneris plerumq; conjecturam faciunt, et monte Veneris, de quorum decretis, Taisnerum, Johan. de Indagine, Goclenium, ceterosq; si lubet, inspicias. Physitians divine wholly from the temperature and complexion; Phlegmatic persons are seldom taken, according to Ficinus *Comment. cap. 9.*; naturally melancholy less than they, but once taken they are never freed; though many are of opinion flatuous or hypocondriacal melancholy are most subject of all others to this infirmity. Valescus

\* Comment in Genes. cap. 3. † Et si in hoc parum à præclara infamia stultitiæq; abero, vincit tamen amor veritatis. ‡ Edit. Basil. 1553. Cum Commentar. in Ptolomæi quadripartitum. § Fol. 445. Basil. Edit.

assigns their strong imagination for a cause, Bodine abundance of wind, Gordonius of seed, and spirits, or atomi in the seed, which cause their violent and furious passions. Sanguine thence are soon caught, young folks most apt to love, and by their good wills, saith <sup>a</sup> Lucian, "would have a bout with every one they see:" the colt's evil is common to all complexions. Theomestus a young and lusty gallant acknowledgeth (in the said Author) all this to be verified in him, "I am so amorously given, \* you may sooner number the Sea sands, and snow falling from the skies, then my severall loves. Cupid had shot all his arrows at me, I am deluded with various desires, one love succeeds another, and that so soon, that before one is ended, I begin with a second; she that is last is still fairest, and she that is present pleaseth me most: as an Hydra's head my loves increase, no Iolaus can help me. Mine eys are so moist a refuge and sanctuary of love, that they draw all beauties to them, and are never satisfied. I am in a doubt what fury of Venus this should be: Alas, how have I offended her so to vex me, what Hippolitus am I!" What Telchin is my Genius? or is it a natural imperfection, an hereditary passion? Another in †Anacreon confesseth that he had twenty sweet-hearts in Athens at once, fifteen at Corinth, as many at Thebes, at Lesbos, and at Rhodes, twice as many in Ionia, thrice in Caria, twenty thousand in all: or in a word, *εἰ φύλλα πάντα*, &c.

"Folia arborum omnium si  
Nōsti referre cuncta,  
Aut computare arenas  
In æquore universas,  
Solum meorum amorum  
Te fecero logistam?"

Canst count the leaves in May,  
Or sands i'th' Ocean Sea,  
Then count my loves I pray.

His eys are like a ballance, apt to propend each way, and to be weighed down with every wench's looks, his heart a weathercock, his affection tinder, or Napthe it self, which every fair object, sweet smile, or mistris' favor sets on fire. Guianerius *tract.* 15. *cap.* 14. refers all this <sup>i</sup> to "the hot temperature of the testicles," Ferandus a Frenchman in his *Erotique Mel.*

<sup>a</sup> Dial. amorum. \* Citius maris fluctus & nives cælo delabentes numeraris, quam amores meos; Alii amores aliis succedunt, ac priusquam desinant priores, incipiunt sequentes. Adeo humidis oculis meus inhabitat Asylum omnem formam ad se rapiens, ut nullâ satietate expleatur. Quænam hæc ira Veneris, &c. † *Nam.* 39. <sup>i</sup> Qui Calidum testiculorum crisin habent, &c.

(which \*book came first to my hands after the third Edition) to certain *atomi* in the seed, “such as are very spermatick and full of seed.” I finde the same in *Aristot. sect. 4. prob. 17. si non secernatur semen, cessare tentigines non possunt*, as Gaustavinus his Commentator translates it; for which cause these yong men, that be strong set, of able bodies, are so subject to it. Hercules de Saxonia hath the same words in effect. But most part I say, such are aptest to love that are young and lusty, live at ease, staul-fed, free from cares, like cattle in a rank pasture, idle and solitary persons, they must needs *hirquitullire*, as Guastavinus recites out of Censorinus.

“*\* Mens erit apta capi tum quum lætissima rerum.  
Ut seges in pingui luxuriabit humo.*”

The minde is apt to lust, and hot or cold,  
As corn luxuriates in a better mold.

The place it self makes much wherein we live, the clime, air, and discipline if they concur. In our Misnia, saith Galen, neer to Pergamus, thou shalt scarce finde an adulterer, but many at Rome, by reason of the delights of the seat. It was that plenty of all things, which made † Corinth so infamous of old, and the opportunity of the place to entertain those forraign comers; every day strangers came in, at each gate, from all quarters. In that one Temple of Venus a thousand whores did prostitute themselves, as Strabo writes, besides Lais and the rest of better note: All nations resorted thither, as to a school of Venus. Your hot and Southern countries are prone to lust, and far more incontinent, then those that live in the North, as Bodine discourseth at large, *Method. hist. cap. 5. Molles Asiatici*, so are Turks, Greeks, Spaniards, Italians, even all that latitude: and in those Tracts, such as are more fruitful, plentiful, and delitious, as Valence in Spain, Capua in Italy, *domicilium luxus* Tully terms it, and (which Hannibal's souldiers can witness) Canopus in Ægypt, Sybaris, Phœacia, Baizæ, <sup>1</sup> Cyprus, Lampsacus. In <sup>2</sup> Naples the fruits of the soyl and pleasant air enervate their bodies, and alter constitutions: insomuch, that Florus calls it *Certamen Bacchi & Veneris*, but ‡ Foliot admires it. In Italy and Spain they have their stews in every

\* Printed at Paris 1624. seven years after my first Edition.

† Ovid de art.

‡ Gerbelius descript. Græciæ. Rerum omnium affluentia & loci mira opportunitas, nullo non die hospites in portas adveniebant. Templo Veneris mille meretrices se prostitutebant.

<sup>1</sup> Tota Cypri insula delitiis incumbit, & ob id tantum luxuriæ dedita ut sit olim Veneri sacrata. Ortelius, Lampsacus olim Priapo sacer ob vinum generosum, & loci delitias. Idem. <sup>2</sup> Agri Neapolitani delectatio, elegantia, amœnitas, vix intra modum humanum consistere videtur; unde, &c. Leand. Alber. in Campania.

‡ Lib. de laud. urb. Neap.

Disputat. de morbis animi, Reinoldo Interpret.

great



great city, as in Rome, Venice, Florence, wherein, some say, dwell ninety thousand Inhabitants, of which ten thousand are Curtizans; and yet for all this, every Gentleman almost hath a peculiar Mistris; fornications, adulteries are nowhere so common: *urbs est jam tota lupanar*; how should a man live honest amongst so many provocations? now if vigor of youth, greatness, liberty I mean, and that impunity of sin which grandies take unto themselves in this kinde shall meet, what a gap must it needs open to all manner of vice, with what fury will it rage? For, as Maximus Tyrius the Platonist observes, *libido consequuta quam fuerit materiam improbam, & præruptam licentiam, & effrenatam audaciam, &c.* what will not lust effect in such persons? For commonly Princes and great men make no scruple at all of such matters, but with that whore in Spartian, *quicquid libet licet*, they think they may do what they list, profess it publikely, and rather brag with Proculus (that writ to a friend of his in Rome, "what famous exploits he had done in that kind) then any way be abashed at it. "Nicholas Sanders relates of Henry the 8<sup>th</sup>. (I know not how truly) *Quod paucas vidit pulchriores quas non concupierit, & paucissimas non concupieret quas non violarit*, He saw very few maids that he did not desire, and desired fewer whom he did not enjoy: nothing so familiar amongst them, 'tis most of their business: Sardanapalas, Messalina, and Jone of Naples, are not comparable to "meaner men and women; Solomon of old had a thousand Concubines; Assuerus his Eunuches and keepers; Nero his Tigillinus Panders, and Bawds; the Turks, "Muscovites, Mogors, Xeriffs of Barbary, and Persian Sophies, are no whit inferior to them in our times. *Delectus fit omnium puellarum toto regno formâ præstantiorum* (saith Jovius) *pro imperatore; & quas ille linquit, nobiles habent*; They press and muster up wenches as we do souldiers, and have their choice of the rarest beauties their countries can afford, and yet all this cannot keep them from adultery, incest, sodomy, buggery, and such prodigious lusts. We may conclude, that if they be yong, fortunate, rich, high-fed, and idle withall, it is almost impossible they should live honest, not rage, and precipitate themselves into those inconveniencies of burning lust.

"Otium & reges prius & beatas  
Perdidit urbes."

"Lampridius, Quod decem noctibus centum virgines fecisset mulieres.  
"Vita ejus. "If they contain themselves, many times it is not virtutis amore; non deest voluntas sed facultas. "In Muscov. "Catullus ad Lesbiam.

Idleness overthrows all, *Vacuo pectore regnat amor*, love tyrannizeth in an idle person. *Amore abundas Antipho*. If thou hast nothing to do,

“ ‘ Invidiâ vel amore miser torquebere’—

Thou shalt be haled in pieces with envy, lust, some passion or other. *Homines nihil agendo malè agere discunt*; ‘Tis Aristotle’s simile, “ ‘ as match or touchwood takes fire, so doth an idle person love.”

“ *Quæritur Ægistus quare sit factus adulter,*” &c.

why was Ægistus a whoremaster? You need not ask a reason of it. Ismenedora stole Baccho, a woman forced a man, as \* Aurora did Cephalus: No marvel, saith † Plutarch, *Luxurians opibus more hominum mulier agit*: She was rich, fortunate and jolly, and doth but as men do in that case, as Jupiter did by Europa, Neptune by Amydone. The Poets therefore did well to feign all Shepherds Lovers, to give themselves to songs and dalliances, because they lived such idle lives. For love, as † Theophrastus defines it, is *otiosi animi affectus*, an affection of an idle minde, or as † Seneca describes it, *Juventâ gignitur, juxu nutritur, feriis alitur, otioq; inter læta fortunæ bonæ*; Youth begets it, riot maintains it, idleness nourisheth it, &c. which makes \* Gordonius the Physician *cap. 20. part. 2.* calls this disease the proper passion of Nobility. Now if a weak judgment and a strong apprehension do concur, how, saith Hercules de Saxonîa, shall they resist? Savanarola appropriates it almost to “ ‘ Monks, Friers, and religious persons, because they live solitary, fare daintily, and do nothing:” and well he may, for how should they otherwise choose?

Diet alone is able to cause it: A rare thing to see a young man or a woman that lives idly, and fares well, of what condition soever, not to be in love. § Alcibiades was still dallying with wanton young women, immoderate in his expences, effeminate in his apparel, ever in love, but why? he was over delicate in his diet, too frequent and excessive in banquets. *Ubi-cunq; securitas, ibi libido dominatur*; lust and security do-

\* Hor.

† Polit. 8. num. 28. ut naptha. ad ignem, sic amor ad illos qui torpescunt ocio.

\* Pausanias Attic. lib. 1. Cephalus egregiæ formæ juvenis ab aurora raptus quod ejus amore capta esset.

† In amatorio. † E. Stobæo ser. 62.

† Amor otiosæ cura est sollicitudinis.

\* Principes plerumq; ob licentiam & adfluentiam divitiarum istam passionem solent incurrere.

† Ar-

denter appetit qui otiosam vitam agit, & communiter incurrit hæc passio solitarios delitiose viventæ, incontinentes, religiosos, &c.

§ Plutarch. vit. ejus.

mineer

mineer together, as S. Hierome averreth. All which the wife of Bath in Chaucer freely justifies.

**for all to sicker, as cold engendreth hail,  
A liquorish tongue must have a liquorish tail.**

Especially if they shall further it by choice Diet, as many times those Sybarites and Phæaces do, feed liberally, and by their good will eat nothing else but lascivious meats. \* *Vinum imprimis generosum, legumen, fabas, radices omnium generum bene conditas, & largo pipere aspersas, carduos hortulanos, lactucas, \* erucas, rapas, porros, cepas, nucem piceam, amygdalas dulces, electuaria, syrupos, succos, cochleas, conchas, pisces optimè præparatos, aviculas, testiculos animalium, ova, condimenta diversorum generum, molles lectos, pulvinaria, &c. Et quicquid ferè medici impotentia rei venereæ laboranti præscribunt, hoc quasi diasatyrium habent in delitiis, & his dapes multò delicatiores; mulsum, exquisitas & exoticas fruges, aromata, placentas, expressos succos multis ferculis variatos, ipsumque vinum suavitate vincentes, & quicquid culina, pharmacopœa, aut quæque ferè officina subministrare possit. Et hoc plerumque victu quum se ganeones infarciant, \* ut ille ob Chreseida suam, se bulbis & cochleis curavit; etiam ad Venerem se parent, & ad hanc palestram se exerceant, quâ fieri possit, ut non miserè depereant, b ut non penitus insaniant? Æstuans venter cito despuat in libidinem, Hieronymus ait. \* Post prandia, Callyroenda. Quis enim continere se potest? d Luxuriosa res vinum, fomentum libidinis vocat Augustinus, blandum demonem, Bernardus; lac veneris, Aristophanes. Non Ætna, non Vesuvius tantis ardoribus æstuant, ac juveniles medullæ vino plenæ, addit \* Hieronymus: unde ob optimum vinum Lamsacus olim Priapo sacer: & venerandi Bacchi socia, apud † Orpheum Venus audit. Hæc si vinum simplex, & per se sumptum præstare possit, nam——† quo me Bacche rapis tui plenum? quam non insaniam, quem non furorem à cæteris expectemus? † Gomesius salem enumerat inter ea quæ intempestivam libidinem provocare solent, Et salaciores fieri fœminas ob esum salis contendit: Venerem ideo dicunt ab Oceano ortam,*

\* Vina parant animos veneri.

\* Sed nihil erucæ faciunt bulbiq; salaces;

Improba nec prosit jam satureia tibi. Ovid.

\* Petronius. Curavi me mox

cibis validioribus, &c.

b Uti ille apud Skenkium, qui post potionem, uxorem & quatuor ancillas proximo cubiculo cubantes, compressit.

Sat. 3. \* Siracides. Nox, & amor vinumq; nihil moderabile suadent. \* Lip.

ad Olympiam.

† Hymno.

† Mor. l. 3. Od. 25.

† De sale lib.

cap. 21.

“ \* Unde tot in Veneta scortorum millia cur sunt ?  
In promptu causa est, est Venus orta mari.”

Et hinc foeta mater Salacea Oceani conjux, *verbumque fortasse salax à salc effluxit. Mala Bacchica tantum olim in amoribus prævaluerunt, ut coronæ ex illis statuæ Bacchi ponerentur.* \* *Cubebis in vino maceratis utuntur Indi Orientales ad Venerem excitandum, & <sup>b</sup> Surax radice Africani. Chinæ radix eosdem effectus habet, talisque herbæ meminit mag. nat. lib. 2. cap. 16.* † *Baptista Porta ex India allatæ, cujus mentionem facit & Theophrastus. Sed infinita his similia apud Rhasin, Matthiolum, Mizaldum, cæterosque medicos occurrunt, quorum idèd mentionem feci, ne quis imperitior in hos scopulos impingat, sed pro virili tanquam syrtes & cautes consultò effugiat.*

## MEMB. II. SUBSECT. II.

*Other causes of Love-Melancholy, Sight, Beauty from the face, eyes, other parts, and how it pierceth,*

**M**ANY such causes may be reckoned up, but they cannot avail, except opportunity be offered of time, place, and those other beautiful objects, or artificial enticements, as kissing, conference, discourse, gestures concur, with such like lascivious provocations. Kornmannus in his book *de linea amoris* makes five degrees of lust, out of <sup>1</sup> Lucian belike, which he handles in five Chapters,

“ Visus, Colloquium, Convictus, Oscula, Tactus.”

Sight, of all other, is the first step of this unruly love, though sometime it be prevented by relation or hearing, or rather incensed. For there be those so apt, credulous, and facile to love, that if they hear of a proper man, or woman, they are in love before they see them, and that meerly by relation, as Achilles Tattius observes. “ <sup>2</sup> Such is their intemperance and lust, that they are as much maimed by report, as if they saw them. Calisthenes a rich young gentleman of Byzance in

\* Kornmannus lib. de virginitate.    <sup>2</sup> Garcias ab horto aromatum, lib. 1: cap. 28.    <sup>b</sup> Surax radix ad coitum summe facit si quis comedat, aut infusionem bibat, membrum subito erigitur. Leo Afer. lib. 9. cap. ult.    † Quæ non solum edentibus sed & genitale tangentibus tantum valet, ut coire summe desiderant; quoties fere velint, possint; alios duodecies profecisse, alios ad 60 vires pervenisse refert.    <sup>1</sup> Lucian. Tom. 4. Dial. amorum.    <sup>2</sup> Ea enim hominum intemperantium libido est ut etiam fama ad amandum impellantur, & audientes æquè afficiuntur ac videntes.

Thrace,

Thrace, hearing of <sup>1</sup> Leucippe, Sostratus' fair daughter, was far in love with her, and, out of fame and common rumour, so much incensed, that he would needs have her to be his wife." And sometimes by reading they are so affected, as he in <sup>m</sup> Lucian confesseth of himself, "I never read that place of Panthea in Xenophon, but I am as much affected as if I were present with her." Such persons commonly <sup>n</sup> fain a kind of beauty to themselves; and so did those three gentlewomen in <sup>o</sup> Balthasar Castilio fall in love with a yong man whom they never knew, but only heard him commended: or by reading of a letter; for there is a grace cometh from hearing, <sup>p</sup> as a moral Philosopher informeth us, as "well as from sight; and the species of love are received into the phantasie by relation alone;" *"Ut cupere ab aspectu, sic velle ab auditu,* both senses affect. *Interdum & absentes amamus,* sometimes we love those that are absent, saith Philostratus, and gives instance in his friend Athenodorus, that lov'd a maid at Corinth whom he never saw; *non oculi sed mens videt,* We see with the eyes of our understanding.

But the most familiar and usual cause of Love, is that which comes by sight, which conveys those admirable rayes of beauty and pleasing graces to the heart. Plotinus derives love from sight, *ipso quasi opaco,*

"<sup>r</sup> Si nescis, oculi sunt in amore duces,"

the eys are the harbingers of love, and the first step of love is sight, as <sup>s</sup> Lilius Giraldu proves at large, *hist. deor. syntag.* 13. they as two sluces let in the influences of that divine, powerful, soul-ravishing, and captivating beauty, which, as one saith, "is sharper than any dart or needle, wounds deeper into the heart; and opens a gap through our eys to that lovely wound, which pierceth the soul it self (Eccles. 18.) Through it love is kindled like a fire. This amazing, confounding, admirable, amiable Beauty, "<sup>t</sup> then which in all Nature's treasure (saith Isocrates) there is nothing so majestical and sacred, nothing so divine, lovely, pretious," <sup>tis</sup> nature's Crown, gold and glory; *bonum si non summum, de summis tamen non infrequenter triumphans,* whose power hence may be discerned;

<sup>1</sup> Formosam Sostrato filiam audiens, uxorem cupit, & sola illius, auditione ardet.

<sup>m</sup> Quoties de Panthea Xenophontis locum perlego, ita animo affectus ac si coram intuerer.

<sup>n</sup> Pulchritudinem sibi ipsis confingunt, Imagines.

<sup>o</sup> De aulico lib. 2. fol. 116. <sup>p</sup> 'tis a pleasant story, and related at large by him.

<sup>r</sup> Gratia venit ab auditu æquè ac visu, & species amoris in phantasiam recipiunt sola relatione. Piccolomineus grad. 8. c. 38.

<sup>s</sup> Lips cent. 2. epist. 22.

Beautie's Encomions.

<sup>t</sup> Propert.

<sup>tis</sup> Amoris primum gradum visus habet, ut aspiciat rem amatam.

<sup>s</sup> Achilles Tatius lib. 1. Forma telo quovis acutior ad inferendum vulnus, perq: oculos amatorio vulnere aditum patefaciens in animum penetrat.

<sup>t</sup> In totâ rerum natura nihil forma divinius, nihil augustius, nihil pretiosius, cujus vires hinc facile intelliguntur, &c.

we contemn and abhor generally such things as are foul and ugly to behold, accompt them filthy, but love and covet that which is fair. 'Tis \* beauty in all things, which pleaseth and allureth us, a fair hawk, a fine garment, a goodly building, a fair house, &c. That Persian Xerxes when he destroyed all those Temples of the Gods in Greece, caused that of Diana, *in integrum servari*, to be spared alone for that excellent beauty and magnificence of it. Inanimate beauty can so command. 'Tis that which Painters, Artificers, Orators, all aym at, as Eriximachus the Physitian in Plato contends, “ ‘ It was beauty first that ministered occasion to art, to find out the knowledge of carving, painting, building, to find out models, perspectives, rich furnitures, and so many rare inventions.” Whiteness in the Lilly, red in the Rose, purple in the Violet, a lustre in all things without life, the cleer light of the Moon, the bright beams of the Sun, splendor of gold, purple, sparkling Diamond, the excellent feature of the Horse, the majesty of the Lion, the colour of Birds, Peacocks tails, the silver scales of Fish, we behold with singular delight and admiration. “ ‘ And which is rich in plants, delightful in flowers, wonderful in beasts, but most glorious in men,” doth make us affect and earnestly desire it, as when we hear any sweet harmony, an eloquent tongue, see any excellent quality, curious work of man, elaborate art, or ought that is exquisite, there ariseth instantly in us a longing for the same. We love such men, but most part for comeliness of person; we call them Gods and Goddesses, divine, serene, happy, &c. And of all mortal men they alone († Calpurnius holds) are free from calumny; *qui divitiis, magistratu & gloria florent, injuriâ lacessimus*, we back-bite, wrong, hate renowned, rich, and happy men, we repine at their felicity, they are undeserving we think, fortune is a step-mother to us, a parent to them. “ We envy (saith † Isocrates) wise, just, honest men, except with mutual offices and kindnesses, some good turn or other, they extort this love from us; only fair persons we love at first sight, desire their acquaintance, and adore them as so many Gods: we had rather serve them then command others, and account ourselves the more beholding to them, the more service they enjoy us: though they be otherwise vitious, dishonest, we love them, favour them, and are ready to do them any good office

\* Christ. Fonseca.

† S. L.

‡ Bruys prob. 11. de forma è Luciano

† Lib. de calumnia. Formosi Calumniniam vacant; dolemus alios meliore loco positos, fortunam nobis novercam illis, &c. “ Invidemus sapientibus, justis, nisi beneficiis assidue amorem extorquent; solos formosos amamus & primo velut aspectu benevolentia conjungimur, & eos tanquam Deos colimus, libentius iis servimus quam aliis imperamus, majoremque; &c.

for their \* beauties sake, though they have no other good quality beside. *Dic igitur ô formose adolescens* (as that eloquent Phavorinus breaks out in \* Stobeus) *dic Autiloque, suaviùs nectare loqueris; dic ô Telemache, vehementiùs Ulysse dicis; dic Alcibiades utcumq; ebrius, libentiùs tibi licet ebrio auscultabimus.* Speak fair youth, speak Autiloquus, thy words are sweeter then Nectar, speak O Telemachus, thou art more powerful then Ulysses, speak Alcibiades though drunk, we will willingly hear thee as thou art. Faults in such are no faults: For when the said Alcibiades had stoln Anytus his gold and silver plate, he was so far from prosecuting so foul a fact (though every man else condemned his impudence, and insolency) that he wished it had been more, and much better (he loved him dearly) for his sweet sake. No worth is eminent in such lovely persons, all imperfections hid; *non enim facile de his quos plurimum diligimus, turpitudinem suspicamur,* for hearing, sight, touch, &c. our mind and all our senses are captivated, *omnes sensus formosus delectat.* Many men have been preferred for their person alone, chosen Kings, as amongst the Indians, Persians, Æthiopians of old; the properest man of person the country could afford, was elected their Sovereign Lord; *Gratior est pulchro veniens è corpore virtus,* and so have many other nations thought and done, as † Curtius observes; *Ingens enim in corporis majestate veneratio est,* for there is a majestical presence in such men; and so far was beauty adored amongst them, that no man was thought fit to reign, that was not in all parts compleat and supereminent. Agis King of Lacedæmon had like to have been deposed, because he married a little wife; they would not have their royal issue degenerate. Who would ever have thought that Adrian the fourth, an English Monk's bastard (as † Papirius Massovius writes in his life), *inops à suis relictus, squalidus & miser,* a poor forsaken child, should ever come to be Pope of Rome? But why was it? *Erat acri ingenio, facundiâ expeditâ, eleganti corpore, facieque lætâ ac hilari,* (as he follows it out of § Nubrigensis, for he plows with his heifer,) he was wise, learned, eloquent, of a pleasant, a promising countenance, a goodly proper man; he had, in a word, a winning look of his own, and that carryed it, for that he was especially advanced. So "Saul was a goodly person and a fair." Maximinus elected Emperour, &c. Branchus the son of Apollo, whom he begot

\* *Formæ majestatem Barbari videntur, nec alii majores quam quos eximia forma natura donata est,* Herod. lib. 5. Curtius 6. Arist. Polit. \* Serm. 63. Plutarch. vit. ejus. Brissonius Strabo. † Lib. 5. *magnorumq; operum non alios capaces putant quam quos eximia specie natura donavit.* † Lib. de vitis Pontificum. Rom. § Lib. 2. cap. 6.

of Jance, Succron's daughter (saith Iactantius), when he kept King Admetus' heards in Thessaly, now grown a man, was an earnest suitor to his mother to know his father; the Nymph denied him, because Apollo had conjured her to the contrary; yet overcome by his importunity at last she sent him to his father; when he came into Apollo's presence, *malas Dei reverenter osculatus*, he carried himself so well, and was so fair a yong man, that Apollo was infinitely taken with the beauty of his person, he could scarce look off him, and said he was worthy of such parents, gave him a crown of gold, the spirit of Divination, and in conclusion made him a Demi-god. *O vis superba formæ*, a Goddess beauty is, whom the very Gods adore, *nam pulchros diu amant*; she is *Amoris domina*, love's harbinger, love's loadstone, a witch, a charm, &c. Beauty is a dowre of it self, a sufficient patrimony, an ample commendation, an accurate epistle, as <sup>b</sup> Lucian, 'Apuleius, Tiraquellus, and some others conclude. *Imperio digna forma*, Beauty deserves a Kingdome, saith Abulensis, *paradox. 2. cap. 110.* immortality; and "d more have got this honour and eternity for their beauty, then for all other vertues besides:" and such as are fair, "are worthy to be honoured of God and men." That Idalian Ganymedes was therefore fetched by Jupiter into Heaven, Hephæstion dear to Alexander, Antinous to Adrian. Plato calls beauty for that cause a priviledge of Nature, *Naturæ gaudentis opus*, nature's master-piece, a dumb comment; Theophrastus, a silent fraud; still rhetorick Carneades, that perswades without speech, a kingdome without a guard, because beautiful persons command as so many Captains; Socrates, a tyranny, "which tyrannizeth over tyrants themselves;" which made Diogenes belike call proper women Queens, *quod facerent homines quæ præciperent*, because men were so obedient to their commands. They will adore, cringe, complement, and bow to a common wench (if she be fair) as if she were a noble woman, a Countess, a Queen or a goddess. Those intemperate yong men of Greece erected at Delphos a golden image with infinite cost, to the eternal memory of Phryne the curtizan, as Ælian relates, for she was a most beautiful woman, in so much saith \*Athenæus, that Apelles and Praxitiles drew Venus' picture from her. Thus yong men will adore and honour beauty; nay Kings them-

<sup>b</sup> Dial. amorum c. 2. de magia. Lib. 2. connub. cap. 27. Virgo formosa et si oppidò pauper, abundè est dotata. <sup>c</sup> Isocrates plures ob formam immortalitatem adepti sunt quam ob reliquas omnes virtutes. <sup>d</sup> Lucian Tom. 4. Charidæmon. Qui pulchri, merito apud Deos & apud homines honore affecti. Muta commentatio, quavis epistolâ ad commendandum efficacior. \* Lib. 9. Var. hist. tanta formæ elegantia ut ab ea nuda, &c.



selves I say will do it, and voluntarily submit their sovereignty to a lovely woman. "Wine is strong, Kings are strong, but a woman strongest," 1 Esd. 4. 10. as Zerobabel proved at large to King Darius, his Princes and Noblemen. "Kings sit still and command Sea and Land, &c. all pay tribute to the King; but women make Kings pay tribute, and have dominion over them. When they have got gold and silver, they submit all to a beautiful woman, give themselves wholly to her, gape and gaze on her, and all men desire her more than gold or silver, or any pretious thing: they will leave father and mother, and venture their lives for her, labour and travel to get, and bring all their gains to women, steal, fight and spoil for their mistress' sake. And no King so strong, but a fair woman is stronger then he is. All things (as \* he proceeds) fear to touch the King; yet I saw him and Apame his concubine, the daughter of the famous Bartacus, sitting on the right hand of the King, and she took the crown off his head, and put it on her own, and stroke him with her left hand; yet the King gaped and gazed on her, and when she laughed he laughed, and when she was angry he flattered to be reconciled to her." So beauty commands even Kings themselves; nay whole armies and kingdoms are captivated together with their Kings: *'Forma vincit armatos, ferrum pulchritudo captivat; vincentur specie, qui non vincentur prælio.* And 'tis a great matter saith <sup>k</sup> Xenophon, "and of which all fair persons may worthily brag, that a strong man must labour for his living if he will have ought, a valiant man must fight and endanger himself for it, a wise man speak, shew himself, and toil; but a fair and beautiful person doth all with ease, he compasseth his desire without any pains taking:" God and men, Heaven and earth conspire to honour him; every one pitties him above other, if he be in need, <sup>l</sup> and all the world is willing to do him good. <sup>m</sup> Chariclea fell into the hands of Pyrats, but when all the rest were put to the edge of the sword, she alone was preserved for her person. <sup>n</sup> When Constantinople was sacked by the Turk, Irene escaped, and was so far from being made a captive, that she even captivated the grand Senior himself. So did Rosamond insult over King Henry the second.

———† I was so fair an object;  
Whom fortune made my King, my love made subject;

\* Esdras. 4. 29. <sup>l</sup> Origen hom. 23. in Numb. In ipsos tyrannos tyrannidem exercet. <sup>k</sup> Illud certe magnum ob quod gloriari possunt formosi, quod robustis necessariam sit laborare, fortem periculis se obijcere, sapientem, &c. <sup>l</sup> Majora vim habet ad commendandum forma, quam accurate scripta epistola. Arist. <sup>m</sup> Heliodor. lib. 1. <sup>n</sup> Knowles. hist. Turcica. † Daniel in complaint of Rosamond.

He found by proof the priviledge of beauty,  
That it had power to countermand all duty.

It captivates the very Gods themselves, *Morosiora numina,*

—————“ \* *Deus ipse deorum*  
*Factus ob hanc formam bos, equus imber, olor.”*

And those *mali genii* are taken with it, as † I have already proved. *Formosani Barbari verentur, & ad spectrum pulchrum inmanis animus mansuescit.* (Heliodor. lib. 5.) The Barbarians stand in awe of a fair woman, and at a beautifull aspect a fierce spirit is pacified. For when as Troy was taken, and the wars ended (as Clemens °Alexandrinus quotes out of Euripides) angry Menelaus with rage and fury armed, came with his sword drawn, to have killed Helena with his own hands, as being the sole cause of all those wars and miseries: but when he saw her fair face, as one amazed at her divine beauty, he let his weapon fall, and embraced her besides, he had no power to strike so sweet a creature. *Ergo hebetantur enses pulchritudine,* the edge of a sharp sword (as the saying is) is dulled with a beautiful aspect, and severity it self is overcome. Hiperides the orator, when Phryne his client was accused at Athens for her lewdness, used no other defence in her cause, but tearing her upper garment, disclosed her naked breast to the Judges, with which comeliness of her body and amiable gesture they were so moved and astonished, that they did acquit her forthwith, and let her go. O noble piece of Justice! mine author exclaims; and who is he that would not rather lose his seat and robes, forfeit his office, then give sentence against the majesty of beauty? Such prerogatives have fair persons, and they alone are free from danger. Parthenopæus was so lovely and fair, that when he fought in the Theban wars, if his face had been by chance bare, no enemy would offer to strike at or hurt him, such immunities hath beauty. Beasts themselves are moved with it. Sinalda was a woman of such excellent feature, † and a Queen, that when she was to be trodden on by wild horses for a punishment, “the wild beasts stood in admiration of her person, (Saxo Grammaticus lib. 8. Dan. Hist.) and would not hurt her.” Wherefore did that royal virgin in ‡ Apuleius, when she fled from the thieves den, in a desert, make such an Apostrophe to her Asse on whom she rode: (for what knew she to the contrary

\* Stroza filius Epig. † Sect. 2. Mem. 1. Sub. 1. ° Stromatum l. post captam Trojam cum impetu ferretur, ad occidendam Helenam, stupore adeo pulchritudinis correptus ut ferrum excideret, &c. † Tantæ formæ fuit ut cum yincta loris, feris exposita foret, equorum calcibus obterenda, ipsis jumentis admirationi fuit; lædere nolucrunt. ‡ Lib. 8. miles.

but

but that he was an asse?) *Si me parentibus & proco formoso reddideris, quas tibi gratias, quos honores habebis, quos cibos exhibebo?* She would comb him, dress him, feed him, and trick him every day herself, and he should work no more, toil no more, but rest and play, &c. And besides she would have a dainty picture drawn, in perpetual remembrance, a virgin riding upon an Asse's back with this motto, *Asino vectore regia virgo fugiens captivitatem*; why said she all this? why did she make such promises to a dumb beast? But that she perceived the poor Asse to be taken with her beauty; for he did often *obliquo collo pedes puellæ decoros basiare*, kiss her feet as she rid, & *ad delicatulas vocolas tentabat adhinnire*, offer to give consent as much as in him was to her delicate speeches, and besides he had some feeling as she conceived of her misery. And why did Theogine's horse in Heliodorus \* curveat, prance, and go so proudly, *exultans alacriter & superbiens*, &c. but that sure as mine author supposeth, he was in love with his master? *dixisses ipsum equum pulchrum intelligere pulchram domini formam?* A fly lighted on † Malthius cheek as he lay asleep; but why? Not to hurt him, as a parasite of his standing by well perceived, *non ut pungeret, sed ut oscularetur*, but certainly to kiss him, as ravished with his divine looks. Inanimate creatures, I suppose, have a touch of this. When a drop of ‡ Psyche's Candle fell on Cupid's shoulder, I think sure it was to kiss it. When Venus ran to meet her rose-cheeked Adonis, as an elegant † Poet of our's sets her out,

———the bushes in the way  
Some catch her neck, some kiss her face,  
Some twine about her legs to make her stay,  
And all did covet her for to embrace.

*Aer ipse amore inficitur*, as Heliodorus holds, the ayr it self is in love: For when Hero plaid upon her Lute,

§ The wanton Air in twenty sweet forms danc't  
After her fingers——

and those lascivious winds staid Daphne when she fled from Apollo;

———“ || nudabant corpora venti,  
Obviaque adversas vibrabant flamina vestes.”

Boreas Ventus loved Hyacinthus, and Orithya Erichon's daughter of Atheus: *vi rapuit*, &c. he took her away by force,

\* Ethiop. l. 3. † Atheneus. lib. 8. ‡ Apuleius Aur. asino, † Shake-  
peare. § Marlow. || Ov. Met. l.

as she was playing with other wenches at Ilissus, and begat Zetes and Galais his two sons of her. That seas and waters are enamoured with this our beauty, is all out as likely as that of the air and winds; for when Leander swimm'd in the Hellespont, Neptune with his Trident did beat down the waves, but

They still mounted up intending to have kiss'd him,  
And fell in drops like tears because they mist him.

The \* River Alpheus was in love with Arethusa, as she tells the tale herself,

———“ *viridesque manu siccata capillos,  
Fluminis Alpei veteos recitavit amores;  
Pars ego Nympharum,*” &c.——

When our Tame and Isis meet

“ † *Oscula mille sonant, connexu brachia pallent,  
Mutuaque explicitis connectunt colla lacertis.*”

Inachus and Pineus, and how many loving rivers can I reckon up, whom beauty hath enthral'd! I say nothing all this while of Idols themselves that have committed Idolatry in this kind, of looking glasses, that have been rapt in love (if you will believe ‡ Poets) when their Ladies and mistresses looked on to dress them.

“ *Et si non habeo sensum, tua gratia sensum  
Exhibet, & calidi sentio amoris onus.  
Dirigit huc quoties spectantia lumina, flamma  
Succendunt inopi saucia membra mihi.*”

Though I no sense at all of feeling have,  
Yet your sweet looks do animate and save;  
And when your speaking eyes do this way turn,  
Methinks my wounded members live and burn.

I could tell you such another story of a spindle that was fired by a fair Ladies' § looks, or fingers, some say, I know not well whether, but fired it was by report, and of a cold bath that suddenly smoaked, and was very hot when naked Cœlia came into it,

“ *Miramur quis sit tantus & unde vapor,*” &c.

But of all the tales in this kind, that is the most memorable of ¶ Death himself, when he should have stroken a sweet young

\* Ovid. Met. lib. 5.    † Leland.    ‡ Angerianus.    § Si longe aspiciens  
hæc urit lumine divos Atq; homines prope, cur urere lina nequit? Angerianus.  
¶ Idem Anger.

Virgin with his dart, he fell in love with the object. Many more such could I relate which are to be believed with a poetical faith. So dumb and dead creatures dote, but men are mad, stupified many times at the first sight of beauty, amazed, \* as that fisherman in Aristænetus, that spied a maid bathing herself by the sea side,

“† Soluta mihi sunt omnia membra——

A capite ad calcem, sensusque omnis periit

De pectore, tam immensus stupor animum invasit mihi.”

And as ‘Lucian, in his images, confesseth of himself, that he was at his mistriss’ presence void of all sense, immovable, as if he had seen a Gorgon’s head: which was no such cruel monster, (as ‘Coelius interprets it, *lib. 3. cap. 9.*) “but the very quintessence of beauty,” some fair creature, as without doubt the Poet understood in the first fiction of it, at which the spectators were amazed. ‘*Miseri quibus intentata nites*, poor wretches are compelled at the very sight of her ravishing looks to run mad, or make away themselves.

‡ They wait the sentence of her scornful eyes;

And whom she favours lives, the other dyes.

\* Heliodorus *lib. 1.* brings in Thyamis almost besides himself, when he saw Chariclia first, and not daring to look upon her a second time, “for he thought it impossible for any man living to see her and contain himself.” The very fame of beauty will fetch them to it many miles off, (such an attractive power this loadstone hath) and they will seem but short, they will undertake any toil or trouble, \* long journeys. Penia or Atalanta shall not overgo them, through Seas, Desarts, Mountains, and dangerous places, as they did to gaze on Psyche: “many mortal men came far and neer to see that glorious object of her age,” Paris for Helena, Corebus to Troja.

——“*Illis Trojam qui forte diebus*

*Venerat insano Cassandræ incensus amore.*”

King John of France, once prisoner in England, came to visit his old friends again, crossing the seas; but the truth is, his coming was to see the Countess of Salisbury, the Non-percil

\*Obstupuit mirabundus membrorum elegantiam, &c. Ep. 7. †Stobæus d græco.

† Parum abfuit quo minus raxum ex homine factus sum, ipsis statuis immobilior me fecit. ‡ Veteres Gorgonis fabulam confinxerunt, eximium formæ decus stupidos reddens.

† Hor. Ode. 5.

† Marlos Hero.

‡ Aspectum virginis sponte fugit insanus fere, & impossibile existimans ut simul eam aspicere quis possit, & intra temperantiæ metas se continere.

\* Apuleius l. 4.

Multi mortales longis itineribus, &c.

of those times, and his dear mistress. That infernal God Pluto came from hell it self, to steal Proserpina; Achilles left all his friends for Polixena's sake, his enemie's daughter; and all the \* Græcian Gods forsook their heavenly mansions for that fair Lady; Philo Dioneus daughter's sake, the Paragon of Greece in those days; *ea enim venustate fuit, ut eam certatim omnes dii conjugem expeterent.*

“ † Formosa divis imperat puella.”

They will not only come to see, but as a Faulkoner makes an hungry hawke hover about, follow, give attendance and service, spend goods, lives, and all their fortunes to attain;

Were beauty under twenty locks kept fast,  
Yet love breaks through, and picks them all at last.

When fair † Hero came abroad, the eys, hearts, and affection of her spectators were still attendant on her.

“ ‡ Et medios inter vultus supereminet omnes,  
Perque urbem aspiciunt venientem numinis instar.”

§ So far above the rest fair Hero shin'd,  
And stole away th' enchanted gazer's mind.

¶ When Peter Aretine's Lucretia came first to Rome, and that the fame of her beauty, *qd urbanarum deliciarum sectatores venerat, nemo non ad videndam eam, &c.* was spread abroad, they came in (as they say) thick and threefold to see her, and hovered about her gates, as they did of old to Lais of Corinth, and Phryne of Thebes.

“ ¶ Ad cujus jacuit Græcia tota fores,”

“ \*\*\* Every man sought to get her love, somewith gallant and costly apparel, some with an affected pace, some with musique, others with rich gifts, pleasant discourse, multitude of followers; others with letters, vows, and promises, to commend themselves, and to be gracious in her eys.” Happy was he that could see her, thrice happy that enjoyed her company. Charmides † in Plato was a proper young man, in comeliness of person, “ and all good qualities; far exceeding others; when-

\* Nic. Gerbel. l. 5. Achæa. † I. Secundus basiorum lib. ‡ Musæus. Illa autem bene morata, per ædem quocuncq; vagabatur, sequentem mentem habebat, & oculos, & corda virorum. § Homer. ¶ Marlo. ¶ Perno didascale dial. Ital. Latin. donat. à Gasp. Barthio Germano. ¶ Propertius. \*\*\* Vestium splendore & elegantia, ambitione incessus, donis, cantilenis, &c. gratiam adipisci. \* Præ cæteris corporis proceritate & egregiâ indole mirandus apparebat, cæteri autem capti ejus amore videbantur, &c.

soever fair Charmides came abroad, they seemed all to be in love with him (as Critias describes their carriage) and were troubled at the very sight of him; many came neer him, many followed him wheresoever he went," as those *\*formarum spectatores* did Acontius, if at any time he walked abroad: The Athenian lasses stared on Alcibiades; Sapho and the Miti-lean women on Phaon the fair. Such lovely sights do not only please, entise, but ravish and amaze. Cleoninus a delicate and tender youth, present at a feast which Androcles his uncle made in Piræo at Athens, when he sacrificed to Mercury, so stupified the guests, Dineas, Aristippus, Agasthenes, and the rest, (as Charidemus in † Lucian relates it) that they could not eat their meat, they sate all supper time gazing, glancing at him, stealing looks, and admiring of his beauty. Many will condemn these men that are so enamoured, for fools; but some again commend them for it; many reject Paris' judgement, and yet Lucian approves of it, admiring Paris for his choice; he would have done as much himself, and by good desert in his minde; Beauty is to be preferred "a before wealth or wisdom." b Athenæus Deipnosophist. lib. 13. cap. 7. holds it not such indignity for the Trojans and Greeks to contend ten years, to spend so much labour, lose so many men's lives for Helen's sake, c for so fair a Ladie's sake,

"Ob talem uxorem cui præstantissima forma,  
Nil mortale refert."

That one woman was worth a kingdom, a hundred thousand other women, a world itself. Well might † Sterpsichores be blind for carping at so fair a creature, and a just punishment it was. The same testimony gives Homer of the old men of Troy, that were spectators of that single combat betwixt Paris and Menelaus at the Seian gate; when Helena stood in presence; they said all, the war was worthily prolonged and undertaken d for her sake. The very gods themselves (as Homer and § Isocrates record) fought more for Helena, then they did against the Gyants. When || Venus lost her son Cupid, she made proclamation by Mercury, that he that could bring tidings of him should have seven kisses; a noble reward some say, and much better then so many golden talents; seven such kisses

\* Aristenæus ep. 10.

† Tom. 4. dial. meretr. respicientes & ad formam

ejus obstupescentes. a In Charidemo sapientiæ merito pulchritudo præfertur & opibus.

b Indignum nihil est Troas fortes & Achivos tempore tam longo perpercos esse labore.

c Digna quidem facies pro qua vel obiret Achilles,

vel Priamus, belli causa probando fuit. Proper. lib. 2.

† Cæcus qui Helenæ formam carperat.

d Those mutinous Turks that murmured at Mahomet, when they saw Irene, excused his absence. Knowls.

§ In laudem Helenæ orat.

|| Apul. miles, lib. 4.

to many men, were more pretious then seven Cities, or so many Provinces. One such a kiss alone, would recover a man if he were a dying,

“ \* *Suaviolum Stygia sic te de valle reducet,*” &c.

Great Alexander married Roxane, a poor man's child, onely for her person. “ ’Twas well done of Alexander, and heroically done, I admire him for it. Orlando was mad for Angelica, and who doth not condole his mishap? This he died for Piramus, Dido for Æneas; who doth not weep, as (before his conversion) ‘Austin did in commiseration of her estate! she died for him; “ me thinks (as he said) I could die for her?”

But this is not the matter in hand; what prerogative this Beauty hath, of what power and sovereignty it is, and how far such persons that so much admire, and dote upon it, are to be justified; no man doubts of these matters; the question is how and by what meanes Beauty produceth this effect? By sight: the Eye betrayes the soul, and is both Active and Passive in this business; it wounds and is wounded, is an especial cause and instrument, both in the subject and in the object. “ † As teares, it begins in the eyes, descends to the breast;” it conveyes these beauteous rayes, as I have said, unto the heart. *Ut vidi ut perii.* \* *Mars videt hanc, visamq; cupit.* Shechem saw Dinah the daughter of Leah, and defiled her. Gen. 34. 3. Jacob Rachel. 29. 17. “ for she was beautiful and fair:” David spied Bershaba afar off, 2 Reg. 11. 2. the Elders Susanna, † as that Orthomenian Strato saw fair Aristoclea the daughter of Theophanes, bathing herself at that Hercyne well in Lebadea; and were captivated in an instant. *Viderunt oculi, rapuerunt pectora flammæ*; Ammon fell sick for Thamar's sake, 2 Sam. 13. 2. The beauty of Esther was such, that she found favour not onely in the sight of Assuerus, “ but of all those that looked upon her.” Gerson, Origen, and some others, contended that Christ himself was the fairest of the sons of men, and Joseph next unto him, *speciosus præ filiis hominum*, and they will have it literally taken; his very person was such, that he found grace and favor of all those that looked upon him. Joseph was so fair, that as the ordinary Gloss hath it, *filiæ decurrerent per murum, & ad fenestras*, they ran to the top of the walls and to the windows to gaze on him, as we do commonly to see some great personage go by: and so Matthew Paris describes Matilda the Empress going through Cullen. <sup>b</sup> P. Morales the Jesuit saith as much of

\* Secun. bas. 13.    • Curtius l. 1.    † Confessi.    † Seneca. Amor. in oculis oritur.    • Ovid Fast.    † Plutarch.    <sup>b</sup> Lib. de pulchrit. Jesu et Mariæ.



the Virgin Mary. Antony no sooner saw Cleopatra, but, saith Appian *lib.* 1. he was enamored on her. \* Theseus at the first sight of Helen was so besotted, that he esteemed himself the happiest man in the world if he might enjoy her, and to that purpose kneeled down, and made his pathological prayers unto the gods. \* Charicles by chance espying that curious picture of smiling Venus naked in her temple, stood a great while gazing, as one amazed; at length he brake into that mad passionate speech, "O fortunate God Mars, that wast bound in chains, and made ridiculous for her sake!" He could not contain himself, but kissed her picture, I know not how oft, and heartily desired to be so disgraced as Mars was. And what did he that his Betters had not done before him?

———"† atq; aliquis de diis non tristibus optat  
Sic fieri turpis"——

When Venus came first to heaven, her comeliness was such, that (as mine author saith) "all the gods came flocking about, and saluted her, each of them went to Jupiter, and desired he might have her to be his wife." When fair Antilochus came in presence, as a candle in the dark his beauty shined, all men's eyes (as Xenophon describes the manner of it) "were instantly fixed on him, and moved at the sight, insomuch that they could not conceal themselves, but in gesture or looks it was discerned and expressed." Those other senses, hearing, touching, may much penetrate and affect, but none so much, none so forcible as sight. *Forma Briseis mediis in armis movit Achillem*, Achilles was moved in the midst of a battle by fair Briseis, Ajax by Tecmessa; Judith captivated that great Captain Holofernes; Dalilah, Sampson; Rosamund, Henry the second; Roxolana, Solyman the Magnificent, &c.

† Νι καὶ δε καὶ σιδηρον  
Και πῦρ καλὴ τὴν ἄσπερον,

A fair woman overcomes fire and sword.

\* Naught under heaven so strongly doth allure  
The sense of man and all his minde possess,  
As beautie's loveliest bait, that doth procure  
Great warriors erst their rigor to suppress,

\* Lucian Charidemon supra omnes mortales felicissimum si hac frui possit.  
\* Lucian amor. Insanum quiddam ac furibundum exclamans. O fortunatissime deorum Mars qui propter hanc victus fuisti. † Ov. Met. l. 3. <sup>1</sup> Omnes dii complexi sunt, & in uxorem sibi petierunt, Nat. Comes de Venere. \* Ut cum lux noctis affulget, omnium oculos incurrit: sic Antiloquus, &c. \* Delevit omnes ex animo mulieres. † Nam vincit & vel ignem, ferrumq; si qua pulchra est. Anacreon, 2. \* Spencer in his Fairy Qu.

And mighty hands forget their manliness,  
 Driven with the power of an heart-burning eye,  
 And lapt in flowres of a golden tress,  
 That can with melting pleasure mollifie  
 Their hardned hearts inur'd to cruelty.

¶ Clitiphon ingenuously confesseth, that he no sooner came in Leucippe's presence, but that he did *corde tremere, & oculis lascivius intueri*; ¶ he was wounded at the first sight, his heart parted, and he could not possibly turn his eyes from her. So doth Calysiris in Heliodorus *lib. 2.* Isis Priest, a reverend old man, complain, who by chance at Memphis seeing that Thracian Rodophe, might not hold his eyes off her: "I will not conceal it, she overcame me with her presence, and quite assaulted my continency which I had kept unto mine old age; I resisted a long time my bodily eyes with the eyes of my understanding; at last I was conquered, and as in a tempest carried headlong." \*Xenophiles, a Philosopher, railed at women down right for many years together, scorned, hated, scoffed at them; coming at last into Daphnis a fair maid's company, (as he condoles his mishap to his friend Demaritis), though free before,

"Intactus nullis ante cupidinibus,"

was far in love, and quite overcome upon a sudden.

"Victus sum fateor à Daphnide," &c.

I confess I am taken,

"† Sola hæc inflexit sensus, animumq; labentem  
 Impulit"—

I could hold out no longer. Such another mishap, but worse, had Stratocles the Physitian, that blear-eyed old man, *muco plenus* (so †Prodrumus describes him); he was a severe woman's hater all his life, *fæda & contumeliosa semper in fæminas profatus*, a bitter persecutor of the whole sexe, *humanas aspides & viperas appellabat*, he forswore them all still, and mocked them wheresoever he came, in such vile terms, *ut matrem & sorores odisses*, that if thou hadst heard him, thou would'st have loathed thine own mother and sisters for his word's sake. Yet this old doting fool was taken at last with

¶ Achilles Tattius lib. 1. ¶ Statim ac eam contemplatus sum, occidi; oculos à virgine avertere conatus sum, sed illi repugnabant. ¶ Pudet dicere, non celabo tamen. Memphim veniens me vicit, & continentiam expugnavit, quam ad senectutem usq; servaram, oculis corporis, &c. \* Nunc primum circa hanc anxius animi hæreo. Aristænetus, cp. 17. † Virg. Æn. 4. ‡ Amantissimo dial.

that

that celestial and divine look of Myrilla the daughter of Anticles the Gardner, that smirking wench, that he shaved off his bushie beard, painted his face, \* curl'd his hair, wore a law-rel crown to cover his bald pate, and for her love besides was ready to run mad. For the very day that he married, he was so furious, *ut solis occasum minus expectare posset*, (a terrible, a monstrous long day) he could not stay till it was night, *sed omnibus insalutatis in thalamum festinus irrupit*, the meat scarce out of his mouth, without any leave taking, he would needs go presently to bed. What young man therefore, if old men be so intemperate, can secure himself? Who can say I will not be taken with a beautiful object? I can, I will contain: No, saith Lucian of his mistress, she is so fair, that if thou dost but see her, she will stupify thee, kill thee straight, and, Medusa like, turn thee to a stone; thou canst not pull thine eyes from her, but, as an adamant doth iron, she will carry thee bound headlong whither she will her self, infect thee like a Basilisk. It holds both in men and women. Dido was amazed at Æneas' presence;

“Obstupuit primo aspectu Sidonia Dido;”

and as he feelingly verified out of his experience;

“Quam ego postquam vidi, non ita amavi ut sani solent Homines, sed eodem pacto ut insani solent.”

I lov'd her not as others soberly,  
But as a mad man rageth, so did I.

So Muscus of Leander, *nusquam lumen detorquet ab illa*; and \* Chaucer of Palamon,

He cast his eye upon Emilia,  
And therewith he blent and cried ha ha,  
As though he had been stroke unto the hearta.

If you desire to know more particularly what this Beauty is, how it doth ~~fluere~~, how it doth fascinate (for, as all hold, love is a fascination), thus in brief. “This comeliness or Beauty ariseth from the due proportion of the whole, or from each several part.” For an exact delineation of which, I refer you to Poets, Historiographers, and those amorous writers, to Lucian's Images, and Charidemus, Xenophon's description of

\* Comasq; ad speculum disposuit. \* Imag. Polistrato, Si illam saltem intuearis, statuis immobilior te faciet: si conspexeris eam, non relinquetur facultas oculis ab ea amovendi; abducat te alligatum quocunq; voluerit, ut ferum ad se trahere ferunt adamantem. Plaut. Merc. In the Knight's tale. Ex debita totius proportionē aptaq; partium compositionē. Piccolomini.

Panthea, Petronius Catalectes, Heliodorus Charichia, Tacius Leucippe, Longus Sophista's Daphnis and Cloe, Theodorus Prodromus his Rhodantes, Aristænetus and Philostratus Epistles, Balthasar Castilio *lib. 4. de aulico*. Laurentius *cap. 10, de melan.* Æneas Sylvius his Lucretia, and every Poet almost, which have most accurately described a perfect beauty, an absolute feature, and that through every member, both in men and women. Each part must concur to the perfection of it; for as Seneca saith, *Ep. 33. lib. 4. Non est formosa mulier cujus crus laudatur & brachium, sed illa cujus simul universa facies admirationem singulis partibus dedit*; she is no fair woman, whose arm, thigh, &c. are commended, except the face and all the other parts be correspondent. And the face especially gives a lustre to the rest: the face is it that commonly denominates fair or foul: *arx formæ facies*, the Face is Beautie's Towre; and though the other parts be deformed, yet a good face carries it (*facies non uxor amatur*) that alone is most part respected, principally valued, *delitiis suis ferax*, and of it self able to captivate.

“ Urit te Glyceræ nitor,  
Urit grata protervitas,  
Et vultus nimium lubricus aspicì;”

Glyceræ's too fair a face was it that set him on fire, too fine to be beheld. When † Chærea saw the singing wenches sweet looks, he was so taken, that he cried out, *O faciem pulchram, deleo omnes de hinc ex animo mulieres, tædet quotidianarum harum formarum!* O fair face, Ile never love any but her; look on any other hereafter but her, I am weary of these ordinary beauties, away with them. The more he sees her, the worse he is,—*uritq; videndo*, as in a burning-glass, the Sun beames are recollected to a center, the rayes of love are projected from her eyes. It was Æneas' countenance ravished Queen Dido, *Os humerosq; Deo similis*, he had an angelical face,

“ O sacros vultus Baccho vel Apolline dignos,  
Quos vir, quos tutò scæmina nulla videt!”

—O sacred looks befitting Majesty,  
Which never mortal wight could safely see.

Although for the greater part this beauty be most eminent in the face, yet many times those other members yield a most pleasing grace, and are alone sufficient to enamour. An high

‡ Hor. Od. 19. lib. 1.  
Catell.

† Ter. Eunuch. Act. 2. scen. 3.

• Petronius

brow

brow like unto the bright heavens, *cæli pulcherrima plaga*, *Frons ubi vivit honor, frons ubi ludit amor*, white and smooth like the polished alabaster, a pair of cheeks of Vermilian colour, in which love lodgeth; \* *Amor qui mollibus genis puellæ pernoctas*: A corall lip, *suaviorum delubrum*, in which

“ *Basia mille patent, basia mille latent,*”

*gratiarum sedes gratissima*; a sweet smelling flowre, from which Bees may gather hony, † *Mellilegæ volucres quid adhuc cava thyma rosasq;* &c.

“ *Omnes ad dominæ labra venite mææ,  
Illa rosas spirat,*” &c.

A white and round neck, that *via lactea*, dimple in the chin, black eye-brows, *Cupidinis arcus*, sweet breath, white and even teeth, which some call the sale-piece, a fine soft round pap, gives an excellent grace,

“ † *Quale decus tumidis Pario de marmore mammis!*”

§ and make a pleasant valley *lacteam sinum*, between two chaulkie hills, *Sororiantes papillulas, & ad pruritum frigidos amatores solo aspectu excitantes. Unde is,*

“ \* *Forma papillarum quam fuit apta premi!*”—

Again

“ *Urbant oculos duræ stantesq; mamillæ.*”

A flaxen hair; golden hair was even in great account, for which Virgil commends Dido, *Nondum sustulerat flavum Proserpinina crinem, Et crines nodantur in aurum. Apollonius (Argonaut. lib. 4. Jasonis flava coma incendit cor Medæ)* will have Jason's golden haire to be the main cause of Medea's dotage on him. Castor and Pollux were both yellow hair'd. Paris, Menelaus, and most amorous young men, have been such in all ages, *molles ac suaves*, as Baptista Porta infers || *Physiog. lib. 2.* lovely to behold. Homer so commends Helena, makes Patroclus and Achilles both yellow hair'd: *Pulchricoma Venus*, and Cupid himself was yellow hair'd, *in aurum coruscante & crispante capillo*, like that heat picture of Narcissus in Callistratus; for so <sup>b</sup> Pysche spied him asleep,

“ *Bryseis, Polixena, &c. flavicomæ omnes,*”

\* Sophocles. Antigone. † Jo. Secundus bas. 19. ‡ Læchæus. § Arandus. vallis amœnissima è duobus montibus composita niveis. \* Ovid. || Fol. 77. Dapsiles hilares amatores, &c. <sup>b</sup> When Cupid slept. Cæsariem auream habentem, ubi Psyche vidit, mollemq; ex ambrosia cervicem inspexit, crines crispas, purpureas genas candidasq; &c. Apuleius.

—and Hero the fair,  
Whom young Apollo courted for her hair.

Leland commends Guithera, King Arthur's wife, for a fair flaxen hair: so Paulus Æmilius sets out Clodeveus that lovely King of France. \* Synesius holds every effeminate fellow or adulterer is fair hair'd; and Apuleius adds that Venus her self, Goddess of Love, cannot delight, " \* Though she come accompanied with the Graces, and all Cupid's train to attend upon her, girt with her own girdle, and smell of Cynamon and Bawm, yet if she be bald or bad hair'd, she cannot please her Vulcan. Which belike makes our Venetian Ladies at this day to counterfeit yellow hair so much, great women to calamistrate and curl it up, *vibrantes ad gratiam crines, & torribus in captivitate flexos*, to adorn their heads with span-gles, pearls, and made flowers; and all Courtiers to effect a pleasing grace in this kinde. In a word, " † The hairs are Cupid's nets, to catch all comers, a brushie wood, in which Cupid builds his nest, and under whose shadow all Loves a thousand several ways sport themselves.

A little soft hand, pretty little mouth, small, fine, long fingers,

" Gratia quæ digitis"—

'tis that which Apollo did admire in Daphne,

—" laudat digitosq; manusque;".

a straight and slender body, as small foot, and well proportioned leg, hath an excellent lustre, † *Cui totum incumbit corpus uti fundamento ædes*. Clearchus vowed to his friend Amyander in § Aristinæus, that the most attractive part in his Mistriss, to make him love and like her first, was her pretty leg and foot: a soft and white skin, &c. have their peculiar graces, *⁴ Nebula haud est mollior ac hujus cutis est, ædipol papillam bellulam*. Though in men these parts are not so much respected; a grim Sarazan sometimes,

—" nudus membra Pyracmon,"

a Martiall hirsute face pleaseth best; a black man is a pearl in

\* In laudem calvi; splendida coma quisq; adulter est; allicit aurca coma.  
\* Venus ipsa non placcret comis nudata, capite spoliata, si qualis ipsa Venus cum fuit virgo omni gratiarum choro stipata, & toto cupidinum populo concinnata, baltheo suo cincta, cinnama fragrans, & balsama, si calva processerit, placere non potest Vulcano suo. † Arandus. Capilli retia Cupidinis, sylvæ cædua, in qua nificat Cupido, sub cujus umbra amores mille modis se exercent. † Theod. Prodrumus Amor. lib. 1. § Epist. 72. Ubi pulchram tibi- am, bene compactum tenuemq; pedem vidi. ⁴ Plaut. Cas.

a fair

a fair woman's eye, and is as acceptable as \*Iarne Vulcan was to Venus; for he being a sweaty fuliginous blacksmith, was dearly beloved of her, when fair Apollo, nimble Mercury were rejected, and the rest of the sweet-fac'd gods forsaken. Many women (as Petronius ° observes) *sordibus calent* (as many men are more moved with kitchen wenches, and a poor market maid, than all these illustrious Court and City dames) will sooner dote upon a slave, a servant, a Dirt-dawber, a Brontes, a Cooke, a Player, if they see his naked legs or arms, *thorosaq; brachiat*, &c. like that Huntsman Me-leager in Philostratus, though he be all in rags, obscene and dirty, besmeared like a ruddleman, a gypsie, or a chimney-sweeper, then upon a Noble Gallant, Nireus, Ephestion, Alcibiades, or those embroidered Courtiers full of silk and gold. † Justine's wife, a Citizen of Rome, fell in love with Pylades a Player, and was ready to run mad for him, had not Galen himself helped her by chance. Faustina the Empress doted on a Fencer.

Not one of a thousand falls in love, but there is some peculiar part or other which pleaseth most, and inflames him above the rest. ‡ A company of young Philosophers on a time fell at variance, which part of a woman was most desirable and pleased best? some said the forehead, some the teeth, some the eyes, cheeks, lips, neck, chin, &c. the controversie was referred to Laïs of Corinth to decide; but she, smiling, said, they were a company of fools; for suppose they had her where they wished, what would they § first seek? Yet this notwithstanding I do easily grant, *neq; quis vestrum negaverit opinor*, All parts are attractive, but especially § the eys<sup>b</sup>,

———“ videt igne micantes,  
Syderibus similes oculos”———

which are Love's Fowlers; ¶ *aucupium amoris*, the shooing horns, “the hooks of Love (as Arandus will), the guides, touchstone, Judges, that in a moment cure mad men, and make sound folks mad, the watchmen of the body; what do they not?” How vex they not? All this is true, and (which Athæneus *lib. 13. dip. cap. 5.* and Tatius hold) they are the

\* Claudus optime rem agit. ° Fol. 5. Si servum viderint, aut flatorem altius cinctum, aut pulvero perfusum, aut histrionem in scenam traductum, &c. † Me pulcra fateor cadere forma, verum luculenta—nostra est. Petronius *Capit. de Priapo*. ‡ Galen: † Calpagnius Apologie, *Quæ pars maxime desiderabilis*: alius frontem, alius genas, &c. § Inter femineum. § Heusius. <sup>b</sup> Sunt enim oculi, præcipue pulchritudinis sedes. *lib. 6.* ¶ Amoris hami, duces, judices & indices qui momento insanos sanant, sanos insanire cogunt, oculatissimi corporis exhibitores, quid non agunt? quid non cogunt?

chief

chief seats of Love, and James Lernutius<sup>1</sup> hath facetely expressed in an elegant Ode of his,

" Amorem ocellis flammeolis heræ  
Vidi insidentem, credite posteri,  
Fratresq; circum ludibundos  
Cum pharetrâ volitare & arcu," &c.

I saw Love sitting in my Mistris eyes  
Sparkling, believe it all posterity,  
And his attendants playing round about  
With bow and arrows ready for to fly.

Scalager calls the eys, " Cupid's arrows; the tongue, the lightning of Love; the paps, the tents:"<sup>1</sup> Balthasar Castilio, the causes, the chariots, the lamps of Love,

——" æmula lumina stellis,  
Lumina quæ possent sollicitate Deos."

Eys emulating stars in light;  
Entizing gods at the first sight;

Love's Orators, <sup>2</sup> Petronius.

" O blandos oculos, & ô facetos,  
Et quâdam propriâ notâ loquaces  
Illic est Venus, & leves amores,  
Atq; ipsa in medio sedet voluptas."

O sweet and pretty speaking eys,  
Where Venus love and pleasure lies!

Love's Torches, Touch-box, Napthe and Matches, <sup>3</sup> Tibullus.

" Illius ex oculis quum vult exurere divos,  
Accendit geminas lampades acer amor."

Tart Love, when he will set the gods on fire,  
Lightens the eyes as Torches to desire.

Leander, at the first sight of Hero's eys, was incensed, saith Musæus.

" Simul in oculorum radiis crescebat fax amorum,  
Et cor servebat invecti ignis impetu;  
Pulchritudo enim celebris immaculatæ fœminæ,  
Acutior hominibus est veloci sagittâ.  
Oculus verò via est, ab oculi ictibus  
Vulnus dilabitur, & in præcordia viri manat."

<sup>1</sup> Ocelli carm. 17. cujus & Lipsius epist. quæst. lib. 3. cap. 11. meminit ob elegantiam.

<sup>2</sup> Cynthia prima suis miserum me cepit ocellis, Contactum nullis ante cupidinibus. Propert. l. 1. <sup>3</sup> In catalect. <sup>4</sup> De Sulpitio lib. 4.

<sup>5</sup> Pulchritudo ipsa per occultos radios in pectus amantis dimanans amatæ rei formam inculpsit, Tattius l. 5.



Love's torches 'gan to burn first in her eyes,  
 And set his heart on fire, which never dies:  
 For the fair beauty of a Virgin pure  
 Is sharper then a dart, and doth inure  
 A deeper wound, which pierceth to the heart  
 By the eyes, and causeth such a cruel smart.

'A modern Poet brings in Amnon complaining of Thamar,

——“ & me fascino  
 Occidit ille risus & formæ lepos,  
 Ille nitor, illa gratia, & verus decor,  
 Illæ æmulantes purpuram, & rosas genæ,  
 Oculiq; vinctæq; aureo nodo comæ.”——

It was thy beauty, 'twas thy pleasing smile,  
 Thy grace and comeliness did me beguil,  
 Thy rose-like cheeks, and unto purple fair  
 Thy lovely eyes and golden knotted hair.

'Philostratus Lemnius cries out on his Mistris Basilisk eyes, *ardentes faces*, those two burning glasses; they had so inflamed his soul, that no water could quench it. “What a tyranny, (saith he) what a penetration of bodies is this! thou drawest with violence, and swallowest me up, as Charybdis doth Saylers with thy rocky eyes; he that falls into this gulf of Love, can never get out.” Let this be the Corollary then, the strongest beames of beauty are still darted from the eyes.

“ \* Nam quis lumina tanta, tanta,  
 Posset luminibus suis tueri,  
 Non statim trepidansq; palpitansq;  
 Præ desiderii æstuantis aurâ?” &c.

For who such eyes with his can see  
 And not forthwith enamour'd be!

→ And as men catch dotrels, by putting out a leg or an arm, with those mutual glances of the eyes they first inveigle one another.

“ † Cynthia prima suis miserum me'cepit ocellis.

Of all eyes (by the way) black are most amiable, entising and fairer, which the Poet observes in commending of his mistriss.

“ “ Spectandum nigris oculis, nigroq; capillo.”

which Hesioid admires in his Alcmena,

\* Jacob Cornelius Amnon Tragæd. Act. 1. sc. 1. \* Rosæ formosarum oculis nascuntur, et hilaritas vultus elegantiz corona. Philostratus delitiis. \* Epist. et in delitiis, Abi et oppugnationem relinque, quam flamma non extinguit; nam ab amore ipsa flamma sentit incendium: quæ corporum penetratio, quæ tyrannis hæc? &c. \* Læcheus Panthea. † Propertius. \* Ovid. amorum, lib. 2. eleg. 4.

“ \* Cujus

" \* Cujas à vertice ac nigricantibus oculis,  
Tale quiddam spirat ac ab aureâ Venere."

From her black eyes, and from her golden face,  
As if from Venus came a lovely grace.

and † Triton in his Milæne

———" nigra oculos formosa mihi."

\* Homer useth that Epithite of Oxe-eyed, in describing Juno, because a round black eye is the best, the Son of beauty, and farthest from black the worse: Which † Polydore Virgil taxeth in our Nation; *Angli ut plurimum cæsis oculis*, we have gray eyes for the most part. Baptista Porta *Phyosignom. lib. 3.* puts gray colour upon children, they be childish eyes, dull and heavy. Many commend on the other side Spanish Ladies, and those \* Greek Dames at this day, for the blackness of their eyes, as Porta doth his Neopolitan young wives. Sueton describes Julius Cæsar to have been *nigris vegetisque oculis mitantibus*, of a black quick sparkling eye: and although Averroës in his *Colliget* will have such persons timorous, yet without question they are most amorous.

Now last of all, I will shew you by what means beauty doth fascinate, bewitch, as some hold, and work upon the soul of a man by the eye. For certainly I am of the Poet's mind, Love doth bewitch and strangely change us.

" \* Ludit amor sensus, oculos perstringit, & aufert  
Libertatem animi, mirâ nos fascinat arte.  
Credo aliquis dæmon subiens præcordia flammam  
Concitat, & raptam tollit de cardine mentem."

Love mocks our senses, curbs our liberties,  
And doth bewitch us with his Art and rings,  
I think some Divil gets into our entrals,  
And kindles coals, and heaves our souls from th'inges.

Heliodorus *lib. 3.* proves at large, † that love is witch-craft, " it gets in at our eyes, pores, nostrils, ingenders the same qualities, and affections in us, as were in the party whence it came." The manner of the fascination, as Ficinus *10. cap. com. in Plat.* declares it, is thus: " Mortal men are then especially bewitched, when as by often gazing one on the other, they direct sight to sight, joyn eye to eye, and so drink and suck in Love between them; for the beginning of this disease

\* Scent. Hercul. † Calcagninus dial. \* Iliad 1. † Hist. lib. 1.  
\* Sands' relation fol. 67. \* Mantuan. † Amor per oculos, nares, poros in-  
fluens, &c, Mortales tum summopere fascinantur quando frequentissimo in-  
mitu aciem dirigentes, &c. Ideo si quis nitore polleat oculorum, &c.

is the Eye. And therefore he that hath a cleer Eye, though he be otherwise deformed, by often looking upon him, will make one mad, and tye him fast to him by the eye." Leonard. Varius lib. 1. cap. 2. de fascinat. telleth us, that by this interview, "the purer spirits are infected," the one Eye pierceth through the other with his rays, which he sends forth, and many men have those excellent piercing eys, that, which Suetonius relates of Augustus, their brightness is such, they compel their spectators to look off, and can no more endure them then the Sun beams. <sup>d</sup>Barradius lib. 6. cap. 10. de Harmonia Evangel. reports as much of our Saviour Christ, and <sup>e</sup>Peter Morales of the Virgin Mary, whom Nicephorus describes likewise to have been yellow-hair'd, of a wheat colour, but of a most amiable and piercing eye. The rays, as some think, sent from the eys, carry certain spiritual vapours with them, and so infect the other party, and that in a moment. I know, they that hold *visio fit intra mittendo*, will make a doubt of this; but Ficinus proves it from blear-eyes. "That by sight alone, make others blear eyed: and it is more then manifest, that the vapour of the corrupt blood doth get in together with the rays, and so by the contagion, the spectators eys are infected. Other arguments there are of a Basilisk, that kills afar off by sight, as that Ephesian did of whom <sup>f</sup>Philostratus speaks, of so pernicious an eye, he poisoned all he looked steddily on: and that other argument, *menstruæ fæminæ*, out of Aristotle's Problems, *morbosæ Capivaccias* adds, and <sup>g</sup>Septalius the Commentator, that contaminate a looking-glass with beholding it. "So the beams that come from the agent's heart, by the eys infect the spirits about the patients, inwardly wound, and thence the spirits infect the blood." To this effect she complained in <sup>h</sup>Apuleius, "Thou art the cause of my grief, thy eys, piercing through mine eys to mine inner parts, have set my bowels on fire, and therefore pittie me that am now ready to dye for thysake." Ficinus illustrates this with a familiar example of that Marrhusian Phædrus and Theban Lycias, "Lycias he stares on Phædrus face, and Phædrus

<sup>e</sup> Spiritus puriores fascinantur, oculus à se radios emitit, &c.

<sup>f</sup> palch. Jes. et Mar.

<sup>g</sup> Lib. 2. c. 23. colore triticum referente, crine, flava, acribus oculis.

<sup>h</sup> Lippi solo intuitu alios lippos faciunt, & patet una cum radio vaporem corrupti sanguinis emanare, cujus contagione oculus spectantis inficitur.

<sup>i</sup> Vita Apollon. <sup>k</sup> Comment in Aristot. Probl. <sup>l</sup> Sic radius à corde percutientis missus, regimen proprium repetit, cor vulnerat, per oculos & sanguinem inficit & spiritus, subtili quadam vi. Castil. lib. 3. de pulco.

<sup>m</sup> Lib. 10. Causa omnis & origo omnis præ sentis doloris tute es; Isti enim tui oculi, per meos oculos ad intima delapsi præcordia, acerrimum meis medullis commovent incendium; ergo miserere tui causa pereuntis.

<sup>n</sup> Lycias in Phædri vultum inhiat, Phædrus in oculos Lyciæ scintillas suorum defigit oculorum; cumq; scintillis, &c. Sequitur Phædrus Lyciam, quia cor suum petit spiritum; Phædrum Lycias, quia spiritus propriam sedem postulat. Verum Lycias, &c.

fastens

fastens the balls of his eyes upon Lycias, and with those sparkling rays sends out his spirits. The beams of Phædrus' eyes are easily mingled with the beams of Lycias, and spirits are joyned to spirits. This vapour begot in Phædrus' heart, enters into Lycias' bowels: and that which is a greater wonder, Phædrus' blood is in Lycias' heart, and thence come those ordinary love-speeches, my sweet heart Phædrus, and mine own self, my dear bowels. And Phædrus again to Lycias, O my light, my joy, my soul, my life. Phædrus follows Lycias, because his heart would have his spirits, and Lycias follows Phædrus, because he loves the seat of his spirits; both follow; but Lycias the earnestest of the two: the river hath more need of the fountain, then the fountain of the river; as iron is drawn to that which is touched with a loadstone, but draws not it again: so Lycias draws Phædrus." But how comes it to pass then, that the blind man loves, that never saw? We read, in the Lives of the Fathers, a story of a child that was brought up in the wilderness, from his infancy, by an old Hermite: now come to man's estate, he saw by chance two comely women wandring in the woods: he asked the old man what creatures they were, he told him Fayries; after a while talking *obiter*, the Hermite demanded of him, which was the pleasantest sight that ever he saw in his life? he readily replied, the two \* Fayries he spied in the wilderness. So that, without doubt, there is some secret loadstone in a beautiful woman, a magnetique power, a natural inbred affection, which moves our concupiscence, and as he sings,

Methinks I have a mistress yet to come,  
And still I seek, I love, I know not whom.

'Tis true indeed of natural and chaste love, but not of this Heroical passion, or rather brutish burning lust of which we treat; we speak of wandring, wanton, adulterous eyes, which, as <sup>1</sup> he saith, "lie still in wait as so many souldiers, and when they spy an innocent spectator fixed on them, shoot him through, and presently bewitch him: especially when they shall gaze and glote, as wanton lovers do one upon another, and with a pleasant eye-conflict participate each others souls." Hence you may perceive how easily and how quickly we may be taken in love; since at the twinkling of an Eye, Phædrus' spirits may so perniciously infect Lycias' blood. "Neither is it any wonder, if we but consider how many other diseases

\* *Dæmonia inquit quæ in hoc Eremito nuper occurrebant.* <sup>1</sup> *Castilio de amico, l. 3. fol. 228. Oculi ut milites in insidiis semper recubant, et subito ad visum sagittas emittunt, &c.* <sup>m</sup> *Nec mirum si reliquos morbos qui ex contagione nascuntur consideremus, pestem, pruritus, scabiem, &c.*

closely

closely, and as suddainly are caught by infection, Plague, Itch, Scabs, Flux," &c. The spirits taken in, will not let him rest that hath received them, but egg him on.

"• Idque petit corpus mens unde est saucia amore;"

and we may manifestly perceive a strange eduction of spirits, by such as bleed at nose after they be dead, at the presence of the murderer; but read more of this in Lemnius *lib. 2. de occult. nat. mir. cap. 7.* Valleriola *lib. 2. observ. cap. 7.* Valesius *controv. Ficus, Cardan, Libavius de cruentis cadaveribus, &c.*

### MEMB. III. SUBSECT. III.

*Artificial allurements of love, causes and provocations to lust; Gestures, Cloaths, Dowre, &c:*

NATURAL beauty is a stronger loadstone of it self, as you have heard, a great temptation, and pierceth to the very heart; *forma verecundæ nocuit mihi visa puellæ*; but much more when those artificial inticements and provocations of Gestures, Cloaths, Jewels, Pigments, Exornations, shall be annexed unto it; those other circumstances, opportunity of time and place shall concur, which of themselves alone were all sufficient; each one in particular to produce this effect. It is a question much controverted by some wise men, *forma debeat plus arti an naturæ*? Whether natural or artificial objects be more powerful? but not decided: for my part I am of opinion, that though beauty it self be a great motive, and give an excellent lustre *in sordibus*, in beggery, as a Jewel on a dunghil will shine and cast his rays, it cannot be suppressed, which Heliodorus fains of Charicia, though she were in begger's weeds: yet as it is used, artificial is of more force, and much to be preferred.

"\* Sic dentata sibi videtur Ægle,  
Emptis ossibus Indicoque cornu;  
Sic quæ nigrior est cadente moro,  
Cerussata sibi placet Lychoris."

So toothless Ægle seems a pretty one,  
Set out with new bought teeth of Indy bone:  
So foul Lychoris blacker then berry  
Her self admires, now finer then cherry.

• Lucretius. • In beauty, that of favor is preferred before that of colours, and decent motion is more then that of favor. Bacon's *Essaies*. \* Martialis.

John Lorius the Burgundian *cap. 8. hist. navigat. in Brasil.* is altogether on my side. For whereas (saith he) at our coming to Brasil, we found both men and women naked as they were born, without any covering, so much as of their privities, and could not be perswaded, by our Frenchmen that lived a year with them, to wear any, “ \* Many will think that our so long commerce with naked women, must needs be a great provocation to lust;” but he concludes otherwise, that their nakedness did much less entice them to lasciviousness, then our women’s cloaths. “ And I dare boldly affirm (saith he) that those glittering attires, counterfeit colors, headgears, curled hairs, plaited coats, cloaks, gowns, costly stomachers, guarded and loose garments, and all those other coutrements, wherewith our country-women counterfeit a beauty, and so curiously set out themselves, cause more inconvenience in this kind, then that Barbarian homeliness, although they be no whit inferior unto them in beauty. I could evince the truth of this by many other arguments, but I appeal (saith he) to my companions at that present, which were all of the same mind.” His country-man, Montague, in his *Essayes*, is of the same opinion, and so are many others; out of whose assertions thus much in brief we may conclude, that Beauty is more behold-ing to Art then Nature, and stronger provocations proceed from outward ornaments, then such as nature hath provided. It is true that those fair sparkling eyes, white neck, coral lips, turgent Paps, Rose-coloured cheeks, &c. of themselves are potent enticers; but when a comely, artificial, well-composed look, pleasing gesture, an affected carriage shall be added, it must needs be far more forcible then it was, when those curious needle-works, variety of colours, purest dyes, Jewels, spangles, pendants, lawn, lace, tiffanjes, fair and fine linnen, embroideries, calamistrations, oyntments, &c. shall be added, they will make the veriest dowdy otherwise, a Goddess, when nature shall be furthered by Art. For it is not the eye of it self that entiseth to lust, but an “adulterous eye,” as Peter terms it, 2. 2. 14. a wanton, a rolling, lascivious eye: A wandring eye, which Isayah taxeth, 3. 16. Christ himself, and the Virgin Mary, had most beautiful eyes, as amiable eyes as any persons, saith \* Baradius, that ever lived, but withall so modest, so chaste, that whosoever looked on them, was freed from that passion of burning lust, if we may believe \* Gerson

\* Multi tacitè opinantur commercium illud adeo frequens cum Barbaris nudis, ac præsertim cum fœminis, ad libidinem provocare, at minus multò noxiæ illorum nuditas quam nostrarum fœminarum cultus. Ausim asseverare splendidam illam cultum, fucos, &c. \* Harmol. evangel. lib. 6. cap. 6. \* Serm. de concep. virg. Physiognomia virginis omnes movet ad castitatem.

and 'Bonaventure: there was no such Antidote against it, as the Virgin Marie's face; 'tis not the eye, but carriage of it, as they use it, that causeth such effects. When Pallas, Juno, Venus, were to win Paris favour for the golden apple, as it is elegantly described in that pleasant euterode of \*Apuleius, Juno came with majesty upon the stage, Minerva gravity, but Venus, *dulce subridens, constitit amènè; & gratissimæ Gratiæ deam propitiantes, &c.* came in smiling with her gracious graces and exquisite musick, as if she had danced, & *nonnunquam saltare solis oculis*, and which was the main matter of all, she danced with her rolling eye: they were the Brokers and Harbingers of her sute. So she makes her brags in a modern Poet,

† Soon could I make my brow to tyrannize,  
And force the world do homage to mine eyes.

The eye is a secret Orator, the first bawde, *Amoris porta*, and with private looks, winking, glances and smiles, as so many dialogues they make up the match many times, and understand one another's meanings, before they come to speak a word. 'Eurialus and Lucretia were so mutually enamored by the eye, and prepared to give each other entertainment, before ever they had conference: he asked her good will with his eye; she did *suffragari*, and gave consent with a pleasant look. That 'Thracian Rodophe was so excellent at this dumb Rhetorick, "that if she had but looked upon any one almost (saith Calisiria) she would have bewitched him, and he could not possibly escape it." For as \*Salvianus observes, "the eye are the windows of our souls, by which as so many channels, all dishonest concupiscence gets into our hearts." They reveal our thoughts, and as they say, *frons animi index*, but the eye of the countenance,

"† Quid procacibus intueri ocellis?" &c.

I may say the same of smiling, gait, nakedness of parts, plausible gestures, &c. To laugh is the proper passion of a man; an ordinary thing to smile; but those counterfeit, composed, affected, artificial and reciprocal, those counter-smiles are the dumb shews and prognosticks of greater matters, which they most part use, to inveigle and deceive; though many fond

\* 3. sent. d. 3. q. 3. mirum, virgo formosissima, sed à nemine concupitur.  
\* Met. 10. † Rosamond's complaint, by Sam. Daniel. † Æneas Silv.

\* Heliodor l. 2. Rodophe Thracia tam inevitabili fascino instructa, tam exacte oculis intueus attraxit, ut si in illam quis incidisset, fieri non posset quin caperetur. \* Lib. 3. de providentia: Animi fenestree oculi, et omnis improba cupiditas per ocellos tanquam canales introit.

† Buchanan.

lovers again are so frequently mistaken, and led into a fool's paradise. For if they see but a fair maid laugh, or shew a pleasant countenance, use some gracious words or gestures, they apply it all to themselves, as done in their favour, sure she loves them, she is willing, coming, &c.

“Stultus quando videt quod pulchra puellula ridet,  
Tum fatuus credit se quod amare velit:”

When a fool sees a fair maid for to smile,  
He thinks she loves him, 'tis but to beguile.

They make an art of it, as the Poet telleth us,

“Quis credat? discunt etiam ridere puellæ,  
Quæritur atque illis hac quoque parte decor:”

Who can believe? to laugh maids make an Art,  
And seek a pleasant grace to that same part.

And 'tis as great an enticement as any of the rest,

———“subrisit molle puella,  
Cor tibi ritè salit.”

She makes thine heart leap with a pleasing gentle smile of hers.

“Dulce ridentem Lalagen amabo,  
Dulce loquentem,”

I love Lalage as much for smiling, as for discoursing, *delectata illa risit tam blandum*, as he said in Petronius of his Mistress, being well pleased, she gave so sweet a smile. It won Ismenius, as he confesseth, *Ismene subrisit amatorium*, Ismene smiled so lovingly the second time I saw her, that I could not chuse but admire her: and Galla's sweet smile quite overcame \* Faustus the Shepheard,

“Me aspiciens motis blandè subrisit ocellis.”

All other gestures of the body will enforce as much. Daphnis in † Lucian was a poor tattered wench when I knew her first, said Corbile, *pannosa & lacera*, but now she is a stately piece indeed, hath her maids to attend her, brave attires, mony in her purse, &c. and will you know how this came to pass? “by setting out her self after the best fashion, by her pleasant carriage, affability, sweet smiling upon all,” &c. Many

\* Ovid de arte amandi. \* Pers. 3. Sat. \* Vel centum Charites ridere putaret, Museus of Hero. † Hor. Od. 22. lib. 1. † Eustathius l. 5. \* Man-  
man. † Tom. 4. merit. dial. Exornando seipsam eleganter, facilem et hila-  
rime se gerendo erga cunctos, ridendo suave ac blandum quid, &c.



women doted upon a man for his complement only, and good behaviour, they are won in an instant; too credulous to believe that every light, wanton sutor, who sees or makes love to them, is instantly inamored, he certainly dotes on, admires them, will surely marry, when as he means nothing less, 'tis his ordinary carriage in all such companies. So both delude each other by such outward shews; and amongst the rest, an upright, a comely grace, curtesies, gentle salutations, cringes, a mincing gait, a decent and an affected pace, are most powerful enticers, and which the Prophet Esay, a Courtier himself, and a great observer, objected to the daughters of Sion, 3. 16. "they minced as they went, and made a tinkling with their feet." To say the truth, what can they not effect by such means?

Whilst nature decks them in their best attires  
Of youth and beauty which the world admires,

" \* Urit—voce, manu, gressu, pectore, fronte, oculis."

When Art shall be annexed to beauty, when wiles and guiles shall concur: for to speak as it is, Love is a kind of legerdemain; meer jugling, a fascination. When they shew their fair hand, fine foot and leg withal, *magnum sui desiderium nobis relinquunt*, saith <sup>4</sup>Balthazar Castilio *lib.* 1. they set us a longing, "and so when they pull up their petty-coats, and outward garments," as usually they do to shew their fine stockings, and those of purest silken dye, gold fringes, laces, embroyderings, (it shall go hard but when they go to Church, or to any other place, all shall be seen) 'tis but a springe to catch woodcocks; and as <sup>5</sup>Chrysostome telleth them down-right, "though they say nothing with their mouths, they speak in their gait, they speak with their eys, they speak in the carriage of their bodies." And what shall we say otherwise of that baring of their necks, shoulders, naked breasts, arms and wrists, to what end are they but only to tempt men to lust!

" † Nam quid lacteolus sinus, & ipsas  
Præ te fers sine linteo papillas?  
Hoc est dicere, posce, posce, trado;  
Hoc est ad Venerem vocare amantes."

There needs no more, as † Fredericus Matenesius well observes,

\* Angerianus. <sup>4</sup> Vel si forte vestimentum de industria elevetur, ut pedum ac tibiarum pars aliqua conspicitur, dum templum aut locum aliquem adierit.  
<sup>5</sup> Sermone, quod non feminæ viris cohabitent. Non loquuta es lingua, sed loquuta es gressu: non loquuta es voce, sed oculis loquuta es clarins quàm voce.  
† Jovianus Pontanus Baïar. *lib.* 1. ad Hermaionem. † De luxu vestium discurs. 6. Nihil aliud deest nisi ut præco vos præcedat, &c.

but a cryer to go before them so dressed, to bid us look out, a trumpet to sound, or for defect a Sowgelder to blow,

‘ Look out look out and see  
What object this may be  
That doth perstringe mine eye :  
A gallant Lady goes  
In rich and gaudy clothes,  
But whether away God knows,  
—look out, &c. *Et quæ sequuntur,*

or to what end and purpose ? but to leave all these phantastical raptures, I’ll prosecute mine intended Theam. Nakedness, as I have said, is an odious thing of it self, *remedium amoris*; yet it may be so used, in part, and at set times, that there can be no such enticement as it is;

“ • Nec mihi cincta Diana placet, nec nuda Cythere,  
Illa voluptatis nil habet, hæc nimium.”

David so copied Bersheba, the Elders Susanna : ‘ Apelles was inamored with Campaspe, when he was to paint her naked. Tiberius in *Suet. cap. 42.* supped with Sestius Gallus an old leacher, *libidinoso sene, eâ lege ut nudæ puellæ administrarent*; some say as much of Nero, and Pontus Huter of Carolus Pugnax. Amongst the Babylonians, it was the custome of some lascivious queans to dance friskin in that fashion, saith Curtius *lib. 5.* and Sardus *de mor. gent. lib. 1.* writes of others to that effect. The ‘ Tuscans at some set banquets had naked women to attend upon them, which Leonicus *de Varia hist. lib. 3. cap. 96.* confirms of such other bawdy nations. Nero would have filthy pictures still hanging in his chamber, which is too commonly used in our times; and Heliogabalus, *etiam coram agentes, ut ad venerem incitarent*: So things may be abused. A servant maid in Aristænetus spyed her Master and Mistress through the key hole \* merrily disposed; upon the sight she fell in love with her Master. † Antoninus Caracalla observed his mother in law with her breasts amorously laid open, he was so much moved, that he said, *Ah si liceret*, O that I might; which she by chance overhearing, replied as impudently, *Quicquid libet licet*, thou maist do what thou wilt: and upon that temptation he married her: this object was not in cause, not the thing it self, but that unseemly, un-decent carriage of it.

\* If you can tell how, you may sing this to the tune a Sow gelder blows.

• Anson. *epig. 28.* Plin. *lib. 33. cap. 10.* Campaspen Nudam picturus Apelles, amore ejus illaqueatus est.

‡ In Tyrrhenis conviviis nudæ mulieres ministrabant.

\* Amatoria miscentes vidit, et in ipsis complexibus audit, &c. emersit inde cupido in pectus Virginis.

† Epist. 7. lib. 2.

‡ Spartian.

When

When you have all done, *veniant à veste sigillie*; the greatest provocations of lust are from our apparel; God makes, they say, man shapes, and there is no motive like unto it;

\* Which doth even Beauty beautifie,  
And most bewitch a wretched eye.

a filthy knave, a deformed quean, a crooked carcase, a maukin, a witch, a rotten post, an hedg stake may be so set out and tricked up, that it shall make as fair a shew, as much enamour as the rest: many a silly fellow is so taken. *Primum luxuriæ aucupium*, one calls it, the first snare of lust; *Bossus aucupium animarum, lethalem arundinem*, a fatal reed, the greatest bawd, *forte lenocinium, sanguineis lachrymis deplorandum*, saith † Matenesius, and with tears of blood to be deplored. Not that comeliness of clothes is therefore to be condemned, and those usual ornaments: there is a decency and decorum in this as well as in other things, fit to be used, becoming several persons, and befitting their estates; he is only phantastical that is not in fashion, and like an old image in Arras hangings, when a manner of attire is generally received: but when they are so new fangled, so unstaid, so prodigious in their attires, beyond their means and fortunes, unbecfitting their age, place, quality, condition, what should we otherwise think of them? Why do they adorn themselves with so many colours of hearbs, fictitious flowers, curious needle-works, quaint devices, sweet smelling odours, with those inestimable riches of pretious stones, pearls, rubies, diamonds, emeralds, &c. Why do they crown themselves with gold and silver, use coronets and tires of several fashions, deck themselves with pendants, bracelets, ear-rings, chains, girdles, rings, pins, spangles, embroyderies, shadows, rebatoës, versicolor ribbands? why do they make such glorious shews with their scarfs, feathers, fans, masks, furs, laces, tiffanies, ruffs, falls, calls, cuffs, damasks, velvets, tinsels, cloth of gold, silver, tissue? with colours of heavens, stars, planets: the strength of mettals, stones, odours, flowers, birds, beasts, fishes, and whatsoever Africk, Asia, America, sea, land, art, and industry of man can afford? Why do they use and covet such novelty of inventions; such new fangled tires, and spend such inestimable summs on them? "To what end are those crisped, false hairs, painted faces," as † the Satyrist observes, "such a composed gait, not a step awry?" Why are they like so many Sybarites, or Neroe's Pop-

\* Sidney's Arcadia.

† De immod. mulier. cultu.

† Discurs. 6. de luxu

vestium. \* Petronius fol. 95. quo spectant flexæ comæ? quo facies medicæ pine attrita & oculorum mollis petulantia? quo incéssus tam compositus, &c.

pæa, Assuerus' concubines, so costly, so long a dressing, as Cæsar was marshalling his army, or an hawk in pruning? 1 *Dum moliuntur, dum comuntur, annus est*: A \* Gardiner takes not so much delight and pains in his garden, an horse-man to dress his horse, scour his armour, a Martiner about his ship, a Merchant his shop and shop-book, as they do about their faces, and all those other parts: such setting up with corks, streightning with whale-bones; why is it, but as a day-net catcheth Larks, to make yong men stoop unto them? Philocharus, a gallant in Aristænetus, advised his friend Polixænus to take heed of such entisements, "† for it was the sweet sound and motion of his Mistris spangles and bracelets, the smell of her oyntments, that captivated him first;

" *Illa fuit mentis prima ruina meæ.*"

*Quid sibi vult pixidum turba*, saith = Lucian, "To what use are pins, pots, glasses, ointments, irons, combs, bodkins, setting-sticks? why bestow they all their patrimonies and husbands yearly revenues on such fooleries?" † *bina patrimonium singulis auribus*; "why use they dragons, waspes, snakes, for chains, inamelled jewels on their necks, ears?" *dignum potius foret ferro manus istas religari, atque utinam monilia verè dracones essent*; they had more need some of them be tied in Bedlam with iron chains, have a whip for a fan, and hair-cloaths next to their skins, and instead of wrought smocks, have their cheeks stigmatised with a hot iron; I say, some of our Jezabels, instead of painting, if they were well served. But why is all this labour, all this cost, preparation, riding, running, far fetched, and dear bought stuffe? "Because forsooth they would be fair and fine, and where nature is defective, supply it by art.

"§ *Sanguine quæ vero non rubet, arte rubet,*" (Ovid.)

and to that purpose they annoint and paint their faces, to make Helen of Hecuba

—————"parvamque exortamque puellam——Europen;"

<sup>1</sup> Ter. \* P. Aretine. Hortulanus non ita exercetur visendis hortis, equis, armis, nauta navibus, &c. † Epist. 4. Sonus armillarum bene sonantium, odor unguentorum, &c. = Tom. 4. dial. Amor. vascula plena multa infelicitatis omnem maritorum opulentiam in hæc inpendunt, dracones pro monilibus habent, qui utinam vere dracones essent. Lucian. † Seneca. = Castilio de aulic. lib. 1. Mulieribus omnibus hoc imprimis in votis est, ut formosæ sint, aut si reipsa non sint, videantur tamen esse; & si qua parte natura defuit, artis suppetias adjungunt: unde illæ faciei unctiones, dolor et cruciatus in arcandis corporibus, &c. § Ovid. epist. Med. Jasoni.

To this intent they crush in their feet and bodies, hurt and crucifie themselves, sometimes in laxe cloathes, an hundred yards I think in a gown, a sleeve; and sometimes again so close, *ut nudos exprimant artus*. \* Now long tails and trains, and then short, up, down, high, low, thick, thin, &c. now little or no bands, then as big as cart wheels; now loose bodies, then great fardingals and close girt, &c. Why is all this, but with the whore in the Proverbs, to intoxicate some or other? *oculorum decipulam*, \* one therefore calls it, & *Indicem libidinis*, the trap of lust, and sure token, as an Ivy-bush is to a Tavern.

“ Quòd pulchros Glycere sumas de pixide vultus,  
Quòd tibi compositæ nec sine lege comæ:  
Quòd niteat digitis adamas, Beryllus in aure,  
Non sum divinus, sed scio quid cupias.”

O Glycere in that you paint so much,  
Your hair is so bedeck't in order such,  
With rings on fingers, bracelets in your ear,  
Although no Prophet, tell I can, I fear.

To be admired, to be gazed on, to circumvent some novice; as many times they do, that instead of a Lady he loves a cap and a feather, instead of a maid that should have *verem colorem, corpus solidum & succi plenum* (as Chærea describes his mistress in the † Poet), a painted face, a ruffe-band, fair and fine linnen, a coronet, a flowre,

(“ † Naturæque putat quod fuit artificis.”)

a wrought wastcoate he dotes on, or a pied petticoate, a pure die instead of a proper woman. For generally, as with rich furred Conies, their cases are far better then their bodies, and like the bark of a Cinnamon tree, which is dearer than the whole bulk, their outward accoutrements are far more pretious then their inward indowments. 'Tis too commonly so.

“ \* Auferimur cultu, & gemmis, auroque teguntur.  
Omnia; pars minima est ipsa puella sui.”

With gold and jewels all is covered,  
And with a strange tire we are won,  
(While she's the least part of herself)  
And with such baubles quite undone.”

Why do they keep in so long together, a whole winter sometimes, and will not be seen but by torch or candle-light, and

\* Modo caudatas tunicas, &c. Bossus.

\* Scribanus philos. Christ. cap. 6.

† Ter. Eunuc. Act. 2. Scen. 3.

‡ Sroza fil.

¶ Ovid.

come abroad with all the preparation may be, when they have no business, but only to shew themselves?

“ Spectatum veniunt, veniunt spectentur ut ipse.

\* For what is beauty if it be not seen,  
Or what is't to be seen if not admir'd,  
And though admir'd, unless in love desir'd?

why do they go with such counterfeit gait, which Philo Judæus reprehends them for, and use (I say it again) such gestures, apish, ridiculous, undecent attires, Sybaritical tricks, *fucos genis, purpurissam venis, cerussam fronti, leges oculis*, &c. use those sweet perfumes, powders and ointments in publike; flock to hear sermons so frequent, is it for devotion? or rather, as Basil tells them, to meet their sweet-hearts, and see fashions; for, as he saith, commonly they come so provided to that place, with such curious complements, with such gestures and tires, as if they should go to a dancing school, a stage-play, or bawdy-house, fitter then a Church,

When such a she-Priest comes her Mass to say  
Twenty to one they all forget to pray.

“ They make those holy Temples consecrated to godly Martyrs, and religious uses, the shops of impudence, dens of whores and thieves, and little better then brothel houses.” When we shall see these things dayly done, their husbands bankrupts, if not cornutos, their wives light huswives, daughters dishonest; and hear of such dissolute acts, as dayly we do, how should we think otherwise? what is their end, but to deceive and inveagle young men? As tow takes fire, such enticing objects produce their effect, how can it be altered? When Venus stood before Anchises (as Homer fains in one of his Hymns) in her costly robes, he was instantly taken,

“ Cùm ante ipsum staret Jovis filia, videns eam  
Anchises, admirabatur formam, & stupendas vestes;  
Erat enim induta peplo, igneis radiis splendidiore;  
Habebat quoque torques fulgidos, flexiles hælices,  
Tenerum collum ambiebant monilia pulchra,  
Aurea, variegata.”

\* S. Daniel. \* Lib. de victimis. Fracto incessu, obtuitu lascivo, calamistrata, circumdata, fucata, recens lota, purpurissata, pretiosoque amicta pallio, spirans unguenta, ut juvenum animos circumveniat. Orat. in ebrios. Impudenter se masculorum aspectibus exponunt, insolenter comas jactantes, trahunt tunicas pedibus collidentes, oculoque petulanti, risu effuso, ad tripudium insanientes, omnem adolescentum intemperantiam in se provocantes, idque in templis memorie martyrum consecratis; pomerium civitatis officinam fecerunt impudentiæ. \* Hymno Veneri dicato.

When

When Venus stood before Anchises first,  
 He was amaz'd to see her in her tires;  
 For she had on a hood as red as fire,  
 And glittering chains, and Ivy twisted spires,  
 About her tender neck were costly bruchas,  
 And neck-laces of gold, inamell'd ouches.

So when Medea came in presence of Jason first, attended by her Nymphs and Ladies, as she is described by 'Apollonius,

"Cunctas verò ignis instar sequebatur splendor,  
 Tantum ab aureis fimbriis resplendebat jubar,  
 Accenditque in oculis dulce desiderium."

A lustre followed them like flaming fire,  
 And from their golden borders came such beams,  
 Which in his eyes provok'd a sweet desire.

Such a relation we have in \*Plutarch, when the Queens came and offered themselves to Anthony, "with divers presents, and enticing ornaments, Asiatick allurements, with such wonderful joy and festivity, they did so inveagle the Romans, that no man could contain himself, all was turned to delight and pleasure. The women transformed themselves to Bacchus shapes, the men-children to Satyrs and Pans; but Anthony himself was quite besotted with Cleopatra's sweet speeches, philters, beauty, pleasing tires: for when she sailed along the river Cydnus, with such incredible pomp in a gilded ship, her self dressed like Venus, her maids like the Graces, her pages like so many Cupids, Anthony was amazed, and rapt beyond himself." Heliodorus *lib.* 1. brings in Dameneta, stepmother to Cnemon, "whom she \*saw in his scarfs, rings, robes and coronet, quite mad for the love of him." It was Judith's Pantofles that ravished the eyes of Olofernes. And †Cardan is not ashamed to confess, that seeing his wife the first time all in white, he did admire and instantly love her. If these outward ornaments were not of such force, why doth \*Naomi give Ruth counsel how to please Boaz? and †Judith, seeking to captivate Olofernes, washed and anointed her self with sweet ointments, dressed her hair, and put on costly attires. The riot in this kind hath been excessive in times past; no man almost came abroad, but curled and annointed,

\* Argonaut. l. 4.      \* Vit. Anton.      \* Regia domo ornataque certantes,  
 sese ac formam suam Antonio offerentes, &c. Cum ornatu et incredibili pompa  
 per Cydnum fluvium navigarent aurata puppi, ipsa ad similitudinem Veneris  
 ornata, puellæ Gratiæ similes, pueri cupidinibus, Antonius ad visum stupe-  
 factus.      \* Amictum Chlamyde et coronis, quum primum aspexit Cnemo-  
 nem, ex potestate mentis eiecit.      † Lib de lib. prop.      † Ruth 3. 3.  
 † Cap. 9. 5.

"<sup>b</sup> Et matutino sudans Crispinus amomo,  
Quantum vix redolent duo funera,"

one spent as much as two funerals at once, and with perfumed hairs, <sup>c</sup> & *rosa canos odorati capillos Assyriaque nardo*. What strange thing doth <sup>d</sup> Sueton relate in this matter of Caligula's riot? And Pliny *lib.* 12. & 13. Read more in Dioscorides, Ulmus, Arnouldus, Randoletius *de fuco & decoratione*; for it is now an art, as it was of old, (so <sup>e</sup> Seneca records) *officine sunt odores coquentium*. Women are bad and men worse, no difference at all betwixt their and our times; "<sup>f</sup> Good manners (as Seneca complains) are extinct with wantonness, in tricking up themselves men go beyond women, they wear harlots colours, and do not walk, but jet and dance," *hic mulier, hæc vir*, more like Players, Butterflies, Baboons, Apes, Anticks, then men. So ridiculous moreover we are in our attires, and for cost so excessive, that as Hierome said of old; *Uno filio villarum insunt pretia, uno lino decies sestertium inseritur*; 'tis an ordinary thing to put a thousand Okes and an hundred Oxen into a suit of apparel, to wear a whole Manor on his back. What with shooe-ties, hangers, points, caps and feathers, scarfs, bands, cuffs, &c. in a short space their whole patrimonies are consumed. Heliogabalus is taxed by Lampridius, and admired in his age for wearing jewels in his shooes, a common thing in our times, not for Emperours and Princes, but almost for serving men and taylors: all the flowres, stars, constellations, gold and pretious stones do condescend to set out their shooes. To repress the luxury of those Roman matrons, there was <sup>g</sup> Lex Valeria and Oppia, and a Cato to contradict; but no Laws will serve to repress the pride and insolency of our days, the prodigious riot in this kinde. Lucullus wardrope is put down by our ordinary Citizens; and a Cobler's wife in Venus, a Courtesan in Florence, is no whit inferior to a Queen, if our Geographers say true: and why is all this? "<sup>h</sup> Why do they glory in their Jewels (as <sup>i</sup> he saith) or exult and triumph "<sup>j</sup> in the beauty of clothes? why is all this cost? to incite men the sooner to burning lust. They pretend decency and ornament; but let them take heed, that while they set out their bodies, they do not damn their souls;" 'tis <sup>k</sup> Ber-

<sup>b</sup> Juv. Sat. 6.

<sup>c</sup> Hor. lib. 2. Od. 11.

<sup>d</sup> Cap. 27.

<sup>e</sup> Epist. 90.

<sup>f</sup> Quicquid est boni moris levitate extinguitur, et politura corporis muliebres munditias antecessimus, colores meretricios viri sumimus, tenero et molli gradu suspendimus gradum, non ambulamus, nat. quæst. lib. 7. cap. 31.

<sup>g</sup> Liv. lib. 4. dec. 4.

<sup>h</sup> Quid exultas in pulchritudine panni? quid gloriaris in gemmis ut facilius invites ad libidinosum incendium? Mat. Bossus de immoder. mulie. cultu.

<sup>i</sup> Epist. 113. fulgent monilibus, moribus sordent, purpurata vestes, conscientia pannosa, cap. 3. 17.

naril's



hard's counsel: "shine in Jewels, stink in conditions; have purple robes, and a torn conscience." Let them take heed of Esaye's Prophesie, that their slippers and attires be not taken from them, sweet balls, bracelets, earrings, vailles, wimples, crissing-pins, glasses, fine linnen, hoods, lawns, and sweet savours, they become not bald, burnt, and stinke upon a sudden. And let maids beware, as <sup>k</sup> Cyprian adviseth, "that while they wander too loosely abroad, they loose not their virginities:" and like Egyptian temples, seem fair without, but prove rotten carcasses within. How much better were it for them to follow that good counsel of Tertullian? "To have their eyes painted with chastity, the Word of God inserted into their ears, Christ's yoke tied to the hair, to subject themselves to their husbands. If they would do so, they should be comely enough, cloathe themselves with the silk of sanctity, damask of devotion, purple of piety and chastity, and so painted, they shall have God himself to be a suiter: Let whores and queans prank up themselves, <sup>m</sup> let them paint their faces with minion and cerusse, they are but fuels of lust, and signs of a corrupt soul: if ye be good, honest, vertuous, and religious Matrons, let sobriety, modesty and chastity be your honour, and God himself your love and desire." *Mulier rectè olet, ubi nihil olet*, then a woman smells best, when she hath no perfume at all; no crown, chain, or jewel (Guivarra adds) is such an ornament to a Virgin, or vertuous woman, *quam virgini pudor*, as chastity is: more credit in a wise man's eye and judgement they get by their plainness, and seem fairer than they that are set out with bables, as a Butcher's meat is with pricks, puffed up and adorned like so many Jays with variety of colours. It is reported of Cornelia, that vertuous Roman Lady, great Scipio's daughter, Titus Sempronius' wife, and the mother of the Gracchi, that being by chance in company with a companion, a strange gentlewoman (some light huswife belike, that was dressed like a May Lady, and, as most of our gentlewomen are, "was" <sup>n</sup> more solicitous of her head tire, then of her health, that spent her time betwixt a comb and a glass, and had rather

<sup>k</sup> De virginali habitu: dum ornari cultius, dum evagari virgines volunt, decipiunt esse virgines. Clemens Alexandrinus lib. de pulchr. animæ, ibid.

<sup>l</sup> Lib. 2. de cultu mulierum, oculos depictos verecundia, inferentes in aures sermonem dei, annectentes crinibus jugum Christi, caput maritis subjicientes, sic facile et satis eritis ornata: vestite vos serico prohibitis, byssino sanctitatis, purpura pudicitiae; taliter pigmentatae deum habebitis amatorem. <sup>m</sup> Suas habeant Romanae lascivias; purpurissa, ac cerussa ora perungant, fomenta libidinum, et corruptae mentis indicia; vestrum ornamentum deus sit, pudicitia, virtutis studium. Bossus Plautus. <sup>n</sup> Sollicitiores de capitis sui decore quam de salute, inter pectinem et speculum diem perdunt, concianiores esse malunt quam honestiores, et rempub. minus urbari curant quam comam. Seneca.

be fair than honest (as Cato said) and have the Commonwealth turned topsie turvie, then her tires marred);" and she did naught but brag of her fine robes and jewels, and provoked the Roman Matron to shew her's: Cornelia kept her in talk till her children came from school, and these, said she, are my jewels, and so deluded and put off a proud, vain, phantastical huswife. How much better were it for our Matrons to do as she did, to go civilly and decently, \* *Honestæ mulieris instar quæ utitur auro pro eo quod est, ad ea tantum quibus opus est*, to use gold as it is gold, and for that use it serves, and when they need it, then to consume it in riot, begger their husbands, prostitute themselves, inveagle others, and peradventure damn their own souls? How much more would it be for their honour and credit? Thus doing, as Hierom said of Blessilla, "† Furius did not so triumph over the Gaules, Papyrius of the Samnites, Scipio of Numantia, as she did by her temperance;" *pulla semper veste*, &c. they should insult and domineer over lust, folly, vain-glory, all such inordinate, furious and unruly passions.

But I am over tedious, I confess, and whilst I stand gaping after fine clothes, there is another great allurements, (in the world's eye at least) which had like to have stoln out of sight, and that is mony, *veniunt à dote sagittæ*, mony makes the match; \* *Μὲν ἀργυρον βλέπουσιν*: 'Tis like sauce to their meat, *cum carne condimentum*, a good dowry with a wife. Many men if they do hear but of a great portion, a rich heir, are more mad then if they had all the beauteous ornaments, and those good parts Art and Nature can afford, they † care not for honesty, bringing up, birth, beauty, person, but for mony.

"† Canes & equos (ô Cyrne) quærimus  
Nobiles, & à bona progenie;  
Malam vero uxorem, malique patris filiam  
Ducere non curat vir bonus,  
Modo ei magnam dotem afferat."

Our dogs and horses still from the best breed  
We carefullv seek, and well may they speed:  
But for our wives, so they prove wealthy,  
Fair or foul, we care not what they be.

If she be rich, then she is fair, fine, absolute and perfect, then they burn like fire, they love her dearly, like pig and pyc, and are ready to hang themselves if they may not have her. No

\* Lucian. † Non sic Furius de Gallis, non Papyrius de Samnitibus, Scipio de Numantia triumphavit, ac illa se vincendo in hac parte. \* Anacreon. † Theognis.  
solum intuemur aurum. † Asser tecum si vis vivere mecum.

thing

thing so familiar in these dayes, as for a young man to marry an old wife, as they say, for a piece of gold; *asinum auro onustum*; and though she be an old crone, and have never a tooth in her head, neither good conditions, nor a good face, a natural fool, but onely rich, she shall have twenty young Gallants to be suiters in an instant. As she said in Suetonius, *non me, sed mea ambiunt*, 'tis not for her sake, but for her lands or mony; and an excellent match it were (as he added) if she were away. So on the other side, many a young lovely maid will cast away herself upon an old, doting, decrepit dizard,

\* Bis puer effeto quamvis balbutiat ore,  
Prima legit raræ tam culta roseta puellæ,

that is rheumatick and gouty, hath some twenty diseases, perhaps but one eye, one leg, never a nose, no hair on his head, wit in his brains, nor honesty, if he have land or mony, she will have him before all other suiters,

• Dummodo sit dives barbarus ille placet.

If he be rich, he is the man, a fine man, and a proper man, she'l go to Jacaktres or Tidore with him; *Galesimus de monte auro*. Sir Giles Goosecap, Sr. Amorous La-Fool, shall have her. And as Philemasium in † Aristænetus told Emmusus, *absq; argento omnia vana*, hang him that hath no mony, " 'tis to no purpose to talk of marriage without means," † trouble me not with such motions; let others do as they will, " He be sure to have one shall maintain me fine and brave," Most are of her minde, ' *De moribus ultima fiet Quæstio*, for his conditions, she shall enquire after them another time, or when all is done, the match made, and every body gone home. § Lucian's Lycia was a proper young maid, and had many fine Gentlemen to her suiters; Ethecles a Senator's son, Melissus a Merchant, &c. but she forsook them all for one Passius a base, hirsute, bald-pated knave; but why was it? " His father lately died and left him sole heir of his goods and lands." This is not amongst your dust-worms alone, poor snakes that will prostitute their souls for mony, but with this bait you may catch our most potent, puissant, and illustrious Princes. That proud upstart domineering Bishop of Ely, in the time of Richard

\* Chaloner l. 9. de Repub. Ang.    † Uxorem ducat Danaen, &c.    • Ovid.  
† Epist. 14. formam spectant alii per gratias, ego pecuniam, &c. ne mihi negotium facesse.    † Qui caret argento, frustra utitur argumento.    • Juvenalis.  
§ Tom. 4. merit. dial. multos amatores rejecit, quia pater ejus nuper mortuus, ac dominus ipse factus bonorum opaius.

the first, Viceroy in his absence, as \* Nubergensis relates it, to fortifie himself, and maintain his greatness, *propinquarum suarum connubiis, plurimos sibi potentes & nobiles devincire curavit*, married his poor kinswomen (which came forth of Normandy by droves) to the chiefest nobles of the land, and they were glad to accept of such matchès, fair or foul, for themselves, their sons, nephews, &c. *Et quis tam præclaram affinitatem sub spe magnæ promotionis non optaret?* Who would not have done as much for mony and preferment? as mine author \* adds. Vortiger, King of Britain, married Rowena the daughter of Hengist the Saxon Prince, his mortall enemy; but wherefore? she had Kent for her dowry. Iagello the great Duke of Lituania, 1386, was mightily enamoured on Hedega, insomuch that he turned Christian from a Pagan, and was baptized himself by the name of Uladislaus, and all his subjects for her sake: but why was it? she was daughter and heir of Poland, and his desire was to have both Kingdoms incorporated into one. Charls the great was an earnest suiter to Irene the Empress, but, saith \* Zonarus, *ob regnum*, to annex the Empire of the East to that of the West. Yet what is the event of all such matches, that are so made for mony, goods, by deceit, or for burning lust, *quos fæda libido conjunxit*, what follows? they are almost mad at first, but 'tis a meer flash; as chaff and straw soon fired, burn vehemently for a while, yet out in a moment; so are all such matches made by those allurements of burning lust; where there is no respect of honesty, parentage, vertue, religion, education, and the like, they are extinguished in an instant, and instead of love comes hate; for joy, repentance and desperation itself. Franciscus Barbarus in his first book *de re uxoria*, c. 5. hath a story of one Philip of Padua that fell in love with a common whore, and was now ready to run mad for her; his father having no more sons let him enjoy her; "but after a few days, the young man began to loath, could not so much as endure the sight of her, and from one madness fell into another." Such event commonly have all these lovers; and he that so marries, or for such respects, let them look for no better success, then Menelaus had with Helen, Vulcan with Venus, Theseus with Phædra, Minos with Pasiphae, and Claudius with Messalina; shame, sorrow, misery, melancholy, discontent.

\* Lib. 3. cap. 14. quis nobilium eo tempore, sibi aut filio aut nepoti uxorem accipere cupiens, oblatam sibi aliquam propinquarum ejus non acciperet obviis manibus? quarum turbam acciverat è Normannia in Angliam ejus rei gratia.  
 \* Alexander Gaguinus Sarmat. Europ. descript. \* Tom. 3. Annal. \* Libido statim deiecit, fastidium cepit, & quod in ea tantopere adamavit aspernatur, & ab ægritudine liberatus in angorem incidit.

## SUBJECT. IV.

*Importunity and opportunity of time, place, conference, discourse, singing, dancing, musick, amorous tales, objects, kissing, familiarity, tokens, presents, bribes, promises, protestations, tears, &c.*

ALL these allurements hitherto are afar off, and at a distance; I will come nearer to those other degrees of Love, which are conference, kissing, dalliance, discourse, singing, dancing, amorous tales, objects, presents, &c. which as so many Syrens steal away the hearts of men and women. For as Tacitus observes, l. 2. "It is no sufficient trial of a maid's affection by her eyes alone, but you must say something that shall be more available, and use such other forcible engines; therefore take her by the hand, wring her fingers hard, and sigh withall; if she accept this in good part, and seem not to be much averse, then call her Mistress, take her about the neck and kiss her, &c." But this cannot be done except they first get opportunity of living, or coming together, ingress, egress, and regress; letters and commendations may do much, outward gestures and actions: but when they come to live near one another, in the same street, village, or together in an house, love is kindled on a sudden. Many a Serving-man by reason of this opportunity and importunity inveigles his Master's daughter, many a Gallant loves a Dowdy, many a gentleman runs upon his wife's maids; many Ladies dote upon their men, as the Queen in Ariosto did upon the Dwarf, many matches are so made in haste, and they are compelled as it were by † necessity so to love, which had they been free, come in company of others, seen that variety which many places afford, or compared them to a third, would never have looked one upon another. Or had not that opportunity of discourse and familiarity been offered, they would have loathed and contemned those whom, for want of better choice and other objects, they are fatally driven on, and by reason of their hot blood, idle life, full diet, &c. are forced to dote upon them that come next. And many times those which at the first sight cannot fancy or affect each other, but are harsh and ready to disagree, offended with each other's

\* De puellæ voluntate periculum facere solis oculis non est satis, sed efficacius aliquid agere oportet, ibiq; etiã machinam alteram adhibere: itaq; manus tange, digitos constringe, atq; inter stringendum suspira; si hæc agentem æquo se animo feret, neq; facta hujusmodi aspernabitur, tum vero dominum appella, ejusq; collum suaviare. † Hungry dogs will eat dirty puddings.

carriage, like Benedict and Betteris in the \* Comedy, and in whom they finde many faults, by this living together in a house, conference, kissing, colling, and such like allurements, begin at last to dote insensibly one upon another.

It was the greatest motive that Potiphar's wife had to dote upon Joseph, and \* Clitiphon upon Leucippe his Uncle's daughter, because the plague being at Bizance, it was his fortune for a time to sojourn with her, to sit next her at the table, as he tells the tale himself in Tattius lib. 2. (which, though it be but a fiction, is grounded upon good observation, and doth well express the passions of lovers,) he had opportunity to take her by the hand, and after a while to kiss, and handle her paps, &c. <sup>b</sup> which made him almost mad. Ismenius the Orator makes the like confession in Eustathius lib. 1. when he came first to Sosthene's house, and sat at table with Cratistes his friend, Ismene, Sosthene's daughter, waiting on them "with her breasts open, arms half bare,"

† Nuda pedem, discincta sinum, spoliata lacertos,

after the Greeck fashion in those times,—† *nudos media plus parte lacertos*, as Daphne was when she fled from Phœbus (which moved him much), was ever ready to give attendance on him, to fill him drink, her eyes were never off him, *rogabundi oculi*, those speaking eyes, courting eyes, enchanting eyes; but she was still smiling on him, and when they were risen, that she had got a little opportunity, "c she came and drank to him, and withall trod upon his toes, and would come and go, and when she could not speak for the company, she would wring his hand," and blush when she met him: and by this means first she overcame him (*bibens amorem hauriebant simul*) she would kiss the cup and drink to him, and smile, "and drink where he drank on that side of the cup," by which mutual compressions, kissings, wringing of hands, treading of feet, &c. *Ipsam mihi videbar sorbillare virginem*, I sipt and sipt so long, till at length I was drunk in love upon a sudden. Philocharinus, in § Aristænetus, met a fair maid by chance, a meer stranger to him, he looked back at her, she looked back at him again, and smiled withall.

|| Ille dies lethi primus, primusq; malorum  
Causa fuit —

\* Shakespear. \* Tattius lib. 1. <sup>b</sup> In mammarum attractu, non aspernanda inest jucunditas, & attractatus, &c. † Mantuan. ‡ Ovid. 1. Met. \* Manus ad cubitum nuda, coram astans, fortius intuta, tenuem de pectore spiritum ducent, digitum meum pressit, & bibens pedem pressit; mutue compressiones corporum, labiorum commixtiones, pedum connexiones, &c. Et bibit eodem loco, &c. § Epist. 4. Respexi, respexit & illa subridens, &c. || Vir. Æn. 4:

It

It was the sole cause of his farther acquaintance, and love that undid him.

\* O nullis tutum credere blanditiis.

This opportunity of time and place, with their circumstances, are so forcible motives, that it is impossible almost for two young folks equall in years to live together, and not be in love, especially in great houses, Princes Courts, where they are idle in *summo gradu*, fare well, live at ease, and cannot tell otherwise how to spend their time.

† Illic Hippolitum pone, Priapus erit.

Achilles was sent by his mother Thetis to the Island of Scyros in the Ægean sea (where Lycomedes then reigned) in his nonage to be brought up; to avoid that hard destiny of the Oracle (he should be slain at the siege of Troy): and for that cause was nurtured in Geneseo, amongst the King's children in a woman's habit; but see the event: He comprest Deidamia, the King's faire daughter, and had a fine son, called Pyrrhus by her. Peter Albelhardus the Philosopher, as he tells the tale himself, being set by Fulbertus her unkle, to teach Helonissa his lovely neice, and to that purpose sojourned in his house, and had committed *agnam tenellam famelico lupo*, I use his own words, he soon got her good will, *plura erant oscula quam sententiæ*, and he read more of love than any other Lecture; such pretty feats can opportunity plea; *primum domo conjuncti, inde animis, &c.* But when as I say, *nox, vinum, & adolescentia*, youth, wine, and night, shall concur, *nox amoris & quietis conscia*, 'tis a wonder they be not all plunged over head and ears in love; for youth is *benigna in amorem, & prona materies*, a very combustible matter, Napthe itself, the fuell of love's fire, and most apt to kindle it. If there be seven servants in an ordinary house, you shall have three couple in some good liking at least, and amongst idle persons how should it be otherwise? "Living at † Rome, saith Aratine's Lucretia, in the flowre of my fortunes, rich, fair, young, and so well brought up, my conversation, age, beauty, fortune, made all the world admire and love me." Night alone, that one occasion, is enough to set all on fire, and they are so cunning in great houses, that they make their best advantage of it: Many a Gentlewoman, that is guilty to herself of her imperfections, paintings, impostures, will not willingly be seen by day, but as † Castilio noteth, in the night,

\* Propertius. † Ovid amor. lib. 2. eleg. 9. † Romæ vivens flore fortunæ, & opulentiz meæ, ætas, forma, gratia conversationis, maxime me fecerunt expetibilem, &c. • De Aulic. l. 1. fol. 63.

*Diem ut glis odit, tedarum lucem super omnia movuit*, She hateth the day like a dor-mouse, and above all things loves torches and candle-light, and if she must come abroad in the day, she covets, as \* in a Mercer's shop, a very obfuscate and obscure sight. And good reason she hath for it: *Nocte latens mendæ*, and many an amorous gull is fetched over by that means. *Gomesius lib. 3. de sale gen. c. 22.* gives instance in a Florentine Gentleman, that was so deceived with a wife, she was so radiantly set out with rings and jewels, lawns, scarfs, laces, gold, spangles, and gaudy devices, that the young man took her to be a goddess (for he never saw her but by torch-light); but after the wedding solemnities, when as he viewed her the next morning without her tises, and in a clear day, she was so deformed; a lean, yellow, rived, &c. such a beastly creature in his eyes, that he could not endure to look upon her. Such matches are frequently made in Italy, where they have no other opportunity to wooe but when they go to Church, or, as † in Turkie, see them at a distance, they must interchange few or no words, till such time they come to be married, and then as *Sardus lib. 1. cap. 3. de morb. gent.* and ‡ *Bolicmus* relate of those old Lacedemonians, “the Bride is brought into the chamber, with her hair gilt about her, the Bridegroom comes in, and unties the knot, and must not see her at all by day-light, till such time as he is made a father by her.” In those hotter countries these are ordinary practises at this day; but in our Northern parts amongst Germans, Danes, French, and Brittaines, the continent of Scandia and the rest, we assume more liberty in such causes; we allow them, as *Bohemus* saith, to kiss coming and going, & *modo absit luscivia, in carponem dicere*, to talk merrily, sport, play, sing, and dance, so that it be modestly done, go to the Alehouse and Tavern together. And 'tis not amiss, though § *Chrysostome*, *Cyprian*, *Hierome*, and some other of the Fathers speak bitterly against it: but that is the abuse which is commonly seen at some drunken matches, dissolute meetings, or great unruly feasts. “A young pittivanted, trim-bearded fellow,” saith *Hieroni*, “will come with a company of complements, and hold you up by the arm as you go, and wringing your fingers, will so be enticet, or entice: one drinks to you, another em-

\* Ut adulterius mercatorum panni. † *Busbeq. epist.* ‡ *Paronympha in cubiculum adducta capillos ad cutim rescerebat; sponsus inde ad eam ingressus cingulum solvebat, nec prius sponsam aspexit interdiu quam ex illa factus esset pater.* § *Serm. cont. concub.* † *Lib. 2. epist. ad filium, & virginem & matrem viduam epist. 10. dabit tibi barbatulus quispiam manum, surientabit lassam, & pressis digitis aut tentabitur aut tentabit, &c.*



braceth, a third kisseth, and all this while the Fidler plays or sings a lascivious song ; a fourth singles you out to dance, \* one speaks by becks and signs, and that which he dares not say, signifies by passions ; amongst so many and so great provocations of pleasure, lust conquers the most hard and crabbed minds, and scarce can a man live honest amongst feastings, and sports, or at such great meetings." For as he goes on, " she walks along and with the rustling of her clothes, makes men look at her, her shoes creek, her paps tied up, her waste pulled in to make her look small, she is straight girded, her hairs hang loose about her ears, her upper garment sometimes falls, and sometimes carries to shew her naked shoulders, and as if she would not be seen, she covers that in all haste, which voluntarily she shewed." And not at Feasts, Playes, Pageants, and such assemblies, \* but as Chrysostome objects, these tricks are put in practice " at Service time in Churches, and at the Communion itself." If such dumb shews, signs, and more obscure significations of Love can so move, what shall they do that have full liberty to sing, dance, kiss, coll, to use all manner of discourse and dalliance ! What shall he do that is beleagred of all sides ?

† Quem tot, tam roseæ petunt puellæ,  
Quem cultæ cupiunt nurus, amorque  
Omnis undique & undecunque & usque,  
Omnis ambit Amor, Venusque Hymenque :

After whom so many Rosie maids enquire,  
Whom dainty Dames and loving wights desire,  
In every place, still, and at all times sue,  
Whom Gods and gentle Goddesses do wooe ;

How shall he contain ? The very tone of some of their voices, a pretty pleasing speech, an affected tone they use, is able of itself to captivate a yong man ; but when a good wit shall concur, Art and eloquence, fascinating speech, pleasant discourse, sweet gestures, the Syrens themselves cannot so inchant. \* P. Jovius commends his Italian Country-women, to have an excellent faculty in this kind, above all other nations, and amongst them the Florentine Ladies : some prefer Roman

- \* Loquatur alius nutibus, & quicquid metuit dicere, significabit affectibus. Inter has tantas voluptatum illecebras etiam ferreas mentes libido domat. Difficile inter epulas servatur pudicitia. <sup>1</sup> Clamore vestium ad se juvenes vocat ; capilli fasciis comprimuntur crispatis, cingulo pectus arcitur, capilli vel in frontem, vel in aures de fluunt : pallium interdum cadit, ut nudet humeros, & quasi videri noluerit, festinans celat, quod volens detexerit. \* Serm. cont. concub. In sancto & reverendo sacramentorum tempore multas occasiones, ut illis placeant qui eas vident, præbent. †. Pont. Bala. l. 1. \* Descr. Brit.

and Venetian Curtesans, they have such pleasing tongues, and such ° elegance of speech, that they are able to overcome a Saint,

Pro facie multis vox sua lena fuit.

*Tantâ gratiâ vocis famam conciliabat*, saith Petronius \* in his fragment of pure impurities, I mean his *Satyricon*, *tam dulcis sonus permulcebat aëra, ut putares inter auras cantare Syrenum concordiam*; She sang so sweetly that she charmed the Ayr, and thou wouldst have thought thou hadst heard a consort of Syrens. “O good God, when Lais speaks, how sweet it is!” Philocolus exclaims in Aristenæus, To hear a fair young Gentlewoman play upon the Virginals, Lute, Vial, and sing to it, which as Gollius observes, *lib. 1. cap. 11. are lascivientium delitiæ*, the chief delight of Lovers, must needs be a great enticement. Parthenis was so taken.

Mi vox ista avidâ haurit ab aure animam :

O sister Harpedona (she laments) I am undone, “† how sweetly he sings, He speak a bold word, he is the properest man that ever I saw in my life : O how sweetly he sings, I die for his sake, O that he would love me again !” If thou didst but hear her sing, saith † Lucian, “thou wouldst forget Father and mother, forsake all thy friends, and follow her.” Helena is highly commended by † Theocritus the Poet for her sweet voice and musick ; none could play so well as she, and Daphnis in the same Edyllion,

Quam tibi os dulce est, & vox amabilis ô Daphni,  
Jucundius est audire te canentem, quam mel lingere !

How sweet a face hath Daphne, how lovely a voice !  
Honey it self is not so pleasant in my choice.

A sweet voice and musick are powerful enticers. Those Samian singing wenches, Aristonica, Onanthe and Agathocleia, *regiis diadematibus insultarunt*, insulted over Kings themselves, as † Plutarch contends.

Centum luminibus cinctum caput Argus habebat,

Argus had an hundred eys, all so charmed by one silly pipe, that he lost his head. Clitiphon complains in † Tassius of Leu-

\* Res est blanda canor, discunt cantare pællæ profacie, &c. Ovid. 3. de art. amandi. \* Epist. 1. 1. Cum loquitur Lais, quanta, O dii boni, vocis ejus dulcedo!

† Aristenæus lib. 2. epist. 5. Quam suavè canit ! verbum audax dixi, omnium quos vidi formosissimus, utinam amare me dignetur ! † Imagines, si cantantem audieris, ita demulcere, ut parentum & patriæ statim obliviscaris. † Edyll. 18. neque sane ulla sic Cytharam pulsare novit. † Amoroso Dialogo. † Puellam Cythara canentem vidimus.

eppe's sweet tunes, "he heard her play by chance upon the Lute," and sing a pretty song "to it in commendations of a Rose, out of old Anacreon belike ;

Rosa honor decusque florum,  
Rosa flos odorque divum,  
Hominum rosa est voluptas,  
Decus illa Gratiarum,  
Florente amoris hora,  
Rosa suavius Diones, &c.

Rose the fairest of all flowers,  
Rose delight of higher powers,  
Rose the joy of mortal men,  
Rose the pleasure of fine women,  
Rose the Grace's ornament,  
Rose Dione's sweet content.

To this effect the lovely Virgin with a melodious air upon her golden wired Harp or Lute, I know not well whether, plaid and sang, and that transported him beyond himself, "and that ravished his heart." It was Jason's discourse as much as his beauty, or any other of his good parts, which delighted Medea so much.

————— ' Delectabatur enim  
Animus simul formâ dulcibusque verbis.

It was Cleopatra's sweet voice and pleasant speech which inveigled Anthony, above the rest of her enticements.

Verba ligant hominem, ut Taurorum cornua funes,  
as Bulls horns are bound with ropes, so are mens hearts with pleasant words. "Her words burn as fire," Eccles. 9. 10. Roxalana bewitched Solyman the magnificent, and Shore's wife by this engine overcame Edward the fourth,

' Omnibus una omnes surripuit Veneres.

The wife of Bath in Chaucer confesseth all this out of her experience.

Some folk desire us for riches,  
Some for shape, some for fairness,  
Some for that she can sing or dance,  
Some for gentleness, or for dalliance.

\* Apollonius, Argonaut. l. 3.      \* Catullus.

\* Peter Aretine's Lucretia telleth as much and more of her self, "I counterfeited honesty, as if I had been *virgo virginissima*, more than a Vestal virgin, I looked like a wife, I was so demure and chaste, I did adde such gestures, tunes, speeches, signs and motions upon all occasions, that my spectators and auditors were stupified, enchanted, fastened all to their places, like so many stocks and stones." Many silly Gentlewomen are fetched over in like sort, by a company of guls and swaggering companions, that frequently bely noblemen's favours, riming Coribantiasmi, Thrasonean Rhadomantes or Bombomachides, that have nothing in them but a few player's ends and complements, vain braggadocians, impudent intruders, that can discourse at table of Knights and Lords combats, like † Lucian's Leontiscus, of other mens' travels, brave adventures, and such common trivial news, ride, dance, sing old ballet tunes, and wear their clothes in fashion, with a good grace; a fine sweet gentleman, a proper man, who could not love him! She will have him though all her friends say no, though she beg with him. Some again are incensed by reading amorous toys, Amadis de Gaul, Palmerin de Oliva, the Knight of the sun, &c. or hearing such tales of "lovers, descriptions of their persons, lascivious discourses, such as Astyanassa, Helena's waiting woman, by the report of Suidas, writ of old, *de variis concubitus modis*, and after her Philenis and Elephantine; or those light tracts of ‡ Aristides Milesius (mentioned by Plutarch) and found by the Persians, in Crassus army amongst the spoiles, Aretine's Dialogues, with ditties, Love songs, &c. must needs set them on fire, with such like pictures, as those of Aretine, or wanton objects of what kind soever; "no stronger engine then to hear or read of love toys, fables and discourses (\* one saith), and many by this means are quite mad." At Abdera in Thrace (Andromeda one of Euripides Tragedies being played) the spectators were so much moved with the object, and those pathetical love speeches of Perseus, amongst the rest, "O Cupid, Prince of Gods and men," &c. that every man almost a good while after spake pure Iambicks, and raved still on Perseus speech "O Cupid, Prince of Gods and men." As Car-men, Boyes and Prentises, when a new song is published with us, go singing that new tune still in the streets; they continually acted that Tragical part of Perseus, and in every man's mouth

\* Parnodidascolo dial. Ital. Lat. interp. Jasper. Barthio. Germ. Fingebam honestatem plusquam virginis Vestalis, intuebar oculis uxoris, addebam gestus &c. † Tom. 4. dial. merit. "Amatorius sermo vehemens vehementis cupiditatis incitatio est, Tatius l. 1. ‡ De luxuria & delitiis compositi.

Aeneas Sylvius. Nulla machina validior quam lecto lascivæ historiæ; sæpe etiam hujusmodi fabulis ad furorcm incenduntur.

was "O Cupid," in every street, "O Cupid," in every house almost, "O Cupid, Prince of Gods and men," pronouncing still like stage-players, "O Cupid;" they were so possessed all with that rapture, and thought of that pathetic love speech, they could not a long time after forget, or drive it out of their minds, but "O Cupid, Prince of Gods and men," was ever in their mouths. This belike made Aristotle Polit. lib. 7. cap. 18. forbid young men to see Comœdies, or to hear amorous tales.

\* Hæc igitur Juvenes nequam facilesque puellæ  
Inspiciant ———

let not yong folks meddle at all with such matters. And this made the Romanes as † Vitruvius relates, put Venus temple in the Suburbs, *extra murum, ne adolescentes veneris insuescant*, to avoid all occasions and objects. For what will not such an object do? Ismenius, as he walked in Sosthene's garden, being now in love, when he saw so many † lascivious pictures, Thetis marriage, and I know not what, was almost beside himself. And to say truth, with a lascivious object who is not moved, to see others dally, kiss, dance? And much more when he shall come to be an actor himself.

To kiss and to be kissed, which amongst other lascivious provocations, is as a burden in a song, and a most forcible battery, as infectious, † Xenophon thinks, as the poyson of a spider; a great allurements, a fire it self, *proœmium aut anticœnium*, the prologue of burning lust (as Apuleius adds), lust it self,

\* Venus quintâ parte sui nectaris imbuît.

A strong assault, that conquers Captains, and those all commanding forces,

( \* Domasque ferro sed domaris osculo. )

§ Aretine's Lucretia, when she would in kindness overcome a suiter of hers, and have her desire of him, "took him about the neck, and kissed him again and again," and to that, which she could not otherwise effect, she made him so speedily and willingly condescend. And 'tis a continual assault,

—— \* hoc non deficit incipitque semper,

\* Martial. l. 4. † Lib. 1. c. 7. † Eustathius l. 1. *Picturæ parant animam ad Venerem, &c.* Horatius ad res veneras intemperantior traditur; nam cubiculo suo sic specula dicitur habuisse disposita, ut quocunque respexisset imaginem coitus referrent. Suetonius vit. ejus. † Osculum ut phylangium inficit. \* Hor. \* Heinsius. § Applico me illi proximius & spisse deosculata sagum peto. † Petronius catalect.

always

always fresh, and ready to <sup>c</sup>begin as at first, *basium nullo fine terminatur, sed semper recens est*, and hath a fiery touch with it.

— <sup>c</sup>Tenta modò tangere corpus,  
Jam tua mellifluis membra calore fluent.

Especially when they shall be lasciviously given, as he feelingly said, <sup>c</sup>*& me præsulam deosculata Fotis, Catenatis la-*  
*certis, \*Oborto valgitèr labello.*

† Valgiis suaviis,  
Dum semiulco suavio  
Meam puellam suavior,  
Anima tunc ægra & saucia  
Concurrit ad labia mihi.

The soul and all is moved; <sup>c</sup>*Jam pluribus osculis labra crepi-*  
*tabant, animarum quoque mixturam facientes, inter mutuos*  
*complexus animas anhelantes.*

<sup>c</sup>Hæsimus calentes,  
Et transfudimus hinc & hinc labellis  
Errantes animas, valet curæ.

They breathe out their souls and spirits together with their kisses, saith <sup>b</sup>Balthazar Castilio, “change hearts and spirits, and mingle affections as they do kisses, and it is rather a connexion of the mind than of the body.” And although these kisses be delightful and pleasant, Ambrosian kisses,

† Suaviolum dulci dulcius Ambrosiâ,

such as Ganymædes gave Jupiter, *Nectarè suavius*, sweeter than § Nectar, Balsome, hony, <sup>k</sup>*Oscula merum amorem stil-*  
*lantia*, Love dropping kisses; for

The Gilliflower, the Rose is not so sweet,  
As sugred kisses be when Lovers meet:

Yet they leave an irksome impression, like that of aloes or gaul,

|| Ut mi ex Ambrosiâ mutatum jam foret illud  
Suaviolum tristi tristius Helleboro.

<sup>c</sup> Catullus ad Læbiam: da mihi basia mille, deinde centum, &c. <sup>d</sup> Petronius. <sup>e</sup> Apuleius l. 10. & Catalect. <sup>f</sup> Petronius. <sup>g</sup> Petronius Proselios ad Ciceronem. <sup>h</sup> Petronius. <sup>i</sup> Animus conjungitur, & spiritus etiam noster per osculum effluit; alternatim se in utriusq; corpus infundentes commiscunt; Animæ potius quam corporis connectio. <sup>j</sup> Catullus. <sup>k</sup> Lucian. Tom. 4. <sup>l</sup> Non dat basia, dat Nera nectar, dat rores animæ suaveolentes, dat Nardum, Thymumq; Cinnamumq; & mcl, &c. Secundus bas. <sup>m</sup> <sup>n</sup> Justatius lib. 4. <sup>o</sup> Catullus.

At first Ambrose itself was not sweeter,  
At last black Hellebor was not so bitter.

They are deceitful kisses,

\* Quid me mollibus implicas lacertis?  
Quid fallacibus osculis inescas? &c.  
Why dost within thine arms me lap,  
And with false kisses me intrap?

They are destructive, and the more the worse :

† Et quæ me perdunt, oscula mille dabat,

They are the bane of these miserable Lovers. There be honest kisses, I deny not, *osculum charitatis*, friendly kisses, modest kisses, Vestall-virgin kisses, officious and ceremonial kisses, &c. *Osculi sensus, brachiorum amplexus*, kissing and embracing are proper gifts of nature to a man ; but these are too lascivious kisses,

‡ Implicuitque suos circum mea colla lacertos, &c.

too continueate, and too violent, § *Brachia non hederæ, non vincunt oscula conchæ* ; they cling like Ivy, close as an Oyster, bill as Doves, meretricious kisses, biting of lips, *cum ad-ditamento : Tam impresso ore* (saith † Lucian) *ut vix labia detrahant, inter deosculandum mordicantes, tum & os aperientes quoque & mammas attredantes*, &c. such kisses as she gave to Gyton, *innumera oscula dedit non repugnanti puero, cervicem invadens*, innumerable kisses, &c. More then kisses, or too homely kisses : as those that ° he spake of, *Accepturus ab ipsa venerè* †, *suavia*, &c. with such other obscenities that vain lovers use, which are abominable and pernicious. If, as Peter de Ledesmo cas. cons. holds, every kiss a man gives his wife after marriage, be *mortale peccatum*, a mortal sin, or that of ‡ Hierome, *Adulter est quisquis in uxorem suam ardentior est amator* ; or that of Thomas *Secund. Secund. quest. 154. artic. 4. contactus & osculum sit mortale peccatum*, or that of Durand. *Rational. lib. 1. cap. 10. abstinere debent conjuges à complexu, toto tempore quo solennitas nuptiarum interdicatur*, what shall become of all such ¶ immodest kisses and obscene actions, the fore-runners of brutish lust, if not lust itself ! What shall become of them, that often abuse their own wives ? But what have I to do with this ?

\* Buchanan. † Ovid. art. am. Eleg. 18. § Ovid. ¶ Cum capita liment solitis morsuunculis, & cum mammillarum pressuunculis. Lip. od. ant. lec. lib. 3. † Tom. 4. dial. mcretr. ° Apuleius Miles. 6. Et unum blandientis linguæ admulsum longè mellitum : & post lib. 11. Arctius cam complexus capi suaviari jamque pariter patentis oris inhalitu cinnamæo & occurrentis linguæ illisu nectareo, &c. † Lib. 1. advers. Jovin. cap. 30. ¶ Oscula qui sumpsit, si non & cetera sumpsit, &c.

That

That which I aim at, is to shew you the progress of this burning lust: to epitomize therefore all this which I have hitherto said, with a familiar example out of that elegant Musæus; observe but with me those amorous proceedings of Leander and Hero: They began first to look one on another with a lascivious look,

“ Obliquè intuens inde nutibus,——  
 Nutibus mutuis inducens in errorem mentem puellæ.  
 Et illa è contra nutibus mutuis juvenis  
 Leandri quod amorem non renuit, &c. Inde  
 Adibat in tenebris tacitè quidem stringens  
 Roseos puellæ digitos, ex imo suspirabat  
 Vehementer ——— Inde  
 Virginis autem benè olens collum osculatus.  
 Tale verbum ait amoris ictus stimulo,  
 Preces audi & amoris miserere mei, &c.  
 Sic fatus recusantis persuasit mentem puellæ.”

With becks and nods he first began,  
 To try the wenche's mind,  
 With becks and nods and smiles again  
 An answer he did find.  
 And in the dark he took her by the hand,  
 And wrung it hard, and sighed grievously,  
 And kiss'd her too, and woo'd her as he might,  
 With Pitty me sweet heart or else I die,  
 And with such words and gestures as there past,  
 He won his Mistress favour at the last.

The same proceeding is elegantly described by Apollonius in his Argonauticks, between Jason and Medea, by Eustathius in the ten books of the loves of Ismenius and Ismene, Achilles Tatius betwixt his Clitophon and Leucippe, Chaucer's neat poeme, of Troilus and Cresseide; and in that notable tale in Petronius of a Souldier and a Gentlewoman of Ephesus, that was so famous all over Asia for her chastity, and that mourned for her husband: the Souldier wooed her with such Rhetorick as Lovers use to do, — *placitone etiam pugnabis amori?* &c. at last, *frangi pertinaciam passa est*, he got her good will, not only to satisfie his lust, but to hang her dead husband's body on the cross (which he watched in stead of the theefe's that was newly stoln away), whilst he wooed her in her Cabin. These are tales, you will say, but they have most significant Morals, and do well express those ordinary proceedings of doting Lovers.

\* Corpus placuit mariti sui tolli ex arca, atq. illi quæ vocabat cruci addigi.

Many



Many such allurements there are, Nods, Jests, Winks, Smiles, Wrastlings, Tokens, Favours, Symbols, Letters, Valentines, &c. For which cause belike, Godfridus *lib. 2. de amor.* would not have women learn to write. Many such provocations are used when they come in presence, \* they will and will not.

“Malo me Galatea petit lasciva puella,  
Et fugit ad salices, & se cupit ante videri.”

My Mistress with an apple woos me,  
And hastily to covert goes  
To hide her self, but woul be seen  
With all her heart before God knows.

Hero so tripped away from Leander as one displeased,

• Yet as she went fall often look'd behind,  
And many poor excuses did she find  
To linger by the way,——

but if he chance to overtake her, she is most averse, nice and coy,

“Denegat & pugnat, sed vult super omnia vinci.”

She seems not won, but won she is at length,  
In such wars women use but half their strength.

Sometimes they lye open and are most tractable and coming, apt, yielding and willing to embrace, to take a green gown, with that Shepardess in Theocritus, *Edyl. 27.* to let their Coats, &c. to play and dally, at such seasons, and to some, as they spy their advantage; and then coy, close again, so nice, so surly, so demure, you had much better tame a colt, catch or ride a wild horse, then get her favour, or win her love, not a look, not a smile, not a kiss for a kingdome. Aretine's Lucretia was an excellent Artisan in this kind, as she tels her own tale, “Though I was by nature and art most beautiful and fair, yet by these tricks I seem'd to be far more amiable than I was, for that which men earnestly seek and cannot attain, draws on their affection with a most furious desire. I had a sutor lov'd me dearly (said she), and the ‘more he gave me, the more eagerly he wooed me, the more I seem'd to neglect, to scorn

\* Novi ingenium mulierum, nolunt ubi velis, ubi nolia cupiunt ultrá. Ter. Eunuc. act. 4. sc. 7.    \* Marlo.    b Pornodidascalo dial. Ital. Latin. donat. à Gasp. Barthio Germano, Quanquã natura, & arte eram formosissima, isto tamen meo tanto speciosior videbar, quod enim oculis cupitum agrè præbatur, multo magis affectus humanos incendit.    c Quo majoribus me donis propitiabar, eo pejoribus illum modis tractabam, ne basium impetravit, &c.

him,

him, and which I commonly gave others, I would not let him see me, converse with me, no not have a kiss." To gull him the more, and fetch him over (for him only I aimed at) I personated mine own servant to bring in a present from a Spanish Count, whilst he was in my company, as if he had been the Count's servant, which he did excellently well perform: "*Comes de monte Turco*, " my Lord and Master hath sent your Ladyship a small present, and part of his hunting, a piece of Venison, a Pheasant, a few Partridges, &c. (all which she bought with her own money) commends his love and service to you, desiring you to accept of it in good part, and he means very shortly to come and see you." Withall she shewed him rings, gloves, scarfs, coronets which others had sent her, when there was no such matter, but onely to circumvent him. \* By these means (as she concludes) " I made the poor Gentleman so mad, that he was ready to spend himself, and venture his dearest blood for my sake." Philinna, in 'Lucian, practised all this long before, as it shall appear unto you by her discourse; for when Diphilus her sweet-heart came to see her (as his daily custome was) she frowned upon him, would not vouchsafe him her company, but kissed Lamprias his corrivall, at the same time \* before his face: but why was it? To make him (as she telleth her mother that chid her for it) more jealous; to whetten his love, to come with a greater appetite, and to know that her favour was not so easie to be had. Many other tricks she used besides this (as she there confesseth), for she would fall out with, and anger him of set purpose, pick quarrels upon no occasion, because she would be reconciled to him again. *Amantium ira amoris redintegratio*, as the old saying is, the falling out of lovers is the renewing of love; and according to that of Aristenæus, *jucundiores amorum post injurias delitæ*, love is increased by injuries, as the Sun beams are more gracious after a cloud. And surely this Aphorism is most true; for as Ampelis informs Crisis in the said Lucian, " If a lover be not jealous, angry, waspish, apt to fall out, sigh and swear, he is no true lover." To kiss and coll, hang about her neck, protest, swear and wish, are but ordinary symptomes, *incipientis adhuc & crescentis amoris signa*; but if he be jealous,

\* Comes de monte Turco Hispanus has de Venatione sua partes misit, jussitque peramanter orare, ut hoc qualecunque donum suo nomine accipias.

\* His artibus hominem ita exantabam, ut pro me ille ad omnia paratus, &c. \* *Totum* 4. dial. merit.

\* Relicto illo, ægre ipsi interim faciens, & omnino difficilis. \* Si quis enim nec Zelotypus irascitur, nec pugnat aliquando amator, nec perjurat, non est habendus amator, &c. Totus hic ignis Zelotypia constat, &c. maximi amores inde nascuntur. Sed si persuasum illi fuerit se solum habere, elanguescit illico amor suus.

angry,

angry, apt to mistake, &c. *bonè speres licet*, sweet sister he is thine own; yet if you let him alone, humour him, please him, &c. and that he perceive once he hath you sure, without any contrivall, his love will languish, and he will not care so much for you. Hitherto (saith he) can I speak out of experience; Demophantus a rich fellow was a suitor of mine, I seem'd to neglect him, and gave better entertainment to Calliades the Painter before his face, *principio abiit, verbis me insectatus*, at first he went away all in a chafe, cursing and swearing, but at last he came submitting himself, vowing and protesting that he loved me most dearly, I should have all he had, and that he would kill himself for my sake. Therefore I advise thee (dear sister Crisis) and all maids, not to use your suitors over kindly; *insolentes enim sunt hoc cum sentiunt*, 'twill make them proud and insolent; but now and then reject them, estrange thyself, & *si me audies semel atq; iterum exclude*, shut him out of doors once or twice, let him dance attendance; follow my counsell, and by this means you shall make him mad, come off roundly, stand to any conditions, and do whatsoever you will have him. These are the ordinary practises; yet in the said Lucian, Melissa me thinks had a trick beyond all this; for when her suitor came coldly on, to stir him up, she writ one of his contrivall names and her own in a paper, *Melissa amat Hermotimum, Hermotimus Melissam*, causing it to be stuck upon a post, for all gazers to behold; and lost it in the way where he used to walk; which when the silly novice perceived, *statim ut legit credidit*, instantly apprehended it was so, came raving to me, &c. "and so when I was in despair of his love, four months after I recovered him again." Eugenia drew Timocles for her Valentine, and wore his name a long time after in her bosom: Camæna singled out Pamphilus to dance, at Myson's wedding (some say), for there she saw him first; Fælicianus overtook Cælia by the high way side, offered his service, thence came farther acquaintance, and thence came love. But who can repeat half their devices? What Aratine experienced, what conceited Lucian, or wanton Aristenæus? They will deny and take, stiffly refuse, and yet earnestly seek the same, repel to make them come with more eagerness, fly from if you follow, but if averse, as a shadow they will follow you again, *fugientem sequitur, sequentem fugit*; with a regaining retreat, a gentle reluctancy, a smiling threat, a pretty pleasant peevish-

\* Venientem videbis ipsum denuo inflammatum & prorsus insanientem.  
 → Et sic cum sens de illo desperassem, post menses quatuor ad me rediit.

ness,

ness, they will put you off, and have a thousand such several enticements. For as he saith,

“ Non est forma satis, nec quæ vult bella videri,  
Debet vulgari more placere suis.  
Dicta, sales, lusus, sermones, gratia, risus,  
Vincunt naturæ candidioris opus.”

’Tis not enough though she be fair of hew,  
For her to use this vulgar complement :  
But pretty toys and jests, and sawes and smiles,  
As far beyond what beauty can attempt.

“ For this cause belike Philostratus, in his Images, makes divers Loves, “ some yong, some of one age, some of another, some winged, some of one sex, some of another, some with torches, some with golden apples, some with darts, gins, snares, and other engines in their hands,” as Propertius hath prettily painted them out, *lib. 2. & 29.* and which some interpret, divers enticements, or divers affections of Lovers, which if not alone, yet joyntly may batter and overcome the strongest constitutions.

It is reported of Decius, and Valerianus, those two notorious persecutors of the Church, that when they could enforce a yong Christian by no means (as \* Hierome records) to sacrifice to their Idols, by no torments or promises, they took another course to tempt him: they put him into a fair Garden, and set a yong Curtisan to dally with him, “ y she took him about the neck and kissed him, and that which is not to be named,” *manibusque attractare, &c.* and all those enticements which might be used, that whom torments could not, Love might batter and beleaguer. But such was his constancy, she could not overcome, and when this last engine would take no place, they left him to his own ways. At \* Barclye in Gloucester-shire, there was in times past a Nunnery (saith Guileterus Mapes, an old Historiographer, that lived 400 years since), “ of which there was a noble and a fair Lady Abbess: Godwin, that subtille Earl of Kent, travelling that way, (seeking not her but hers) leaves a Nephew of his, a proper young Gallant (as if he had been sick) with her, till he came back again, and gives the young man charge so long to counterfeit, till he had de-

\* Petronius Catal. \* Imagines deorum. fol. 327. varios amores facit, quos aliqui interpretantur multiplices affectus & illecebras, alios puellios, puellas, alatos, alios poma aurea, alios sagittas, alios laqueos, &c. \* Epist. lib. 3. vita Pauli Eremitæ. \* Meretrix speciosa cepit delicatius stringere colla complexibus, & corpore in libidinem concitato, &c. \* Camden in Gloucestershire, huic præfuit nobilis & formosa Abbatisa, Godwinus comes indolo subtilis, non ipsam, sed sua cupiens, reliquit nepotem suum forma elegantissimum, tanquam infimum donec reverteretur, instruit, &c.

flowred

flowed the Abbess, and as many besides of the Nuns as he could, and leaves him withall rings, jewels, girdles, and such toys to give them still, when they came to visit him. The young man, willing to undergo such a business, plaid his part so well, that in short space he got up most of their bellies, and when he had done, told his Lord how he had sped; "his Lord makes instantly to the Court, tells the King how such a Nunnery was become a bawdy house, procures a visitation, gets them to be turned out, and begs the lands to his own use." This story I do therefore repeat, that you may see of what force these enticements are, if they be opportunely used, and how hard it is even for the most averse and sanctified souls to resist such allurements. John Major in the life of John the Monk, that lived in the days of Theodosius, commends the Hermite to have been a man of singular continency, and of a most austere life; but one night by chance the Devil came to his Cell in the habit of a young market wench that had lost her way, and desired for God's sake some lodging with him. "The old man let her in, and after some common conference of her mishap, she began to inveigle him with lascivious talk and jests, to play with his beard, to kiss him, and do worse, till at last she overcame him. As he went to address himself to that business, she vanished on a sudden, and the Devils in the ayr laughed him to scorn." Whether this be a true story, or a tale, I will not much contend, it serves to illustrate this which I have said.

Yet were it so, that these of which I have hitherto spoken, and such like inticing baits, be not sufficient, there be many others, which will of themselves intend this passion of burning lust, amongst which, Dancing is none of the least; and it is an engine of such force, I may not omit it. *Incitamentum libidinis*, Petrarch calls it, the spur of lust, "A \* circle of which the Devil himself is the Center. "Many women that use it, have come dishonest home, most indifferent, none better." "Another terms it "the companion of all filthy delights and enticements, and 'tis not easily told what inconveniences come by it, what scurrile talk, obscene actions," and many

\* Ille impiger regem adit, Abbatissam & suas prægnantes edocet, exploratoribus missis probat, & iis ejectis, à domino suo manerium accepit. <sup>b</sup> Post sermones de casu suo suavitate sermonis conciliat animum hominis, manumque inter colloquia & risus ad barbam protendit & palpare coepit cervicem suam & oculos; quid multa? captivum ducit militem Christi: Complexura evanescit, demones in aere monachum riserunt.

\* Chorea circuleæ, cujus centrum diab.

\* Multis inde impudicæ doctum rediere, plures ambiguit, melior nulla.

\* Turpium deliciarum comes est externa saltatio; neque certe facile dictu quæ mala hinc visus hauriat, & quæ pariat, colloquia, monstrosos, inconditos gestus, &c.

times such monstrous gestures, such lascivious motions, such wanton tunes, meretricious kisses, homely embracings,

—————“ \* (ut Gaditana canoro  
Incipiat prurire choro, plausuq; probatæ  
Ad terram tremulâ descendant clune puellæ,  
Irritamentum Veneris languentis)”—————

that it will make the spectators mad. When that Epitomizer of \* Trogus had to the full described and set out King Ptolemy's riot, as a chief engine and instrument of his overthrow, he adds, *tympanum & tripudium*, fiddling and dancing; “the King was not a spectator onely, but a principall Actor himself.” A thing nevertheless frequently used, and part of a Gentlewoman's bringing up, to sing, dance, and play on the Lute, or some such instrument, before she can say her Pater Noster, or ten Commandments. 'Tis the next way their Parents think to get them husbands, they are compelled to learn, and by that means, *Incastos amores de tenero meditantur ungue*; 'Tis a great allurements as it is often used, and many are undone by it. Thais, in Lucian, inveigled Lamprias in a dance. Herodias so far pleased Herod, that she made him swear to give her what she would ask, John Baptist's head in a platter. † Robert Duke of Normandy, riding by Falais, spied Arlette a fair maid, as she danced on a green, and was so much enamoured with the object, that † he must needs lie with her that night. Owen Tudor won Queen Catherine's affection in a dance, falling by chance with his head in her lap. Who cannot parallel these stories out of his experience? Speusippas a noble gallant in † that Greek Aristenæus, seeing Panareta a fair young Gentlewoman dancing by accident, was so far in love with her, that for a long time after he could think of nothing but Panareta: he came raving home full of Panareta: “Who would not admire her, who would not love her, that should but see her dance as I did? O admirable, O divine Panareta! I have seen old and new Rome, many fair Cities, many proper women, but never any like to Panareta, they are dross, drow-dies all to Panareta! O how she danced, how she tript, how she turn'd, with what a grace! happy is that man that shall enjoy her. O most incomparable, only, Panareta!” When Xenophon in Symposio, or Banquet, had discoursed of love, and

\* Juv. Sat. 11.      \* Justin. l. 10, Adduntur instrumenta luxuriæ, tympana et tripudia; nec tam spectator rex, sed nequitie magister, &c.      † Hor. l. 5. od. 6.      † Havarde vita ejus.      † Of whom he begat William the Conqueror; by the same token she tore her smock down, saying, &c.      † Epist. 26. Quis non miratus est saltantem? Quis non vidit et amavit? veterem et novam vidi Romam, sed tibi similem non vidi Panareta; felix qui Panareta fruitur, &c.

used

used all the engines that might be devised, to move Socrates, amongst the rest, to stir him the more, he shuts up all with a pleasant Enterlude or dance of Dionysius and Ariadne. "First Ariadne dressed like a Bride came in and took her place; by and by Dionysius entered, dancing to the Musick. The spectators did all admire the yong man's carriage; and Ariadne herself was so much affected with the sight, that she could scarce sit. After a while Dionysius beholding Ariadne, and incensed with love, bowing to her knees, embraced her first, and kissed her with a grace; she embraced him again, and kissed him with like affection, &c. as the dance required; but they that stood by and saw this, did much applaud and commend them both for it. And when Dionysius rose up, he raised her up with him, and many pretty gestures, embraces, kisses, and love complements passed between them; which when they saw fair Bacchus and beautiful Ariadne so sweetly and so unfaindly kissing each, so really embracing, they swore they loved indeed, and were so inflamed with the object, that they began to rouse up themselves, as if they would have flown. At the last when they saw them still, so willingly embracing, and now ready to go to the Bride-chamber, they were so ravished with it, that they that were unmarried, swore they would forthwith marry, and those that were married called instantly for their horses, and galloped home to their wives." What greater motive can there be then this burning lust? What so violent an oppugner? Not without good cause therefore so many general Councils condemn it, so many Fathers abhor it, so many grave men speak against it; "Use not the company of a woman," saith Syracides, 8. 4. "that is a singer, or a dancer; neither hear, least thou be taken in her craftiness." *In circo non tam cernitur quam discitur libido.* \* Hædus holds, lust in Theaters is not seen, but learned. Gregory Nazianzen that eloquent Divine, († as he relates the story himself), when a noble friend of his solemnly invited him with other Bishops, to his daughter Olympia's wedding, refused to come: "† For it is absurd to see an old gonty Bishop sit amongst dancers;" he

<sup>1</sup> Principio Ariadne velut sponsa prodit, ac sola recedit; prodiens illico Dionysius ad numeros cantante tibia saltabat; admirati sunt omnes saltantem juvenem, ipsaq; Ariadne, ut vix potuerit conquiescere; postea vero cum Dionysius eam aspexit, &c. Ut autem surrexit Dionysius, crexit simul Ariadnem, licebatq; spectare gestus osculantium, & inter se complectentium; qui autem spectabant, &c. Ad extremum videntes eos mutuis amplexibus implicatos et jam-jam ad thalamum ituros; qui non duxerant uxores jurabant uxores se ducturos; qui autem duxerant consensu equis et incitatis, ut iisdem fruerentur, domum festinarunt. \* Lib. 4. de contemnend. amoribus. † Ad Anysium epist. 57. † Intempestivum enim est, et à nuptiis abhorrens, inter saltantes podagricum videre senem, et Episcopum.

held it unfit to be a spectator, much less an actor. *Nemo saltat sobrius*, Tully writes, he is not a sober man that danceth; for some such reason (belike) Domitian forbade the Roman Senators to dance, and for that fact removed many of them from the Senate. But these, you will say, are lascivious and Pagan dances, 'tis the abuse that causeth such inconvenience, and I do not well therefore to condemn, speak against, or "innocently to accuse the best and pleasantest thing (so \* Lucian calls it) that belongs to mortall men." You misinterpret, I condemn it not; I hold it notwithstanding an honest disport, a lawful recreation, if it be opportune, moderately and soberly used: I am of Plutarch's mind, "† that which respects pleasure alone, honest recreation, or bodily exercise, ought not to be rejected and contemned:" I subscribe to † Lucian, "'tis an elegant thing, which cheareth up the mind, exerciseth the body, delights the spectators, which teacheth many comely gestures, equally affecting the ears, eyes, and soul it self." Salust discommends singing and dancing in Sempronia, not that she did sing or dance, but that she did it in excess, 'tis the abuse of it: and Gregorie's refusal doth not simply condemn it, but in some folks. Many will not allow men and women to dance together, because it is a provocation to lust: they may as well, with Lycurgus and Mahomet, cut down all Vines, forbid the drinking of wine, for that it makes some men drunk.

"‡ Nihil prodest quod non lædere posset idem:  
Igne quid utilius?"——

I say of this as of all other honest recreations, they are like fire, good and bad, and I see no such inconvenience, but that they may so dance, if it be done at due times, and by fit persons: and conclude with Wolfongus § Hider, and most of our modern divines: *Si decoræ, graves, verecundæ, plena luce bonorum virorum & matronarum honestarum, tempestivæ fiant, probari possunt, & debent.* "There is a time to mourn, a time to dance," Eccles. 3. 4. Let them take their pleasures then, and as † he said of old, "young men and maids flourishing in their age, fair and lovely to behold, well attired,

\* Rem omnium in mortalium vita optimam innocenter accusare. † Quæ honestam voluptatem respicit, aut corporis exercitium, contemni non debet.  
‡ Elegantissima res est, quæ et mentem acuit; corpus exerceat, et spectantes oblectet, multos gestus decoros docens, oculos, aures, animum ex æquo demulcens.  
§ Ovid. § System. moralis Philosophiæ. † Apuleius. 10. Puelli, puellæque virenti florentes ætacula, forma conspicui, veste nitidi, incessu gratiosi, Græcicam saltantes Pyrrhicam, dispositis ordinationibus, decoreis ambiguis inerrabant, nunc in orbem flexi, nunc in obliquam seriem committi; nunc in quadrum cuneati, nunc inde separati, &c.



and of comely carriage, dancing a Greek Galiard, and as their dance required, kept their time, now turning now tracing, now apart now altogether, now a courtesie then a caper," &c. and it was a pleasant sight to see those pretty knots, and swimming figures. The Sun and Moon (some say) dance about the earth, the three upper Planets about the Sun as their center, now stationary, now direct, now retrograde, now *in apogæo* then *in perigæo*, now swift then slow, occidentall, orientall, they turn round, jumpe and trace, ♀ and ♂ about the Sun with those thirty three Maculæ or Burbonian planet, *circa Solem saltantes Cytharedum*, saith Fromundus. Four Medicean stars dance about Jupiter, two Austrian about Saturn, &c. and all (belike) to the musick of the Sphears. Our greatest Counsellors, and staid Senators, at some times dance, as David before the Ark, 2 Sam. 6. 14. Miriam Exod. 15. 20. Judith 15. 13. (though the devil hence perhaps hath brought in those bawdy Bacchanals) and well may they do it. The greatest Souldiers, as \* Quintilianus, † Æmilius Probus, ‡ Cœlius Rhodiginus, have proved at large, still use it in Greece, Rome, and the most worthy Senators, *cantare, saltare*. Lucian, Macrobius, Libanus, Plutarch, Julius, Pollux, Athenæus, have written just tracts in commendation of it. In this our age it is in much request in those countries, as in all civil Commonwealths, as Alexander ab Alexandro, *lib. 4. cap. 10. & lib. 2. cap. 25.* hath proved at large, § amongst the Barbarians themselves none so pretious; all the World allows it.

" || Divitias contemno tuas, rex Cræse, tuamq;  
Vendo Asiam, unguentis, flore, mero, Choreis."

" Plato, in his Common-wealth, will have dancing-schools to be maintained, "that young folks might meet, be acquainted, see one another, and be seen;" nay more, he would have them dance naked; and scoffs at them that laugh at it. But Eusebius *præpar. Evangel. lib. 1. cap. 11.* and Theodoret *lib. 9. curat. græc. affect.* worthily lash him for it; and well they might: for as one saith, "The very sight of naked parts, causeth enormous, exceeding concupiscences, and stirs up both men and women to burning lust." There is a mean in all things: this is my censure in brief; Dancing is a pleasant recreation of body and mind, if sober and modest (such as our

\* Lib. 1. cap. 11. † Vit. Epaminondæ. ‡ Lib. 5. § Read P. Martyr Ocean Decad. Benzo, Lærius Hacluit, &c. || Angerianus Erotopædium.

" 10. Leg. τῆς γὰρ τοιαύτης ὀρεδῆς ἐνεκα, &c. hujus causa oportuit disciplinam constitui, ut tam pueri quam puellæ choreas celebrent, spectenturq; ac spectent, &c. " Aspectus enim nudorum corporum tam mares quam feminas irritare solet ad enormes lascivix appetitus.

Christian dances are); if tempestively used, a furious motive to burning lust; if as by Pagans heretofore, unchastely abused. But I proceed.

If these illurements do not take place, for \* Simierus, that great master of dalliance shall not behave himself better, the more effectually to move others, and satisfy their lust, they will swear and lye, promise, protest, forge, counterfeit, brag, bribe, flatter and dissemble of all sides. 'Twas Lucrecia's counsel in Aretine, *Si vis amicâ frui, promitte, finge, jura, perjura, jacta, simula, mentire*; and they put it well in practice, as Apollo to Daphne,

—————“ † mihi Delphica tellus  
Et Claros & Tenedos, Patareaq; regia servit,  
Jupiter est genitor”—————

Delphos, Claros and Tenedos serve me,  
And Jupiter is known my Sire to be.

‡ The poorest swaines will do as much,

“ § Mille pecus nivei sunt & mihi vallibus agni;”

I have a thousand sheep, good store of cattle, and they are all at her command,

—————“ || Tibi nos, tibi nostra supellex,  
Ruraq; servierint”—————

house, land, goods, are at her service, as he is himself. Dinomachus, a Senator's Son in \* Lucian, in love with a wench inferior to him in birth and fortunes, the sooner to accomplish his desire, wept unto her, and swore he loved her with all his heart, and her alone, and that as soon as ever his father died (a very rich man and almost decrepit) he would make her his wife. The maid by chance made her Mother acquainted with the business, who being an old fox, well experienced in such matters, told her daughter, now ready to yield to his desire, that he meant nothing less, for dost thou think he will ever care for thee, being a poor wench, <sup>b</sup> that may have his choice of all the beauties in the City, one noble by birth, with so many talents, as yong, better qualified, and fairer than thy self? daughter beleeve him not: the maid was abasht, and so the matter broke off. When Jupiter wooed Juno first (Lilius Giraldus relates it out of an old Comment on Theocritus) the

\* Camden Annal. Anno 1578, fol. 376. Amatoris facietis & illocebris exquisitissimus. † Met. 1. Ovid. ‡ Erasmus cgl. mille mei Siculis errant in enontibus agni. § Virg. || Lecheus. \* Tom. 4. merit. dial amare se jurat et lachrimatur dicitq; uxorem me ducere velle, quum pater oculos clausisset. <sup>b</sup> Quum dotem alibi multo majorem aspiciet, &c.

better:

better to effect his sute, he turned himself into a Cuckow, and spying her one day walking alone, separated from the other Goddesses, caused a tempest suddenly to arise, for fear of which she fled to shelter: Jupiter to avoid the storm likewise flew into her lap, *in virginis Junonis gremium devolavit*, whom Juno for pitty covered in her \*Apron. But he turned himself forthwith into his own shape, began to embrace and offer violence unto her, *sed illa matris metu abnuebat*, but she by no means would yield, *daneq pollicitus Connubium obtinuit*, till he vowed and swore to marry her, and then she gave consent. This fact was done at Thornax hill, which ever after was called Cuckow hill, and in perpetuall remembrance, there was a Temple erected to Teli Juno in the same place. So powerfull are fair promises, vows, oaths and protestations. It is an ordinary thing too in this case to belie their age, which widdows usually do, that mean to marry again, and batchelours too sometimes,

“ † Cujus octavum trepidavit ætas,  
cernere lustrum ;

to say they are younger then they are. Carmides in the said Lucian loved Philematium, an old maid of 45. years ; ‘ she swore to him she was but 32. next December. But to dissemble in this kind, is familiar of all sides, and often it takes.

“ † Fallere credentem res est operosa puellam,”

’tis soon done, no such great mastery,

“ Egregiam verò laudem, & spolia ampla,”——

And nothing so frequent as to bely their estates, to prefer their suites, and to advance themselves, Many men to fetch over a young woman, widdows, or whom they love, will not stick to crack, forge and fain any thing comes next, bid his boy fetch his cloak, rapier, gloves, jewels, &c. in such a chest, scarlet-golden-tissue breeches, &c. when there is no such matter ; or make any scruple to give out, as he did in Petronius, that he was master of a ship, kept so many servants, and to personate their part the better take upon them to be gentlemen of good houses, well descended and allied, hire apparell at brokers, some Scavenger or prick-louse Tailors to attend upon them for the time, swear they have great possessions, ‘bribe, lye, cog, and foist how dearly they love, how bravely they will maintain

\* Or upper garment. Quem Juno miserata veste contextit.

† Hor.

‘ Dejeravit illa secundum supra trigesimum ad proximum Decembrem completuram se esse. † Ovid. † Nam donis vincitur omnis amor. Catullus 1. el. 5.

her, like any Lady, Countess, Dutchess, or Queen; they shall have gowns, tiers, jewels, coaches, and caroches, choice diet,

The heads of Parrats, tongues of Nightingals,  
The brains of Peacocks, and of Estriches,  
Their bath shall be the juyce of Gilliflowres,  
Spirit of Roses, and of Violets,  
The milk of Unicorns, &c.

as old Vulpone courted Cœlia in the \* Comœdy, when as they are no such men, not worth a groat, but meer sharkers, to make a fortune, to get their desire, or else pretend love to spend their idle hours, to be more welcome, and for better entertainment. The conclusion is, they mean nothing less,

“ \* Nil metaunt jurare, nihil promittere curant :  
Sed simul ac cupida mentis satiata libido est,  
Dicta nihil metuere, nihil perjuria curant.”

Oathes, vows, promises, are much protested;  
But when their minde and lust is satisfied,  
Oathes, vows, promises, are quite neglected.

though he solemnly swear by the Genius of Cæsar, by Venus' shrine, Hymen's deity, by Jupiter, and all the other Gods, give no credit to his words. For when Lovers swear, Venus laughs, *Venus hæc perjuria ridet*, † Jupiter himself smiles, and pardons it withall, as grave ‡ Plato gives out; of all perjury, that alone for love matters is forgiven by the gods. If promises, lies, oathes, and protestations will not avail, they fall to bribes, tokens, gifts, and such like feates. § *Plurimus auro conciliatur amor*: as Jupiter corrupted Danæ with a golden shower, and Liber Ariadne with a lovely Crown, (which was afterwards translated into the heavens, and there for ever shines;) they will rain Chickins, Florens, Crowns, Angels, all manner of coines and stamps in her lap. And so must he certainly do that will speed, make many feasts, banquets, invitations, send her some present or other every foot. *Summo studio parentur epulæ* (saith † Hædus) & *crebræ fiant largitiones*, he must be very bountiful and liberal, seek and sue, not to her onely, but to all her followers, friends, familiars, filders, panders, parasites, and household servants; he must insinuate himself, and surely will, to all, of all sorts, messengers, porters, carriers; no man must be unrewarded, or unrespected.

\* Fox. act. 3. sc. 3.    \* Catullus.    † Perjuria ridet amantem Jupiter, et ventos irrita ferre jubet, Tibul. lib. 3. et 6.    ‡ In Philebo. pejerantibus, his dii soli ignosunt.    § Catul.    † Lib. 1. de contemnendis amoribus.

I had

I had a suiter (saith <sup>a</sup> Aretine's Lucretia) that when he came to my house, flung gold and silver about, as if it had bin chaff. Another suitor I had was a very cholerick fellow; but I so handled him, that for all his fuming, I brought him upon his knees: If there had been an excellent bit in the market, any novelty, fish, fruit, or fowl, muskadel, or malmesey, or a cup of neat wine in all the city, it was presented presently to me, though never so dear, hard to come by, yet I had it: the poor fellow was so fond at last, that I think if I would I might have had one of his eyes out of his head. A third suiter was a Merchant of Rome, and his manner of wooing was with <sup>\*</sup>exquisite musick, costly banquets, poems, &c. I held him off till at length he protested, promised, and swore *pro virginitate regno me donaturum*, I should have all he had, house, goods and lands, *pro concubitu solo*; <sup>a</sup> Neither was there ever any Conjurer, I think, to charm his spirits that used such attention, or mighty words, as he did exquisite phrases; or General of any army so many stratagems to win a city, as he did tricks and devices to get the love of me. Thus men are active and passive, and women not far behinde them in this kinde: *Audax ad omnia fœmina, quæ vel amat, vel odit.*

† For half so boldly there can non,  
Swear and lye as women can.

<sup>\*</sup> They will crack, counterfeit, and collogue as well as the best, with handkerchiefs, and wrought nightcaps, purses, poses, and such toys: as he justly complained,

“<sup>\*</sup> Cur mittis violas? nempe ut violentius urer;  
Quid violas violis me violenta tuis?” &c.

Why dost thou send me Violets, my dear?  
To make me burn more violent I fear;  
With Violets too violent thou art,  
To violate and wound my gentle heart.

When nothing else will serve, the last refuge is their tears. *Hæc scripsi (testor amorem) mixta lachrymis & suspiriis*, 'twixt tears and sighs, I write this (I take love to witness), saith †Chelidonia to Philonius. *Lumina quæ modò fulmina, jam flumina*

<sup>\*</sup> Dial. Ital. argentum ut palcas projiciebat. Biliosum habui amatorem qui supplex flexis genibus, &c. Nullus recens allatus terræ fructus, nullum cupedia- rum genus tam carum erat, nullum vinum Creticum pretiosum, quin ad me ferret illico; credo alterum oculum pignori daturus, &c. <sup>\*</sup> Post musicam opiperas epulas, et tantis juramentis, donis, &c. <sup>a</sup> Nunquam aliquis umbrarum conjurator tanta attentione, tamq; potentibus verbis usus est, quam ille exquisitis mihi dictis, &c. † Chaucer. <sup>\*</sup> Ab crudele genus nec tutum fœmina nomen! Tibul. l. 3. eleg. 4. <sup>\*</sup> Jovianus Pon. † Aristænetus lib. 2. epist. 13.

*lachry-*

*lachrymarum*, those burning torches are now turn'd to floods of tears. Arcine's Lucretia, when her sweet heart came to town, \* wept in his bosom, "that he might be perswaded those tears were shed for joy of his return." Quartilla in Petronius, when nought would move, fell a weeping, and as Balthazar Castilio paints them out, " \* To these Crocodile's tears, they will add sobs, fiery sighs, and sorrowful countenance, pale colour, leanness, and if you do but stir abroad, these fiends are ready to meet you at every turn, with such a sluttish neglected habit, dejected look, as if they were now ready to dye for your sake ; and how, saith he, shall a young novice thus beset, escape ?" But beleieve them not.

———" † animam ne crede puellis,  
Namque est femineâ tutior unda fide."

Thou thinkest peradventure, because of her vows, tears, smiles, and protestations, she is solely thine, thou hast her heart, hand, and affection, when as indeed there is no such matter, as the † Spanish Bawd said, *gaudet illa habere unum in lecto, alterum in portâ, tertium qui domi suspiret*, she will have one sweet heart in bed, another in the gate, a third sighing at home, a fourth, &c. Every yong man she sees and likes hath as much interest, and shall as soon enjoy her as thy self. On the other side, which I have said, men are as false, let them swear, protest, and lye ;

" \* Quod vobis dicunt, dixerunt mille puellis."

They love some of them those eleven thousand Virgins at once, and make them believe, each particular, he is besotted on her, or love one till they see another, and then her alone: like Milo's wife in Apuleius, *lib. 2. Si quem conspexerit speciosæ formæ invenem, venustate ejus sumitur, & in eum animum intorquet*. 'Tis their common complement in that case, they care not what they swear, say, or do: One while they slight them, care not for them, rail down right and scoffe at them, and then again they will run mad, hang themselves, stab and kill, if they may not enjoy them. Henceforth therefore,

———" nulla viro juranti femina credat,"

let not maids believe them. These tricks and counterfeit pas-

\* *Subaviter flebam, ut persuasum habeat lachrymas præ gaudio illius reditus mihi emanare.* \* *Lib. 3. his accedunt, vultus subtristis, color pallidus, gemebunda vox, ignita suspiria, lachrimæ prope innumerabiles. Istæ se statim*

*umbræ offerunt tanto squalore et in omni fere diverticulo tanta macie, ut illas jamjam moribundas putes.* † *Petronius.* † *Cælestina act. 7. Barthio interpret omnibus arridet, et à singulis amari se solam dicit.* \* *Ovid.*

sions

sions are more familiar with women, \* *finem hic dolori faciet aut vitæ dies, miserere amantis*, quoth Phædra to Hippolitus. Joessa, in † Lucian, told Pythias, a yong man, to move him the more, that if he would not have her, she was resolv'd to make away her self. "There is a Nemesis, and it cannot chuse but grieve and trouble thee, to hear that I have either strangled or drowned my self for thy sake." Nothing so common to this sexe, as oaths, vows, and protestations, and as I have already said, tears, which they have at command; for they can so weep, that one would think their very hearts were dissolved within them, and would come out in tears, their eys are like rocks, which still drop water, *diariæ lachrymæ & sudoris in modum turgeri promptæ*, saith † Aristænetus, they wipe away their tears like sweat, weep with one eye, laugh with the other; or as children § weep and cry, they can both together.

"Neve puellarum lachrymis moveare memento,  
Ut flerent oculos erudière suos."

Care not for women's tears, I counsel thee,  
They teach their eys as much to weep as see.

And as much pity is to be taken of a woman weeping, as of a Goose going bare-foot. When Venus lost her son Cupid, she sent a Cryer about, to bid every one that met him take heed.

"Si flentem aspicias, ne mox fallère, caveto;  
Sin arridebit, magis effuge; & oscula si fors  
Ferre volet, fugito; sunt oscula noxia, in ipsis  
Suntque venena labris," &c.

Take heed of Cupid's tears, if cautelous,  
And of his smiles and kisses I thee tell,  
If that he offer't, for they be noxious,  
And very poyson in his lips doth dwell.

¶ A thousand years, as Castilio conceives, "will scarce serve to reckon up those allurements and guiles, that men and women use to deceive one another with.

\* Seneca Hippol. † Tom. 4. dial. merit. tu vero aliquando mærore afficeris ubi audieris me à meipsa laqueo tui causa suffocatam aut in puteum præcipitatam. ‡ Epist. 80. l. 2. § Matronæ flent duobus oculis, moniales quatuor, virgines uno, meretrices nullo. ¶ Ovid. \* Imagines deorum fol. 332. à Moschi amore fugitivo, quem Politianus Latinum fecit. \* Lib. 3. mille vix anni sufficerent ad omnes illas machinationes, dolosq; commemorandos, quos viri et mulieres ut se invicem circumveniant, excogitare solent.

## SUBSECT. V.

*Bawds, Philters, causes.*

WHEN all other engines fail, that they can proceed no farther of themselves, their last refuge is to flye to Bawds, Panders, Magical Philters, and receipts; rather then fail, to the Divel himself.

“Flectere si nequeunt superos, Acheronta movebunt.”

And by those indirect means many a man is overcome, and precipitated into this malady, if he take not good heed. For these Bawds first, they are every where so common, and so many, that as he said of old Croton, *omnes hic aut captantur, aut captant*, either inveagle or be inveagled, we may say of most of our Cities, there be so many professed, cunning bawds in them. Besides, bawdry is become an art, or a liberal science, as Lucian calls it; and there be such tricks and subtleties, so many nurses, old women, Panders, letter-carriers, beggers, Physitians, Friers, Confessors, employed about it, that *nullus tradere stilus sufficiat*, one saith,

———“\* trecentis versibus  
Suas impuritas traloqui nemo potest.”

Such occult notes, Stenography, Polygraphy, *Nuntius animatus*, or magnetical telling of their minds, which † Cabens the Jesuit, by the way, counts fabulous and false; cunning conveyances in this kind, that neither Juno's jealousy, nor Danae's custody, nor Argo's vigilancy can keep them safe. 'Tis the last and common refuge to use an assistant, such as that Catanean Philippa was to Jone Queen of Naples, a † Bawd's help, an old woman in the business, as † Myrrha did when she doted on Cyniras, and could not compass her desire; the old Jade her Nurse was ready at a pinch, *dic inquit, opemque me sine ferre tibi*——& *in hac mea (pone timorem) Sedulitas erit apta tibi*, fear it not, if it be possible to be done, I will effect it: *non est mulieri mulier insuperabilis*, † Cælestina said, let him or her be never so honest, watched, and reserved, 'tis hard but one of these old women will get access: and scarce shall you find, as † Austin observes,

\* Petronius. \* Plautus. Tritemius. † De Magnet. Philos. lib. 4. cap. 10.  
† Catul. eleg. 5. Lib. 1. Venit in exitium callida lena meum. \* Ovid. 10.  
met. † Parabosc. Barthii. † De vit. Erem. c. 3. ad sororem vix aliquam  
reclusarum hujus temporis solam invenies, ante cujus fenestram non anus gar-  
rula, vel nugigerula mulier sedet, quæ eam fabulis occupet, rumoribus pascat,  
hujus vel illius monachi, &c.



in a Nunnery a maid alone, "if she cannot have egress, before her window you shall have an old woman, or some prating Gossip tell her some tales of this Clerk, and that Monk, describing or commending some yong Gentleman or other unto her." "As I was walking in the street (saith a good fellow in Petronius) to see the town served one evening, I spied an old woman in a corner selling of Cabbages and Roots, (as our Hucksters do Plums, Apples, and such like fruits;) mother (quoth he) can you tell where I can dwell? she being well pleased with my foolish urbanity, replied, and why sir should I not tell? with that she rose up and went before me; I took her for a wise woman, and by and by she led me into a by-lane, and told me there I should dwell; I replied again I knew not the house; but I perceived on a sudden by the naked queans, that I was now come into a Bawdy-house, and then too late I began to curse the treachery of this old Jade." Such tricks you shall have in many places, and amongst the rest it is ordinary in Venice, and in the island of Zante, for a man to be Bawd to his own wife. No sooner shall you land or come on shore, but as the Comical Poet hath it,

"<sup>h</sup> Morem hunc meretrices habent,  
Ad portum mittunt servulos, ancillulas,  
Si qua peregrina in portum aderit,  
Rogant cujatis sit, quod ei nomen siet,  
Post illæ extemplo sese adplicent."

These white Divels have their Panders, Bawds and Factors in every place to seek about, and bring in customers, to tempt and way-lay novices, and silly travellers. And when they have them once within their clutches, as Ægidius Mascarius in his comment upon Valerius Flaccus describes them, "<sup>i</sup> with promises and pleasant discourse, with gifts, tokens, and taking their opportunities, they lay nets which Lucretia cannot avoid, and baits that Hippolitus himself would swallow; they make such strong assaults and batteries, that the Goddess of Virginitie cannot withstand them: give gifts, and bribes to move Penelope, and with threats able to terrifie Susanna. How many Proserpina's with those catchpoles doth Pluto take? These are

<sup>s</sup> Agreste olus anus vendebat, & rogo inquam, mater, nunquid scis ubi ego habitum? delectata illa urbanitate tam stulta, & quid nesciam inquit? consurrexit; & cepit me præcedere; divinam ego putabam, &c. nudas video meretrices & in Iupanas me adductum, sero execratus ancillæ insidias. <sup>h</sup> Plautus Menech. <sup>i</sup> Promissis everberant, molliunt dulciloquiis, & opportunum tempus occupantes laqueos ingerunt quos vix Lucretia vitare; escam parant quam vel satur Hippolitus sumeret, &c. Hæ sanè sunt virgæ soporificæ quibus contactæ animæ ad Orcum descendunt; hoc gluten quo compactæ mentium alæ evolare nequeunt, demonis abominæ, quæ sollicitant, &c.

the

the sleepy rods with which their souls touched descend to hell ; this the glew or lime with which the wings of the mind once taken cannot fly away ; the Divil's ministers to allure, entice," &c. Many yong men and maids without all question are inveagled by these Eumenides and their associates. But these are trivial and well known. The most slye, dangerous, and cunning bawds, are your knavish Physitians, Empyricks, Masse-Priests, Monks, \* Jesuits, and Friers. Though it be against Hippocrates' oath, some of them will give a dram, promise to restore maidenheads, and do it without danger, make an abort if need be, keep down their paps, hinder conception, procure lust, make them able with Satyrions, and now and then step in themselves. No Monastery so close, house so private, or prison so well kept, but these honest men are admitted to censure and ask questions, to feel their pulse, beat at their bed side, and all under pretence of giving Physick. Now as for Monks, Confessors, and Friers, as he said,

" \* Non audent Stygius Pluto tentare quod audent  
Effrenis Monachus, plenaque fraudis anus."

That Stygian Pluto dares not tempt or do,  
What an old hag or Monk will undergo:

either for himself to satisfie his own lust, for another, if he be hired thereto, or both at once, having such excellent means. For under colour of visitation, auricular confession, comfort and penance, they have free egress and regress, and corrupt God knows how many. They can such trades some of them, practice Physick, use exorcisms, &c.

**That whereas was wont to walk and Elf,  
There now walks the Limiter himself,  
In every bush and under every tree,  
There needs no other Incubus but he.**

" In the Mountains betwixt Dauphine and Savoy, the Friers perswaded the good wives to counterfeit themselves possessed, that their husbands might give them free access, and were so familiar in those days with some of them, that, as one " observes, " wenches could not sleep in their beds for Necromantick Friers : and the good Abbess in Bocace may in some sort witness, that rising betimes, mistook and put on the Frier's breeches instead of her vail or hat. You have heard the story,

\* See the practices of the Jesuits Anglice, edit. 1630.

" Æn. Sylv.

<sup>1</sup> Chaucer in the wife of Bath's tale.

" H. Stephanus Apol. Herod. lib. 1.

cap. 21.    \* Balc. Puellæ in lectis dormire non poterant.

I presume;

I presume, of \* Paulina, a chast matron in Ægesippus, whom one of Isis' priests did prostitute to Mundus a yong knight, and made her believe it was their God Anubis. Many such pranks are played by our Jesuits, sometimes in their own habits, sometimes in others, like souldiers, courtiers, citizens, Schollars, Gallants, and women themselves. Proteus like, in all forms and disguises, that go abroad in the night, to inescate and beguile yong women, or to have their pleasure of other men's wives: and, if we may believe ° some relations, they have wardrops of several suits in the Colledges for that purpose. Howsoever in publike they pretend much zeal, seem to be very holy men, and bitterly preach against adultery, fornication, there are no verier Bawds or whoremasters in a country, " † Whose soul they should gain to God, they sacrifice to the Divil." But I spare these men for the present.

The last battering engins, are Philters, Amulets, Spells, Charms, Images, and such unlawful means; if they cannot prevail of themselves by the help of Rawds, Panders, and their adherents, they will flye for succour to the Divil himself. I know there be those that deny the Divil can do any such thing, (Crato, *epist. 2. lib. med.*) and many Divines, there is no other fascination then that which comes by the eys, of which I have formerly spoken; and if you desire to be better informed, read Camerarius *oper. subcis. cent. 2. c. 5.* It was given out of old, that a Thessalian wench had bewitched King Philip to dote upon her, and by Philters enforced his love; but when Olympia the Queen saw the maid of an excellent beauty, well brought up, and qualified: these, quoth she, were the Philters which inveagled King Philip; those the true charms, as Henry to Rosamund,

† One accent from thy lips the blood more warms,  
Then all their Philters, exorcisms and charms.

With this alone Lucretia brags in ‡ Aretine, she could do more then all Philosophers, Astrologers, Alchymists, Necromancers, Witches, and the rest of the crew. As for hearbs and Philters, I could never skill of them, "The sole Philter that ever I used, was kissing and embracing, by which alone I made men rave like beasts stupified, and compelled them to worship me like an Idol." In our times it is a common

\* Idem Josephus lib. 18. cap. 4.

• Liber edit. Augustæ Vindelicorum Añ.

1608. † Quarum animas lucrari debent deo, sacrificant diabolo.

† M.

Drayton Her. epist.

‡ Barnodidascaleo dial. Ital. lat'n. fact. à Gasp. Barthio.

Plus possum quam omnes philosophi, Astrologi, Necromantici, &c. sola saliva inuagans, i. amplexu & basia tam furiose furere, tam bestialiter obstupesceri cœgi, ut instar Idoli me adorant.

thing,

thing, saith Erastus, in his book *de Lamiis*, for witches to take upon them the making of these Philters, “to force men and women to love and hate whom they will, to cause tempests, diseases,” &c. by Charms, Spels, Characters, Knots.

——“ \* hic Thessala vendit Philtra,”

St. Hierome proves that they can do it, (as in Hilarius' life, *epist. lib. 3.*) he hath a story of a young man, that with a Philter made a maid mad for the love of him, which maid was after cured by Hilarian. Such instances I find in John Nider, *Formicar. lib. 5. cap. 5.* Plutarch records of Lucullus that he died of a Philter; and that Cleopatra used Philters to inveagle Anthony, amongst other allurements. Eusebius reports as much of Lucretius the Poet. Panormitan. *lib. 4. de gest. Alphonsi*, hath a story of one Stephan a Neapolitan Knight, that by a Philter was forced to run mad for love. But of all others, that which † Petrarch *epist. famil. lib. 1. ep. 5.* relates of Charls the Great is most memorable: He foolishly doted upon a woman of mean favour and condition, many years together, wholly delighting in her company, to the great grief and indignation of his friends and followers. When she was dead, he did embrace her corps, as Apollo did the bay-tree, for his Daphne, and caused her Coffin (richly embalmed and decked with Jewels) to be carried about with him, over which he still lamented. At last a venerable Bishop that followed his Court pray'd earnestly to God (commiserating his Lord and Master's case) to know the true cause of this mad passion, and whence it proceeded; it was revealed to him, in fine, “that the cause of the Emperor's mad love lay under the dead woman's tongue.” The Bishop went hastily to the carcase, and took a small ring thence; upon the removal the Emperour abhorrd the Coarse, and, instead ‡ of it, fell as furiously in love with the Bishop, he would not suffer him to be out of his presence: which when the Bishop perceived, he flung the ring into the midst of a great Lake, where the King then was. From that houre the Emperour neglected all his other houses, dwelt at § Ache, built a fair house in the midst of the Marsh, to his infinite expence, and a ¶ Temple by it, where after he was buried, and in which city all his posterity ever since use to be

\* Sæpe omnes sibi arrogant notitiam, et facultatem in amorem alliciendi quos velint; odia inter conjuges serendi, tempestates excitandi, morbos instigendi, &c. \* Juvenalis Sat. † Idem refert Hen. Kormannus de mir. mort. lib. f. cap. 14. Perditæ amavit mulierculum quandam, illius amplexibus acquiescens, summa cum indignatione suorum et dolore. ‡ Et inde totus in Episcopum furere, illum colere. § Aquisgranum, vulgo Aix. ¶ Immenso sumptu templum et ædes, &c.

crowned,

crowned. Marcus the Heretick is accused by Irenæus to have inveigled a yong maid by this means: and some writers speak hardly of the Lady Katharine Cobham, that by the same Art she circumvented Humphrey Duke of Glocester to be her husband. Sycinius Æmilianus summoned 'Apuleius to come before Cneius Maximus, Proconsul of Africk, that he being a poor fellow, " had bewitched by Philters Pudentilla an ancient rich Matron to love him," and, being worth so many thousand sesterces, to be his wife. Agrippa *lib. 1. cap. 48. occult. philos.* attributes much in this kind to Philters, Amulets, Images: and Salmutz *com. in Pancirol. Tit. 10. de Horol.* Leo Afer. *lib. 3.* saith, 'tis an ordinary practice at Fez in Africk, *Præstigiatores ibi plures, qui cogunt amores & concubitus:* as skilful all out as that Hyperborean Magitian, of whom Cleodemus, in \* Lucian, tells so many fine feats perform'd in this kind. But Erastus, Wierus, and others are against it; they grant indeed such things may be done, but (as Wierus discourseth, *lib. 3. de Lamiis cap. 37.*) not by charms, Incantations, Philters, but the Diavel himself; *lib. 5. cap. 2.* he contends as much; so doth Freitagius *noc. med. cap. 74.* Andreas Cisalpinus *cap. 5.* and so much Sigismundus Schereczius *cap. 9. de hirco nocturno,* proves at large. " † Unchast women by the help of these witches, the Divels kitchin maids, have their loves brought to them in the night, and carried back again by a phantasm flying in the air in the likeness of a Goat. I have heard (saith he) divers confess, that they have been so carried on a Goat's back to their sweet hearts, many miles in a night." Others are of opinion that these feats, which most suppose to be done by Charms and Philters, are meerly effected by natural causes, as by man's blood Chimically prepared, which much avails, saith Ernestus Burgranius, in *Lucernâ vitæ & mortis Indice, ad amorem conciliandum & odium,* (so huntsmen make their dogs love them, and farmers their pullen) 'tis an excellent Philter, as he holds, *sed vulgo prodere grande nefas,* but not fit to be made common: and so be *Mala insana,* Mandrake roots, Mandrake 'apples, pretious stones, dead men's cloaths, candles, *mala Bacchica, panis porcinus, Hippomanes,* a certain hair in a ‡ Wolf's tail, &c. of which Rhasis, Dioscorides, Porta, Wecker, Rubeus, Mizaldus, Albertus, treat: a swallow's heart, dust of a Dove's heart, *multum va-*

\* Apolog. quod Pudentillam viduam ditem & provectionis ætatis fœminam cantaminibus in amorem sui pellexisset. \* Philopseude, Tom. 3. † Impudicæ mulieres opera venescarum, diaboli coquarum, amatores suos ad se noctu dicunt & reducant, ministerio hirci in aëre volantis: multos novi qui hoc fassi sunt, &c. \* Mandrake apples, Lemnius *lib. herb. bib. c. 2.* ‡ Of which read Plin. *lib. 8. cap. 22. & lib. 13. c. 25. & Quintilianum lib. 7.*

lent lingue viperarum, carchella asinorum, tela equina, palliola quibus infantes obvoluti nascuntur, funis strangulati hominis, lapis de nide Aquilæ, &c. See more in Skenkius observat. medicinal. lib. 4. &c. which are as forcible and of as much vertue, as that fountain Salpaciæ in Vitruvius, Ovid, Strabo, that made all such mad for love that drank of it, or that hot Bath at Aix in Germany, wherein Cupid once dipt his arrows, which ever since hath a peculiar vertue to make them lovers all that wash in it. But hear the Poet's own description of it,

"Unde hic fervor aquis terræ erumpentibus udæ?  
Tela olim hic ludens ignea tinxit Amor;  
Et gaudens stridore polo, Fervete perennes  
Inquit, & hæc pharetræ sint monumenta meæ.  
Ex illo fervet, rarusque hic mergitur hospes,  
Cui non titillet pectora blandus amor."

These above-named remedies have happily as much power as that bath of Aix, or Venus' enchanted girdle, in which, saith Natales Comes, "Love toys and dalliance, pleasantness, sweetness, perswasions, subtilties, gentle speeches, and all witchcraft to enforce love, was contained." Read more of these in Agrippa de occult. Philos. lib. 1. cap. 50. & 45, Malleus magic. part. 1. quest. 7. Delrio tom. 2. quest. 3. lib. 3, Wierus, Pomponatius, cap. 8. de incantat. Ficinus lib. 13. Theop. Plat. Calcagninus, &c.

#### MEMB. IV. SUBSECT. I.

*Symptomes or signs of Love Melancholy, in Body, Mind; good, bad, &c.*

**S**YMPТОMES are either of Body or Mind; of body, paleness, leanness, driness, &c. \* *Pallidus omnis amans, color hic est aptus amanti*, as the Poet describes lovers: *fecit amor maciem*, love causeth leanness. † Avicenna de Ilis c. 33. "makes hollow eys, driness, Symptomes of this disease, to go smiling to themselves, or acting as if they saw or heard some delectable object." Valleriola lib. 3. observat. cap. 7.

\* Lib. 11. c. 8. Venere implicat eos, qui ex eo bibunt. Idem Ov. Met. 4. Strabo. Geog. l. 14.

\* Lod. Guicciardine's descript. Ger. in Aquigrano.

† Baltheus Veneris, in quo suavitas, et dulcia colloquia, benevolentia, et blanditiæ, suasiones, fraudes et veneficia includebantur.

\* Ovid. Facit hunc amor ipse colorem. Met. 4. † Signa ejus profunditas oculorum, privatio lacrimarum, suspiria, sæpe ridet sibi, ac si quod delectabile videretur, aut audirent.

Laurentius

Laurentius cap. 10. *Ælianus Montaltus de Mer. amore.* Lan-  
gius *epist. 24. lib. 1. epist. med.* deliver as much, *corpus ex-*  
*angue pallet, corpus gracile, oculi cavi,* lean, pale,

—————“ *ut nudis qui pressit calcibus anguem,*”

hollow-ey'd, their eys are hidden in their heads,

“ \* *Tenerque nitidi corporis exsedit decus,*”

They pine away, and look ill with waking, cares, sighs:

“ *Et qui tenebant signa Phœbeæ facis*  
*Oculi, nihil gentile neo patriam micant.*”

With groans, griefs, sadness, dulness,

—————“ † *Nulla jam Cereris subit*  
*Cura aut salutis*” —————

want of appetite, &c. A reason of all this, \* *Jason Pratensis* gives, “because of the distraction of the spirits the Liver doth not perform his part, nor turns the aliment into blood as it ought, and for that cause the members are weak for want of sustenance, they are lean and pine, as the herbs of my garden do this month of May, for want of rain.” The green sickness therefore often happeneth to yong women, a *Cacexia* or an evil habit to men, besides their ordinary sighs, complaints, and lamentations, which are too frequent. As drops from a still,

—————“ *ut oculos stillat ab igne liquor,*”

doth Cupid's fire provoke tears from a true Lover's eys,

† The mighty Mars did oft for Venus shreek,  
Privily moistning his horrid cheek  
With womanish tears, —————

—————“ § *ignis distillat in undas,*  
*Tæstis eris lægus qui rigat ora liquor,*”

with many such like passions. When *Chariclia* was enamored on *Theagines*, as \* *Heliodorus* sets her out, “she was half distracted, and spake she knew not what, sighed to herself, lay much awake, and was lean upon a sudden:” and when she was besotted on her son in law, § *pallor deformis, marcentes*

\* *Seneca Hip.* † *Seneca Hip.* \* *De morbis cerebri de erot. amore.*  
Ob spirituum distractionem hepar officio suo non fungitur, nec vertit alimentum in sanguinem, ut debet. Ergo membra debilia, et peguria alibis suoci marcescunt, squalentque ut herbe in horto meo hoc mense Maio Zeriscæ, ob imbrium defectum. † *Fairy Queen* l. 3. cant. 11. § *Amator Emblem.* 3.  
\* *Lib. 4. Animo erant, & quævis obviæ inquitur, vigiliæ absq; causa sustinet,*  
‡ *recens corporis subitæ animæ.* § *Apuleia*

*oculi*, &c. she had ugly paleness, hollow eyes, restless thoughts, short wind, &c. Eurialus, in an Epistle sent to Lucretia his Mistress, complains amongst other grievances, *tu mihi & somni & cibi usum abstulisti*, thou hast taken my stomach and my sleep from me. So he describes it aright ;

**His sleep, his meat, his drink, in him bereft,  
That lean he wareth, and dry as a shaft,  
His eyes hollow and grisly to behold,  
His brow pale and ashen to unfold,  
And solitary he was ever alone,  
And waking all the night making mone.**

Theocritus Edyl. 2. makes a fair maid of Delphos, in love with a young man of Minda, confess as much,

“ *Ut vidi ut insanii, ut animus mihi male affectus est,  
Misera mihi forma tabescebat, neque amplius pompam  
Ullum curabam, aut quando domum redieram  
Novi, sed me ardens quidam morbus consumebat,  
Decubui in lecto dies decem, & noctes decem,  
De fluebant capite capilli, ipsaque sola reliqua  
Ossa & cutis.*”

No sooner seen I had, but mad I was,  
My beauty fail'd, and I no more did care  
For any pomp, I knew not where I was,  
But sick I was, and evil I did fare ;  
I lay upon my bed ten days and nights,  
A Skeleton I was in all men's sights.

All these passions are well expressed by that Heroical Poet in the person of Dido ;

“ *At non infelix animi Phænissa, nec unquam  
Solvitur in somnos, oculisque ac pectore amores  
Accipit; ingeminant curæ, rursusque resurgens  
Sævit amor,*” &c.

Unhappy Dido could not sleep at all,  
But lies awake, and takes no rest :  
And up she gets again, whilst care and grief,  
And raging love torments her breast.

Accius Sanazarius *Egloga 2. de Galatea*, in the same manner fains his Lychoris <sup>a</sup> tormenting herself for want of sleep, sighing, sobbing, and lamenting ; and Eustathius in his *Isme-*

<sup>a</sup>Chaucer in the Knight's tale. <sup>c</sup>Virg. *Æn.* 4. <sup>d</sup>*Dum vaga passim sidera fulgent,  
numerat longas tetricus horas, & sollicito nixus cubito suspirando viscera rumpit.*  
nias



nias much troubled, and “ panting at heart, at the sight of his mistress,” he could not sleep, his bed was thorns. ‘ All make leanness, want of appetite, want of sleep ordinary Symptomes, and by that means they are brought often so low, so much altered and changed, that as ‘ he jested in the Comedy, “ one scarce know them to be the same men.”

“ Attenuant juvenum vigilatæ corpora noctes,  
Curaque & immenso qui fit amoris dolor.”

Many such Symptomes there are of the Body to discern lovers by,

———“ quis enim bene celet amorem?”

Can a man, saith Solomon, Prov. 6. 27. carry fire in his bosom and not burn? it will hardly be hid, though they do all they can to hide it, it must out,

“ plus quam mille notis”——

it may be described,

“ \* Quoque magis tegitur, tectus magis aestuat ignis,”

’Twas Antiphanes the Comœdian’s observation of old, Love and drunkenness cannot be concealed, *Celare alia possis, hæc præter duo, vini potum, &c.* words, looks, gestures, all will betray them: but two of the most notable signs are observed by the pulse and Countenance. When Antiochus the son of Seleucus was sick for Stratonice his Mother-in-law, and would not confess his grief, or the cause of his disease, Erastriatus the Physitian found him by his Pulse and Countenance to be in love with her, “<sup>b</sup> because that when she came in presence, or was named, his pulse varied, and he blushed besides.” In this very sort was the love of Callicles, the son of Polycles, discovered by Panacæas the Physitian, as you may read the story at large in † Aristenæatus. By the same signs Galen brags that he found out Justa, Boëthius the Consul’s wife, to dote on Pylades the Player, because at his name still she both altered Pulse and Countenance, as † Polyarchus did at the name of Argenis. Franciscus Valerius, *l.* 3. *contro.* 13. *med. contr.* denies there is any such *pulsus amatorius*, or that love may be so discerned; but Avicenna confirms this of Galen out of his experience, *lib.* 3. *Fen.* 1.

\* Saliebat crebro tepidum cor ad aspectum Iamenes. † Gordonius c. 30. amittunt sæpe cibum, potum, & merceratur inde totum corpus. \* Ter Eunucho. Dii boni, quid hoc est, adcone homines mutari ex amore, ut non cognoscas eundem esse! \* Ovid. Met. 4. <sup>b</sup> Ad ejus nomen rubebat, & ad aspectum pulsus variebatur. Plutar. † Epist. 13. † Barck. lib. 1. Oculi medico tremore errabant.

and Gordónius, *cap.* 20. “<sup>1</sup> Their pulse, he saith, is ordinate and swift, if she go by whom he loves,” *Langius Epist.* 24. *lib.* 1. *med. Epist.* *Neviscanus lib.* 4. *numer.* 66. *syll. nuptialis*, *Valerius de Taranta, Guianerius, Tract.* 15. *Valerius* sets down this for a symptôme, “<sup>2</sup> Difference of Pulse, neglect of business, want of sleep, often sighs, blushing, when there is any speech of their Mistress, are manifest signs.” But amongst the rest, Josephus Struthius that Polonian, in the fifth Book *cap.* 17. of his Doctrine of Pulses, holds that this and all other passions of the minde, may be discovered by the Pulse. “<sup>1</sup> And if you will know, saith he, whether the men suspected be such or such, touch their arteries, &c.” And in his fourth Book, 14 Chapter, he speaks of this particular Pulse, “<sup>2</sup> Love makes an unequal pulse, &c.” he gives instance of a Gentlewoman, “<sup>3</sup> a Patient of his, whom by this means he found to be much enamoured; and with whom: he named many persons, but at the last when his name came whom he suspected, “<sup>4</sup> her pulse began to vary and to beat swifter, and so by often feeling her pulse, he perceived what the matter was.” Apollonius *Argonaut. lib.* 4. poetically settling down the meeting of Jason and Medea, makes them both to blush at one another’s sight, and at the first they were not able to speak.

—— “<sup>5</sup> totas Parmenô

Tremo, hæcæque postquam aspexi hant,”

Phædria trembled at the sight of Thais, others sweat, blow short,

“Crura tremunt ac poplites, ——”

are troubled with palpitation of heart upon the like occasion, *car. proximum ori* saith † Aristenæus, their heart is at their mouth, leaps, these burn and freeze, (for love is fire, ice, hot, cold, itch, fever, frenzy, plurisy, what not) they look pale, red, and commonly blush at their first congress; and sometimes through violent agitation of spirits bleed at nose, or when she is talked of; which very sign † Eustathius makes an argument of Ismene’s affection, that when she met her Sweet-heart by chance, she changed her countenance, to a Maiden-blush. ’Tis a common thing amongst Lovers, as † Arnulphus that merry-

<sup>1</sup> Pulsus eorum velox & inordinatus, si mulier quam amat fortè transeat.  
<sup>2</sup> Signa sunt cessatio ab omni opere insueto, privatio somni, suspiria crebra, rubor cum sit sermo de re amata, & commotio pulsus. <sup>3</sup> Si noscere vis an homines suspecti tales sint, tangite eorum arterias. / <sup>4</sup> Amor facit inæquales, inordinatos. <sup>5</sup> In nobilis cujusdam amore quatuor subolsaceam adulteri amoris fuisse correptam & quam maritus, &c. <sup>6</sup> Cepit illico pulsus variari & levius celerius et sic inveniri. \* Eunuch. act. 3. scen. 2. † Epist. 7. lib. 2. Tenet sudor & crebra anhelans, palpitation cordis, &c. † Lib. 1. † Lexoviensis Episcopus.

conceited

conceited Bishop, hath well expressed in a facetious Epigram of his,

“ *Alternò faties sibi dat responsum rubor,  
Et tener affectum prodit utrique pudor, &c.*  
Their faces answer, and by blushing say,  
How both affected are, they do bewray.”

But the best conjectures are taken from such symptomes as appear when they are both present; all their speeches, amorous glances, actions, lascivious gestures will bewray them, they cannot contain themselves, but that they will be still kissing. \*Stratocles the Physician upon his Wedding day, when he was at dinner, *Nihil prius sorbillavit, quam tria basia puellæ pangeret*, could not eat his meat for kissing the Bride, &c. First a word, and then a kiss, then some other Complement, and then a kiss, then an idle question, then a kiss, and when he had pumped his wits dry, can say no more, kissing and colling are never out of season,

“† *Hoc non deficit incipitque semper,*”

“He never at an end, † another kiss, and then another, another, and another, &c.

“ — huc ades O Thelyra — Come kiss me Corinna?

• Centum basia centies.

Centum basia millies,

Mille basia millies,

Et tot millia millies,

Quot guttae Siculo mari,

Quot sunt sidera caelo,

Istis purpureis genis,

Istis turgidulis labris,

Ogelisque loquaculis,

Figam continuo impetu;

O formosa Neera.

As Catullus to Lesbia.

Da mihi basia mille, deinde centum,

Dein mille altera, da secunda centum,

Dein usq; altera millia, deinde centum.”

—— § first give an hundred,

Then a thousand, then another

Hundred, then unto the other

Add a thousand, and so more, &c.

Till you equall with the store, all the grass, &c. So Venus did

\* Theodorus prodromus Amaranto dial. Gualino interpret. † Petron. Catal. ‡ Sed unum ego usq; et unum Petam à tuis labellis, postq; unum et unum et unum, dari rogabo. Lucilius Anacreon. § Jo. Secundus bas. 7.

Translated or imitated by M. B. Johnson our arch Poet in his 119 Ep.

by her Adonis, the Moon with Endymion, they are still dallying and culling, as so many Doves,

“Columbatimque labra conserentes labiis,”

and that with alacrity and courage,

“Affligunt avidè corpus, junguntque salivas  
Oris, & inspirant prensantes dentibus ora.”

\* *Tam impresso ore ut vix inde labra detrahant, cervice reclinata*, “as Lamprias in Lucian kissed Thais, Philippus her<sup>c</sup> in Aristænetus,” *amore lymphato tam furiosè adhesit, ut vix labra solvere esset, totumq; os mihi contrivit*; <sup>d</sup> *Arctine’s* Lucretia, by a suiter of hers was so saluted, and ’tis their ordinary fashion.

———— “dentes illudunt sæpe labellis,  
Atque premunt arcè adfigentes oscula” ———

They cannot, I say, contain themselves, they will be still not only joyning hands, kissing, but embracing, treading on their toes, &c. diving into their bosomes, and that *libenter, & cum delectatione*, as <sup>a</sup> Philostratus confesseth to his Mistress; and Lamprias in Lucian, *Mammillas premens, per sinum clam dextrâ*, &c. feeling their paps, and that scarce honestly sometimes: as the old man in the <sup>f</sup> Comædy well observed of his son, *Non ego te videbam manum huic puellæ in sinum inserere*? Did not I see thee put thy hand into her bosome? go to, with many such love tricks. <sup>g</sup> *Juno in Lucian deorum*, Tom. 3. dial. 3. complains to Jupiter of Ixion, “<sup>h</sup> he looked so attentively on her, and sometimes would sigh and weep in her company, and when I drank by chance, and gave Gany-mede the cup, he would desire to drink still in the very cup that I drank of, and in the same place where I drank, and would kiss the cup, and then look stedily on me, and sometimes sigh, and then again smile.” If it be so they cannot come neer to dally, have not that opportunity, familiarity, or acquaintance to confer and talk together; yet if they be in presence, their eye will bewray them: *Ubi amor ibi oculus*, as the common saying is, where I look I like, and where I like I love; but they will lose themselves in her looks.

“Alter in alterius jactantes lumina vultus,  
Quærebant taciti noster ubi esset amor.”

\* Lucret. l. 4. <sup>b</sup> Lucian. dial. Tom. 4. Merit. sed et aperientes, &c.  
<sup>c</sup> Epist. 16. <sup>d</sup> Deducto ore longo me basio demulcet. <sup>e</sup> In delitiis mammas tuas tango, &c. <sup>f</sup> Terent. <sup>g</sup> Tom. 4. merit. dial. <sup>h</sup> Attentè adeo in me aspexit, et interdum ingemiscebat, et lachrymabatur. Et si quando bibens, &c.

They cannot look off whom they love, they will *impregnare eam ipsis oculis*, deflowre her with their eyes, be still gazing, staring, stealing faces, smiling, glancing at her, as \* Apollo on Leucothoë, the Moon on her \* Endymion, when she stood still in Caria, and at Latmos caused her chariot to be stayed. They must all stand and admire, or if she go by, look after her as long as they can see her, she is *animæ auriga*, as Anacreon calls her, they cannot go by her door or window, but, as an Adamant, she draws their eyes to it, though she be not there present, they must needs glance that way, and look back to it. Aristenæus of † Exithemus, Lucian in his *Imagin.* of himself, and Tattius of Clitophon, say as much, *Ille oculos de Leucippet nunquam dejiciebat*, and many Lovers confess when they came in their Mistress' presence, they could not hold off their eyes, but looked wistly and steddily on her, *inconnivo aspectu*, with much eagerness and greediness, as if they would look thorow, or should never have enough sight of her.

—— “*Fixis ardens obtutibus hæret ;*”

So she will do by him, drink to him with her eyes, nay drink him up, devoure him, swallow him, as Martial's Mamurra is remembered to have done :

“*Inspexit molles pueros, oculisque comedit,*” &c.

There is a pleasant story to this purpose in *Navigat. Vertom. lib. 3. cap. 5.* The Sultan of Sana's wife in Arabia, because Vertomaneus was fair and white, could not look off him, from Sun-rising to Sun-setting, she could not desist, she made him one day come into her chamber, & *geminae horæ spatio intuebatur, non à me unquam aciem oculorum avertēbat, me observans veluti Cupidinem quendam*, for two hours space she still gazed on him. A young man in § Lucian fell in love with Venus' picture, he came every morning to her Temple, and there continued all day long || from Sun-rising to Sun-set, unwilling to go home at night, sitting over against the Goddess' Picture, he did continually look upon her, and mutter to himself I know not what. If so be they cannot see them whom they love, they will still be walking and waiting about their mistress' doors, taking all opportunity to see them, as in \* Longus Sophista, Daphnis and Chloe, two Lovers, were still hovering at one

\* Quiq; omnia cernere debes Leucothoen spectas, et virgine figis in una quos mundo debes oculos, Ovid. Met. 4. \* Lucian. Tom. 3. quoties ad cariam venis currum sistis, et desuper aspectas. † Ex quo te primum vidi Pythia aliò oculos vertere non fuit. ‡ Lib. 4. § Dial. amorum. || Ad occasum Solis segrè domum rediens, atq; totum diè ex adverso desè sedens recto, in ipsam perpetuo oculorum ictus direxit, &c. \* Lib. 3.

another's

another's gates, he sought all occasions to be in her company, to hunt in Summer, and catch Birds in the Frost about her Father's house in the winter, that she might see him, and he her. " \* A King's Palace was not so diligently attended," saith Aretine's Lucretia, " as my house was when I lay in Rome," the Porch and street was ever full of some, walking or riding, on set purpose to see me, their eye was still upon my window, as they passed by, they could not choose but look back to my house when they were past, and sometimes hem or cough, or take some impertinent occasion to speak aloud, that I might look out and observe them. 'Tis so in other places, 'tis common to every Lover, 'tis all his felicity to be with her, to talk with her, he is never well but in her company, and will walk " ' seven or eight times a day through the street where she dwells, and make sleeveless errands to see her," plotting still where, when, and how to visit her,

" † Levesque sub nocte susurri,  
Composita repetuntur hora."

And when he is gone, he thinks every minute an hour, every hour as long as a day, ten days a whole year, till he see her again.

" ‡ Tempora si numeres, bene quæ numerantis amittes."

And if thou be in love, thou wilt say so too, *Et longum formosa vale*, farewell Sweetheart, *vale charissima Argenis*, &c. Farewell my dear Argenis, once more farewell, farewell. And though he is to meet her by compact, and that very shortly, perchance to-morrow, yet loath to depart, he'll take his leave again, and again, and then come back again, look after, and shake his hand, wave his hat afar off. Now gone, he thinks it long till he see her again, and she him, the clocks are surely set back, the hour's past,

" § Hospita Demophoon tua te Rodophea Phillis,  
Ultra promissum tempus abesse queror."

she looks out at window still to see whether he come, || and by report Phillis went nine times to the Sea side that day, to see if her Demophoon were approaching, and \*\* Troilus to the City gates, to look for his Creissoid. She is ill at ease, and sick till she see him again, peevish in the mean time, discontent, heavy,

\* Regum palatium non tam diligenti custodia septum fuit, ac sedes meas stipabant; &c. † Uno, et eodem die septies vel septies ambulans per eandem plateam ut vel unico amice suæ fruatur aspectu, lib. 3. Theat. Mundi.

‡ Hor. § Ovid. || Hyginus, fab. 59. Eodæ diebus nonies ad litus curriase. \*\* Chaucer.

sad,

and, and why comes he not? where is he? why breaks he promise? why tarries he so long? sure he is not well; sure he hath some mischance, sure he forgets himself and me, with infinite such. And then, confident again, up she gets, out she looks, listens and enquires, harkens, kens, every man afar off is sure he, every stirring in the street, now he is there, that's he, *malè aurora, malæ soli dicit, deiratq; &c.* the longest day that ever was, so she raves, restless and impatient; for *Amor non patitur moras*, Love brooks no delays: the time's quickly gone that's spent in her company, the miles short, the way pleasant, all weather is good whilst he goes to her house, heat or cold, though his teeth chatter in his head, he moves not, wet or dry, 'tis all one, wet to the skin, he feels it not, cares not at least for it, but will easily endure it and much more, because it is done with alacrity, and for his Mistress' sweet sake; let the burden be never so heavy, Love makes it light. \* Jacob served seven years for Rachel, and it was quickly gone because he loved her. None so merry, if he may happily enjoy her company, he is in heaven for a time; and if he may not, dejected in an instant, solitary, silent, he departs weeping, lamenting, sighing, complaining.

But the Symptoms of the mind in Lovers are almost infinite, and so diverse, that no Art can comprehend them; though they be merry sometimes, and rapt beyond themselves for joy: yet most part, Love is a plague, a torture, an hell, a bitter sweet passion at last; † *Amor melle & felle est facundissimus, gustum dat dulcem & amarum.* 'Tis *suavis amarities, dolentia delectabilis, hilaræ tormentum*;

“ † Et me mellebeant suaviora,  
Et me felle necant amariora;”

Like a summer fly or Spine's wings, or a rainbow of all colours,

“ Quæ ad solis radios conversæ aureæ erant,  
Adversas habes ceruleæ, quale jubar Iridis,”

fair, foul, and full of variation, though most part irksome and bad. For in a word, the Spanish inquisition is not comparable to it; “a torment” and “execution” as it is, as he calls it in the poet, an unquenchable fire, and what not? \* From it, saith Austin, arise “biting cares, perturbations, passions, sor-

\* Gen. 29. 20. † Plautus Cistel. ‡ Stobæus à Græco. \* Plautus; *Grædo ego se hominibus cæcitate amoris iuventutem esse.* • De civitat. lib. 22. cap. 20. Ex eo oriuntur mordaces curæ, perturbationes, mærores, formidines, intena gaudia, discordiæ, lites, bella, insidiæ, iracundiæ, inimiciæ, fallaciæ, adulatio, fraus, furtum, nequitia, impudentia.

rows, fears, suspicions, discontents, contentions, discords, wars, treacheries, enmities, flattery, cosening, riot, impudence, cruelty, knavery, &c.

——— “\* dolor, querelæ,  
Lamentatio, lachrymæ perennes,  
Languor, anxietas, amaritudo;  
Aut si triste magis potest quid esse,  
Hos tu das Comites Neera vitæ.”

These be the companions of lovers, and the ordinary symptoms, as the Poet repeats them.

“† In amore hæc insunt vitia,  
Suspitiones, inimicitia, audacia,  
Bellum, pax rursum,” &c.  
“\* Insomnia, ærumna, error, terror, & fuga,  
Excogitantia, excors immodestia,  
Petulantia, cupiditas, & malevolentia;  
Inhæret etiam aviditas, desidia, injuria,  
Inopia, contumelia & dispendium,” &c.

In love these vices are; suspicions,  
Peace, war, and impudence, detractions,  
Dreams, cares, and errors, terrors and affrights,  
Immodest pranks, devices, sleights and flights,  
Heart-burnings, wants, neglects, desire of wrong,  
Loss continual, expence and hurt among.

Every Poet is full of such catalogues of Love symptoms; but fear and sorrow may justly challenge the chief place. Though *Hercules de Saxonid cap. 3. Tract. de melanch.* will exclude fear from Love Melancholy, yet I am otherwise persuaded. <sup>d</sup> *Res est solliciti plena timoris amor.* 'Tis full of fear, anxiety, doubt, care, peevishness, suspicion, it turns a man into a woman, which made Hesiod belike put fear and paleness Venus' daughters,

——— “Marti clypeos atque arma secanti  
Alma Venus peperit Pallorem, unaque Timorem:”

because fear and love are still linked together. Moreover they are apt to mistake, amplify, too credulous sometimes, too full of hope and confidence, and then again very jealous, unapt to believe or entertain any good news. The Comical Poet hath prettily painted out this passage amongst the rest in a † *Di-*

\* Marullus l. 1. † Ter. Eunuch. † Plautus Mercat. † Ovid. † *Adelphi*, Act. 4. scen. 5. M. Bono animo es, duces uxorem hanc *Æschines*. *Æ* Hem. pater, nam tu ludis me nunc? M. Egone te, quamobrem? *Æ* Quod tam misere cupio, &c.



logue betwixt Mitio and Æschines, a gentle father and a love-sick son. "Be of good cheer, my son, thou shalt have her to wife. Æ. Ah father, do you mock me now? M. I mock thee, why? Æ. That which I so earnestly desire, I more suspect and fear. M. Get you home, and send for her to be your wife. Æ. What now a wife, now father, &c." These doubts, anxieties, suspicions, are the least part of their torments; they break many times from passions to actions, speak fair, and flatter, now most obsequious and willing, by and by they are averse, wrangle, fight, swear, quarrel, laugh, weep: and he that doth not so by fits, \* Lucian holds, is not thoroughly touched with this Loadstone of Love. So their actions and passions are intermixt, but of all other passions, Sorrow hath the greatest share; † Love to many is bitterness it self; *rem amaram* Plato calls it, a bitter potion, an agony, a plague.

"Eripite hanc pestem perniciemque mihi;  
Quæ mihi subrepens imos ut torpor in artus,  
Expulit ex omni pectore lætities."

O take away this plague, this mischief from me,  
Which, as a numbness over all my body,  
Expels my joys, and makes my soul so heavy.

Phædria had a true touch of this, when he cry'd out,



—— "† O Thais, Utinam esset mihi  
Pars æqua amoris tecum, ac paritèr fieret ut  
Aut hoc tibi doleret itidem, ut mihi dolet."

O Thais would thou hadst of these my pains a part,  
Or as it doth me now, so it would make thee smart.

So had that young man, when he roared again for discontent,

"† Jactor, crucior, agitor, stimulator,  
Versor in amoris rota miser,  
Exanimor, feror, distrahor, deripior,  
Ubi sum, ibi non sum; ubi non sum, ibi est animus."

I am vext and toss'd, and rack't on love's wheel;  
Where not, I am; but where am, do not feel.

The Moon in † Lucian made her mone to Venus, that she was almost dead for love, *pereo equidem amore*, and after a long tale, she broke off abruptly and wept, "‡ O Venus, thou

\* Tom. 4. dial. amorum. \* Aristotle 2. Rhet. puts love therefore in the lascible part. Ovid. † Ter. Eunuch. Act. 1. sc. 2. ‡ Plautus. \* Tom. 3. † Scis quod posthac dicturus fuerim.

knowest my poor heart." Charmides, in <sup>c</sup> Lucian, was so impatient, that he sob'd and sigh'd, and tore his hair, and said he would hang himself, "I am undone, O sister Tryphena, I cannot endure these love pangs, what shall I do?" *Vos O di! Averrunci solvite me his curis*, O yee Gods, free me from these cares and miseries, out of the anguish of his Soul, <sup>d</sup> Theocles prays. Shall I say, most part of a Lover's life is full of agony, anxiety, fear and grief, complaints, sighs, suspicions, and cares, (high-ho, my heart is wo) full of silence and irksome solitariness?

Frequency shady bowers in discontent,  
To the ayre his fruitless clamors he will vent.

except at such times that he hath *lucida intervallo*, pleasant gales, or sudden alterations, as if his Mistress smile upon him, give him a good look, a kiss, or that some comfortable message be brought him, his service is accepted, &c.

He is then too confident and rapt beyond himself, as if he had heard the Nightingale in the Spring before the Cuckow, or as <sup>e</sup> Calisto was at Melebas's presence, *Quis unquam hæc mortali vitâ tam gloriosum corpus vidit? humanitatem transcendere videor*, &c. who ever saw so glorious a sight, what man ever enjoyed such delight? More content cannot be given of the Gods, wished, had or hoped of any mortal man. There is no happiness in the world comparable to his, no content, no joy to this, no life to Love, he is in Paradiſe.

"Quis me uno vivit felicior? aut magis hæc est  
Optandum vitâ dicere quis poterit?"

Who lives so happy as myself? what bliss  
In this our life may be compar'd to this?

He will not change fortune in that case with a Prince,

"Donec gratus eram tibi,  
Persarum vigui sæge beator."

The Persian Kings are not so joviall as he is, *O festus dies hominis*, O happy day; so Chærea exclaims when he came from Pamphila his Sweetheart, well pleased,

"Nunc est profectò interfici cum perpeti me possem,  
Ne hoc gaudium contamine't vita aliqua ægritudine,"

<sup>a</sup> Tom. 4. dial. merit. Tryphena, Amor me perdit, neq. malum hoc amplius sustinere possum. <sup>b</sup> Aristænetus, lib. 2. epist. 8. <sup>c</sup> Celestine, act. 1. Sancti majori lætitia non fruuntur. Si mihi Deus omnium votorum mortalium summum concedat, non magis, &c. <sup>d</sup> Catullus de Lesbia. <sup>e</sup> Hor. ode 9. lib. 3. <sup>f</sup> Act. 3. scen. 5. Euauch. Ter.

He

He could find in his heart to be killed instantly, lest if he live longer, some sorrow or sickness should contaminate his joys. A little after, he was so merrily set upon the same occasion, that he could not contain himself.

“ ‘ O populares, ecquis me vivit hodie fortunatio ?

*Nemo hercule quisquam ; nam in me dii planè potestatem suam omnem ostendère ;*”

Is't possible (O my countrymen) for any living to be so happy as my self ? No sure it cannot be, for the Gods have shewed all their power, all their goodness in me. Yet by and by when this young Gallant was crossed in his wench, he laments, and cries, and roars down-right.

“ Occidi” —

I am undone,

“ Neque virgo est usquam, neque ego, qui è conspectu illam amisi meo.

Ubi quæram, ubi investigem, quem percuncter, quam insistant viam ?”

The Virgin's gone, and I am gone, she's gone, she's gone, and what I do ? where shall I seek her, where shall I find her, whom shall I ask ? what way, what course shall I take ? what will become of me ?

————— “ \* vitales auras invitus agebat,

he was weary of his life, sick, mad, and desperate, † *utinam mihi esset aliquid hic, quo nunc me præcipitem darem.* 'Tis not Chæreas' case this alone, but his, and his, and every Lover's in the like state. If he hear ill news, have bad success in his suit, she frown upon him, or that his Mistress in his presence respect another more (as § Hedus observes) “ Prefer another suiter, speak more familiarly to him, or use more kindly than himself, if by nod, smile, message, she discloseth herself to another, he is instantly tormented, none so dejected as he is,” utterly undone, a castaway, ‡ *In quem fortuna omnia odiorum suorum crudelissima telu exonerat,* a dead man, the scorn of fortune, a monster of fortune, worse than naught, the losse of a Kingdom had been less. ¶ Arcine's Lucretia made very good proof of this, as she relates it her self, “ For when I made some of my suiters beleieve I would betake myself to a Nunnery, they took on, as if they had lost Father and Mother,

† Act. 5. scen. 9. \* Mantuan. † Ter. Adolph. 3. 4. § Lib. 1. de consermn. amoribus. Si quem alium respexerit, amica auarins, et familiaris, si quem alloquuta fuerit, si autem, nescio, &c. statim cruciatur. ‡ Calisto in Celerina. ¶ Pornodidacæ. dial. Ital. Patre et matre se singulis arbor censabant, quod meo contubernio carendum esset.

because

because they were for ever after to want my company." *Omnes labores leves fuere*, all other labour was light; \* but this might not be endured,

"Tui carendum quod erat"——

"for I cannot be without thy company," mournfull Amyntas, painfull Amyntas, carefull Amyntas; better a Metropolitan City were sackt, a Royall Army overcome, an invincible Armado sunk, and twenty thousand Kings should perish, then her little finger ake, so zealous are they, and so tender of her good. They would all turn Friars for my sake, as she follows it, in hope by that means to meet, or see me again, as my Confessors, at stool-ball, or at barly-break: And so afterwards when an importunate suiter came, "† If I had bid my Maid say that I was not at leisure, not within, busy, could not speak with him, he was instantly astonished, and stood like a pillar of marble; another went swearing, chafing, cursing, foaming.

"† Illa sibi vox ipsa Jovis violentior irâ, cum tonat," &c.

the voice of a mandrake had been sweeter musick; "but he to whom I gave entertainment, was in the Elysian fields, ravished for joy, quite beyond himself." 'Tis the generall humor of all Lovers, she is their stern, Pole-star, and guide.

"‡ Deliciumque animi, deliquiumque sui.

As a Tulipant to the Sun (which our Herbalists call Narcissus) when it shines, is *Admirandus flos ad radios solis se pandens*, a glorious Flower exposing it self; † but when the Sun sets, or a tempest comes, it hides it self, pines away, and hath no pleasure left, (which Carolus Gonzaga, Duke of Mantua, in a cause not unlike, sometimes used for an Impress) do all inamorates to their Mistress, she is their Sun, their *Primum mobile*, or *anima informans*; this † one hath elegantly expressed by a windmill, still moved by the wind, which otherwise hath no motion of it self.

"Sic tua ni spiret gratia, truncus ero."

He is wholly animated from her breath, his soul lives in her body, † *sola claves habet interitus & salutis*, she keeps the keys of his life; his fortune ebbs and flows with her favour, a gracious or bad aspect turns him up or down,

\* Ter. tui carendum quod erat. † Si responsum esset dominam occupatam esse aliosq; vacaret, ille statim vix hoc audito velut in armor obrigit, alii se damnare, &c. at cui favebam, in campis Elysiis esse videbatur, &c. † Mantuan. ‡ Læchæus. † Sole se occultante, aut tempestate veniente, statim elauditur ac languescit. † Emblem. amat. 13. † Calisto de Melebeæ.

“ *Mens mea lucescit Lucia luce tuâ.*”

Howsoever his present state be pleasing or displeasing, 'tis continue so long as he <sup>i</sup> loves, he can do nothing, think of nothing but her; desire hath no rest, she is his Cynosure, Hesperus and Vesper, his morning and evening Star, his Goddess, his Mistress, his life, his soul, his every thing; dreaming, waking, she is always in his mouth; his heart, his eys, ears, and all his thoughts are full of her. His Laura, his Victorina, his Columbina, Flavia, Flaminia, Cælia, Delia or Isabella, (call her how you will) she is the sole object of his senses, the substance of his soul, *nidulus animæ suæ*, he magnifies her above measure, *totus in illa*, full of her, can breathe nothing but her. “I adore Melebæa,” saith Love-sick \* Calisto, “I believe in Melebæa, I honour, admire and love my Melebæa;” His soul was sowced, inparadised, imprisoned in his Lady. When <sup>a</sup> Thais took her leave of Phædria,

——“ *mi Phædria, & nunquid aliud vis?*”

Sweet heart (she said) will you command me any further service? he readily replied, and gave in this charge,

——“ *egone quid velim?*

*Dies noctesque ames me, me desideres,  
Me somnies, me expectes, me cogites,  
Me speres, me te oblectes, mecum tota sis,  
Meus fac postremò animus, quando ego sum tuus.*

Dost ask (my dear) what service I will have?  
To love me day and night is all I crave,  
To dream on me, to expect, to think on me,  
Depend and hope, still covet me to see,  
Delight thy self in me, be wholly mine,  
For know my love, that I am wholly thine.

But all this needed not, you will say; if she affect once, she will be his, settle her love on him, on him alone,

——“ *† illum absens absentem*

*Auditque videtque*”——

she can, she must think and dream of nought else but him, continually of him, as did Orpheus on his Euridice,

“ *Te dulcis conjux, te solo in littore mecum,  
Te veniente die, te discedente canebam.*”

<sup>i</sup> *Anima non est ubi animat, sed ubi amat.*  
Melebæam, &c.    <sup>a</sup> Ter. Eunuch. Act. 1. sc. 2.

\* Celestine act. 1. credo in  
† Virg. 4. & n.

On thee sweet wife was all my song,  
Morn, Evening, and all along.

And Dido upon her Æneas;

——“ & quæ me insomnia terrent,  
Multa viri virtus, & plurima currit Imago.”

And ever and anon she thinks upon the man  
That was so fine, so fair, so blith, so debonair.

Clitophon, in the first book of Achilles Tatius, complaineth how that his Mistress Leucippe tormented him much more in the night, then in the day. “\* For all day long he had some object or other to distract his senses, but in the night all ran upon her: All night long he lay \* awake and could think of nothing else but her, he could not get her out of his mind, towards morning sleep took a little pitty on him, he slumbrd awhile, but all his dreams were of her.”

———“ † te nocte sub atrâ  
Alloquor, amplector, falsaque in imagine somni,  
Gaudia sollicitam palpant evanida mentem.”

In the dark night I speak, embrace, and finde  
That fading joys deceive my careful mind,

The same complaint Eurialus makes to his Lucretia, “i day and night I think of thee, I wish for thee, I talk of thee, call on thee, look for thee, hope for thee, delight my self in thee, day and night I love thee.”

“\* Nec mihi vespere  
Surgente decedunt amores,  
Nec rapidum fugiente solem;”

Morning, Evening, all is alike with me, I have restless thoughts,

“\* Te vigilans oculis, animo te nocte requiro.”

Still I think on thee. *Anima non est ubi animat, sed ubi amat.* I live and breath in thee, I wish for thee.

“‡ O niveam quæ te poterit mihi reddere lucem,  
O mihi felicem terque quaterque diem.”

O happy day that shall restore thee to my sight. In the mean

\* Interdium oculi, & aures occupatæ distrahant animum, at noctu solus jactor, ad auroram somnus paulum misertus, nec tamen ex animo puella abiit, sed omnia mihi de Leucippe somnia erant. \* Totâ hac nocte somnum hisce oculis non vidi. Ter. † Buchanan. Sylv. † Æn. Sylv. Te dies, noctesq; amo, te cogito, te desidero, te voco, te expecto, te spero, tecum oblecto me, totus in te sum. = Hor. lib. 2. ode 9. = Petronius. ‡ Tibullus l. 3. Eleg. 3.

time he raves on her; her sweet face, eys, actions, gestures, hands, feet, speech, length, bredth, height, depth, and the rest of her dimensions, are so survaied, measured, and taken, by that Astrolabe of phantasie, and that so violently sometimes, with such earnestness and eagerness, such continuance, so strong an imagination, that at length he thinks he sees her indeed; he talks with her, he imbraceth her, Ixion-like *pro Junone nubem*, a cloud for Juno, as he said. *Nihil præter Leucippen cerno, Leucippe mihi perpetuè in oculis, & animo versatur*, I see and meditate of naught but Leucippe. Be she present or absent, all is one;

“ \*Et quamvis aberat placidæ præsentia formæ,  
Quem dederat præsens forma, manebat amor,”

That impression of her beauty is still fixed in his mind,

——“ † hærent infixi pectore vultus;”

as he that is bitten with a mad dog thinks all he sees dogs, dogs in his meat, dogs in his dish, dogs in his drink: his mistress is in his eys, ears, heart, in all his senses. Valleriola had a merchant his patient in the same predicament; and °Utricus Molitor, out of Ausim, hath a story of one, that through vehemency of his love passion, still thought he saw his Mistress present with him, she talked with him, *Et commisceri cum ea vigilans videbatur*, still embracing him.

Now if this passion of love can produce such effects, if it be pleasantly intended, what bitter torments shall it breed, when it is with fear and continual sorrow, suspicion, care, agony, as commonly it is, still accompanied, what an intolerable pain must it be?

———“ Non tam grandes  
Gargara culmos, quot demerso  
Pectore curas longæ nexas  
Usque catenâ, vel quæ penitus  
Crudelis amor vulnera miscet.”

Mount Gargarus hath not so many stems,  
As Lover's breast hath grievous wounds,  
And linked cares, which love compounds.”

When the King of Babylon would have punished a Courtier of his, for loving of a yong Lady of the royal blood, and far above his fortunes, †Apollonius in presence by all means perswaded

\* Ovid. Fast. 2. ver. 775. † Virg. Æn. 4. ° De Pythonissa. \* Juno, nec ira deum tantum, nec tela, nec hostis, quantum tute potis animis illaptes. Silius Ital. 15. bel. Punic. de amore. † Philostratus vita ejus. Maximum tormentum quod excogitare, vel docere te possum, est ipse amor.

to let him alone; "For to love and not enjoy was a most unspeakable torment," no tyrant could invent the like punishment; as a gnāt at a candle, in a short space he would consume himself. For Love is a perpetual *flux, angor animi*, a warfare, *militat omni amans*, a grievous wound is love still, and a Lover's heart is Cupid's quiver, a consuming fire, *accede ad hanc ignem*, &c. an inextinguible fire.

—————" *alitur & crescit malum,  
Et ardet intus, qualis Ætnæo vapor  
Exundat antro*" ————

As Ætna rageth, so doth Love, and more than Ætna or any material fire.

—————" *Nam amor sæpe Lyparco  
Vulcano ardentiorē flammam incendere solet.*"

Vulcan's flames are but smoak to this; For fire, saith † Xenophon, burns them alone that stand neer it, or touch it; but this fire of Love burneth and scorcheth afar off, and is more hot and vehement then any material fire: ‡ *Ignis in igne furit*, 'tis a fire in a fire, the quintessence of fire. For when Nero burnt Rome, as Calisto urgeth, he fired houses, consumed men's bodies and goods; but this fire devours the soul it self, "and || one soul is worth 100000 bodies." No water can quench this wild fire.

—————" *In pectus cæcos absorbuit ignes,  
Ignes qui nec aqua perimi potuere, nec imbre  
Diminui, neque graminibus, magicisque susurris.*"

A fire he took into his brest,  
Which water could not quench,  
Nor herb, nor art, nor Magick spells  
Could quell, nor any drench.

Except it be tears and sighs, for so they may chance find a little ease.

" § *Sic candentia colla, sic patens frons,  
Sic me blanda tui Næra ocelli,  
Sic pares minio genæ perurunt,  
Ut ni me lachrymæ rigent perennes,  
Totus in tenues eam favillas.*"

\* Ausonius c. 35.    \* Et cæco carpitur igne; & mihi sese offert ultra mētis ignis Amyntas.    \* Ter. Eunuc.    \* Sen. Hippol.    \* Theocritus edyl. 2. *Levibus cor est violabile telis.*    † *Ignis tangentes solum urit, at forma procul astantes inflammat.*    ‡ Nonius.    || Major illa flamma quæ consumit unam animam, quam quæ centum millia corporum.    \* Mant. egl. 2.    § *Marullus Epig. lib. 1.*



So thy white neck Nexra me poor soul  
 Doth scorch, thy cheeks, thy wanton eys that roul:  
 Were it not for my dropping tears that hinder,  
 I should be quite burnt up forthwith to cinder.

This fire strikes like lightning, which made those old Græcians  
 paint Cupid in many of their Temples with Jupiter's thunder-  
 bolts in his hands; for it wounds, and cannot be perceived how,  
 whence it came, where it pierced.

“ \* Urimur, & cœcum, pectora vulnus habent,”

And can hardly be discerned at first.

———“ \* Est mollis flamma medullas,  
 Et tacitum insano vivit sub pectore vulnus.”

A gentle wound, an easie fire it was,  
 And fle at first, and secretly did pass.

But by and by it began to rage and burn amain;

———“ \* Pectus insanum vapor,  
 Amorque torret, intus sævus vorat  
 Penitus medullas, atque per venas meat  
 Visceribus ignis mersus, & venis latens,  
 Ut agilis altas flamma percurrit trabes.”

This fiery vapour rageth in the veins,  
 And scorceth entrals, as when fire burns  
 An house, it nimbly runs along the beams,  
 And at the last the whole it overturns.

Abraham Hoffemannus lib. 1. *amor conjugal. cap. 2. pag. 22.* relates out of Plato, how that Empedocles the Philosopher was present at the cutting up of one that died for love, “ \* his heart was combust, his liver smoakie, his lungs dried up, inso-much that he verily believed his soul was either sod or roasted, through the vehemency of love's fire.” Which belike made a modern writer of amorous Emblems express Love's fury by a pot hanging over the fire, and Cupid blowing the coals. As the heat consumes the water,

“ † Sic sua consumit viscera cœcus amor,”

so doth Love dry up his radical moisture. Another compares Love to a melting torch, which stood too neer the fire.

\* Imagines deorum.    \* Ovid.    \* Æneid. 4.    \* Seneca.    \* Cor  
 totum combustum, jecur suffumigatum, pulmo arefactus, ut credum miseram  
 illam animam bis elixam aut combustam, ob maximum ardorem quem pa-  
 tiuntur ob ignem amoris.

† Embl. Amat. 4. & 5.

X 3

Sic

" \* Sic quo quis propior suæ puellæ est,  
Hoc stultus propior suæ ruinæ est."

The nearer he unto his mistress is,  
The nearer he unto his ruine is.

So that to say truth, as \* Castillo describes it, "The beginning, middle, end of Love is nought else but sorrow; vexation; agony; torment, irksomness; wearisomness; so that to be squalid; ugly; miserable, solitary, discontent, dejected; to wish for death, to complain, rave, and to be peevish, are the certain signs, and ordinary actions of a love-sick person." This continual pain and torture makes them forget themselves, if they be far gone with it, in doubt, despair of obtaining, or eagerly bent, to neglect all ordinary business.

—————" † pendent opera interrupta, minæque  
Murorum ingentes, æquataque machina cælo."

Love sick Dido left her workes undone, so did ‡ Phædra,

—————" Palladis telæ vacant,  
Et inter ipsas pensa labuntur manus."

Faustus, in § Mantuan, took no pleasure in any thing he did,

" Nulla quies mihi dulcis erat, nullus labor ægro  
Pectore, sensus iners, & mens torpore sepulta,  
Carminis occiderat studium." ———

And tis the humour of them all, to be careless of their persons, and their estates, as the shepheard in ¶ Theocritus, *Et hæc barba inculta est, squalidique capilli*, their beards flag, and they have no more care of pranking themselves or of any business, they care not, as they say, which end goes forward.

" \* Oblitusque greges, & rura domestica totus  
Uritur, & noctes in luctum expendit amaras."

Forgetting flocks of sheep and country farms,  
The silly shepheard always mourns and burns.

Love sick || Chærea when he came from Pamphila's house, and had not so good welcome as he did expect, was all amort, Parmeno meets him, *quid tristis es?* Why art thou so sad man? *unde es?* whence com'st, how do'st? but he sadly replies, *Ego hercle nescio neque unde eam, neque qubrsu eam, ita prorsus oblitus sum mei*, I have so forgotten my self, I neither know where I am, nor whence I come, nor whether I will, what I do. P. " ¶ How so?" Ch. " I am in love." *Prudens sciens.*

\* Grotius. \* Lib. 4. nam istius amoris neq; principia, neq; medîa aliud habent quid, quam molestias, dolores, cruciatus, defatigationes, adeo ut miserum esse mærore, gemitu, solitudine torqueri, mortem optare, semperq; debacchari, sint certa amantium signa & certæ actiones. † Virg. *Æn.* 4. ‡ Seneca *Hip.* act. § *Eclog.* 1. ¶ *Edyl.* 14. \* *Mant. Eclog.* 2. † *Ov. Met.* 13. de Polyphemo: uritur oblitus pecorum, antrorumq; suorum; jamq; tibi formæ, &c. ¶ *Ter. Eunuch.* ¶ Qui quæso? Amo.

———— vivus

— “ \* vivus vidensque pereo, nec quid agam scio.”

“ \* He that erst had his thoughts free (as Philostratus Lermnius, in an Epistle of his, describes this fiery passion) “ and spent his time like an hard student, in those delightful philosophical precepts, he that with the Sun and Moon wandred all over the world, with Stars themselves ranged about, and left no secret or small mystery in Nature unsearched, since he was enamoured, can doe nothing now but think and meditate of love matters, day and night composeth himself how to please his Mistress; all his study, endeavour, is to approve himself to his Mistress, to win his Mistress’ favour, to compass his desire, to be counted her servant.” When Peter Abelhardus, that great Scholler of his age,

“ † Cui soli patuit scibile quicquid erat,”

was now in love with Helonissa, he had no mind to visit or frequent Schools and Schollers any more, *Tædiosum mihi valde fuit* (as † he confesseth) *ad scholas procedere, vel in iis morari*, all his mind was on his new Mistress.

Now to this end and purpose, if there be any hope of obtaining his suit, to prosecute his cause, he will spend himself, goods, fortunes for her, and though he lose and alienate all his friends, be threatned, be cast off, and disinherited; for as the Poet saith, || *Amori quis legem det?* though he be utterly undone by it, disgraced, go a begging, yet for her sweet sake, to enjoy her, he will willingly beg, hazzard all he hath, goods, lands, shame, scandall, fame, and life it self.

“ Non recedam neque quiescam, noctu & interdiu,  
Prius profecto quam aut ipsam, aut mortem investigavero.”

He never rest or cease my suit  
Till she or death do make me mute.

Parthenis in § Aristænetus was fully resolved to do as much. “ I may have better matches I confess, but farewell shame, farewell honour, farewell honesty, farewell friends and fortunes, &c. O Harpedona keep my counsel, I will leave all for his sweet sake, I will have him, say no more, *contra gentes*, I am resolved, I will have him.” \*\* Gobrias the Captain, when he had espied Rhodanthe, the fair captive Maid, fell upon his knees before Mystilus the Generall, with tears, vows, and all the

\* Ter. Eunuch. \* Qui olim cogitabat quæ vellet, & pulcherrimis Philosophiæ præceptis operam insumpsit, qui universi circuitiones cœliq. naturam, &c. Hanc unam intendit operam, de sola cogitat, noctes & dies se componit ad hanc, & ad acerbam servitutem redactus animus, &c. † Pars Epitaphii ejus. ‡ Epist. prima. || Boethius, l. 3. Met. ult. § Epist. lib. 6. Valeat pudor, valgat honestas, valeat honor. \*\* Theodor. prodromus, lib. 3. Amor Mestyligenibus obvolutus, ubertimq; lachrimans, &c. Nihil ex tota præda præter Rhodanthem virginem accipiam.

Rhetorick he could, by the scars he had formerly received, the good service he had done, or what soever else was dear unto him, besought his Governour he might have the captive Virgin to be his wife, *virtutis suæ spoliū*, as a reward of his worth and service; and moreover, he would forgive him the money which was owing, and all reckonings besides due unto him, "I ask no more, no part of booty, no portion, but Rhodanthe to be my wife." And when as he could not compass her by fair means, he fell to treachery, force and villany, and set his life at stake at last to accomplish his desire. 'Tis a common humour this, a general passion of all Lovers to be so affected, and which *Æmilia* told *Aratine* a Courtier in *Castilio's* discourse, "surely *Aratine*, if thou werst nor so indeed, thou didst not love; ingenuously confess, for if thou hadst been thoroughly enamoured, thou wouldst have desired nothing more then to please thy Mistress. For that is the law of love, to will and nill the same."

"\* *Tantum velle & nolle, velit nolit quod amica.*"

Undoubtedly this may be pronounced of them all, they are very slaves, drudges for the time, mad men, fools, dizards, † *atrabilarii*, beside themselves, and as blind as Beetles. Their † dotage is most eminent, *Amare simul & sapere ipsi Jovi non datur*, as *Seneca* holds, Jupiter himself cannot love and be wise both together; the very best of them, if once they be overtaken with this passion, the most staid, discreet, grave, generous and wise, otherwise able to govern themselves, in this commit many absurdities, many indecorums, unbefitting their gravity and persons.

"‡ *Quisquis amat servit, sequitur captivus amantem, Fert domitâ cervice jugum*——"

"*Sampson*, *David*, *Solomon*, *Hercules*, *Socrates*," &c. are justly taxed of indiscretion in this point; the middle sort are betwixt hawk and buzzard; and although they do perceive and acknowledge their own dotage, weakness, fury, yet they cannot withstand it; as well may witness those expostulations and confessions of *Dido* in *Virgil*.

"\* *Incipit effari mediâque in voce resistit.* *Phædra* in *Seneca*.

† *Quod ratio poscit, vincit ac regnat furor, Potensque totâ mente dominatur deus.* *Myrrha* in § *Ovid*.

*Ille quidem sentit, fœdoque repugnat amori,*

\* Lib. 2. Certe vix credam, & bona fide fateare *Aratine*, tunc non amasse adeo vehementer; si enim vere amasses, nihil prius aut potius optasses, quam amatæ mulieri placere. Ea enim amoris lex est idem velle & nolle. \* *Stroza*

† *Epig.* † *Quippe hæc omnia ex atra bile & amore proveniunt.* *Jason* *Prætextis.* † *Immensus amor ipse stultitia est.* *Cardan.* lib. 1. de sapientia.

‡ *Mantuan.* \* *Virg. Æn.* 4. \* *Seneca Hippol.* § *Met.* 10.

Et

Et secum quo mente feror, quid molior, inquit,  
Dii precor, & pietas, &c."

She sees and knows her fault, and doth resist,

Against her filthy lust she doth contend,

And whether go I, what am I about?

And God forbid, yet doth it in the end. Again,

———"Pervigil igne

Carpitur indomito, furiosaque vota retractat,

Et modo desperat, modo vult tentare, pudetque

Et cupit, & quid agat, non invenit," &c.

With raging lust she burns, and now recalls

Her vow, and then despairs, and when 'tis past,

Her former thoughts she'll prosecute in hast,

And what to do she knows not at the last.

She will and will not, abhors; and yet as *Medæa* did, doth it,

———"Trahit invitam nova vis, aliudque cupido,

Mens aliud suadet; video meliora, proboque,

Deteriora sequor."——

Reason pulls one way, burning lust another,

She sees and knows what's good, but she doth neither,

"\* O fraus, amorque, & mentis emotæ furor,

Quo me abstulistis?"

The major part of Lovers are carried headlong like so many brute beasts, reason counsells one way, thy friends, fortunes, shame, disgrace, danger, and an ocean of cares that will certainly follow; yet this furious lust præcipitates, counterpoiseth, weighs down on the other; though it be their utter undoing, perpetuall infamy, loss, yet they will do it, and become at last *insensati*, void of sense; degenerate into dogs, hogs, asses, brutes; as *Jupiter* into a bull, *Apuleius* an Asse, *Lycaon* a wolf, *Tereus* a Lap-wing, <sup>k</sup> *Calisto* a Bear, *Elpenor* and *Grillus* into Swine by *Circe*. For what else may we think those ingenious Poets to have shadowed in their witty fictions and poems but that a man once given over to his lust (as <sup>l</sup> *Fulgentius* interprets that of *Apuleius*, *Alciat* of *Tereus*) "is no better then a beast,"

"= Rex fueram, sic crista docet, sed sordida vita

Immundam è tanto culmine fecit avem."

I was a King, my Crown a witness is,

But by my filthiness am come to this.

Their blindness is all out as great, as manifest as their weakness and dotage, or rather an inseparable companion, an ordi-

\* Buchanan. <sup>k</sup> An immodest woman is like a Bear. <sup>l</sup> Feram induit dum resas comedat, idem ad se redeat. = *Alciatus* de upupa Embl. Animal

immundum upupa stercora amans; ave hac nihil sædius, nihil libidinosius. Sabin in Ovid, Met.

nary sign of it. \* Love is blind, as the saying is, Cupid's blind, and so are all his followers.

“ Quisquis amat ranam, ranam putat esse Dianam.”

Every Lover admires his Mistress, though she be very deformed of her self, ill-favored, wrinkled, pimpled, pale, red, yellow, tawny, tallow-faced, have a swollen Jugler's platter face, or a thin, lean, chitty face, have clouds in her face, be crooked, dry, bald, goggle-eyed, blear-eyed or with staring eyes, she looks like a squish'd cat, hold her head still awry, heavy, dull, hollow eyed, black or yellow about the eyes, or squint-eyed, sparrow-mouthed, Persean hook-nosed, have a sharp Fox nose, a red nose, China flat, great nose, *nare simo patuloque*, a nose like a promontory, gubber-tushed, rotten teeth, black, uneven, brown teeth, beetle browed, a Witch's beard, her breath stink all over the room, her nose drop winter and summer, with a Bavarian poke under her chin, a sharp chin, lare eared, with a long crane's neck, which stands awry too, *pendulis mammis*, “ her dugs like two double jugs,” or else no dugs, in that other extream, bloody-faln-fingers, she have filthy long unpured nailes, scabbed hands or wrists, a tawny skin, a rotten carcass, crooked back, she stoops, is lame, splea-footed “ as slender in the middle as a cow in the wast,” gowty legs, her ankles hang over her shooes, her feet stink, she breed lice, a meer changeling, a very monster, an aufe imperfect, her whole complexion savours, an harsh voyce, incondite gesture, vile gate, a vast virago, or an ugly tit, a slug, a fat fustilugs, a trusse, a long lean rawbone, a skeleton, a sneaker (*si qua latent meliora puta*), and to thy judgement looks like a mard in a lanthorn, whom thou couldst not fancy for a world, but hatest, loathest, and wouldst have spit in her face, or blow thy nose in her bosome, *remedium amoris* to another man, a dowdy; a slut, a scold, a nasty, rank, rammy, filthy, beastly quean, dishonest peradventure, obscene, base, beggerly, rude, foolish, untaught, peevish, Irus' daughter, Thirsites' sister, Grobians' scholler, if she love her once, he admires her for all this, he takes no notice of any such errours, or imperfections of body or mind,

“ \* Ipsa hæc ——— delectant, veluti Balbinum Polypus Agnæ;”

he had rather have her then any woman in the world. If he were a King, she alone should be his Queen, his Empress. O that he had but the wealth and treasure of both the Indies to endow her with, a carrack of Diamonds, a chain of Pearl, a cascanet of Jewels (a pair of calf skin gloves of four pence a pair were fitter), or some such toy, to send her for a token, she

\* Love is like a false glasse, which represents every thing fairer then it is.

\* Hor. ser. lib. sat. 1. 3.

should

should have it with all his heart; he would spend myriads of crowns for her sake. Venus her self, Panthea, Cleopatra, Tarquin's Tanaquil, Herod's Mariamne, or \* Mary of Burgundy if she were alive, would not match her.

" († Vincet vultus hæc Tyndarios,  
Qui moverunt horrida bella."

Let Paris himself be judge) renowned Helena comes short, that Rodopheian Phillis, Larissean Coronis, Babylonian Thysbe, Polixena, Laura, Lesbia, &c. your counterfeit Ladies were never so fair as she is.

— " (‡ Quicquid erit placidi, lepidi, grati, atque faceti,  
Vivida cunctorum retines Pandora deorum,"

What e're is pretty, pleasant, facete, well,  
What e're Pandora had; she doth excell.

" § Dicebam Triviæ formam nihil esse Dianæ."

Diana was not to be compar'd to her, nor Juno, nor Minerva, nor any Goddess. Thetis' feet were as bright as silver, the ancles of Hebe clearer than chrystal, the arms of Aurora as ruddy as the Rose, Juno's breasts as white as snow, Minerva wise, Venus fair; but what of this? Dainty come thou to me. She is all in all,

————— || Cælia ridens  
Est Venus, incedens Juno, Minerva loquens,  
\*\* Fairest of fair, that fairnesse doth excell.

Ephemerus' in Aristænetus, so far admireth his Mistress' good parts, that he makes proclamation of them, and challengeth all comers in her behalf. " \* Who ever saw the beauties of the East, or of the west, let them come from all quarters, all, and tell truth, if ever they saw such an excellent feature as this is." A good fellow in Petronius cries out, no tongue can †† tell his Ladie's fine feature, or expresse it, *quicquid dixeris nimis erit*, &c.

No tongue can her perfections tell,  
In whose each part, all tongues may dwell.

Most of your Lovers are of his humour and opinion. She is *nulli secunda*, a rare creature, a Phoenix, the sole commandress of his thoughts, Queen of his desires, his only delight: as ¶ Triton now feelingly sings, that Love-sick Sea-God:

\* The daughter and heir of Carolus Pugnax. † Seneca in Octavia. ‡ Læcheus. § Mantuan. Egl. 1. || Angerianus. \*\* Fayry Queen. Cant. lir. 4. \* Epist. 12. Quis unquam formas vidit orientis, quis occidentis, veniant undique omnes, & dicant veraces, an tam in signem viderint formam. †† Nulla vox formam ejus possit comprehendere. ¶ Calcagnini dial. Galat.

" Candida

" Candida Leucothoe placet, & placet atra-Melane,  
Sed Galatea placet longè magis omnibus una."

Fair Leucothe, black Melane please me well,  
But Galatea doth by ods the rest excell.

All the gracious Elogies, Metaphors, Hyperbolical comparisons of the best things in the world, the most glorious names; whatsoever, I say, is pleasant, amiable, sweet, grateful, and delicious, are too little for her.

" Phæbo pulchrior & sorore Phæbi."

His Phœbe is so fair, she is so bright,  
She dims the Sun's lustre, and the Moon's light.

Stars, Suns, Moons, Mettals, sweet smelling Flowers, Odours, perfumes, Colours, Gold, Silver, Ivory, Pearls, Pretious Stones, Snow, painted Birds, Doves, Hony, Sugar, Spice, cannot expresse her, ° so soft, so tender, so radiant, sweet, so fair is she.

" ——— Mollior cuniculi capillo, &c.  
† Lydia bella, puella candida,  
Quæ benè superas lac, & lilium,  
Albamque simul rosam & rubicundam,  
Et expolitum ebur Indicum."

Fine Lydia my Mistress, white and fair,  
The milk, the Lilly do not thee come near;  
The Rose so white, the Rose so red to see,  
And Indian Ivory comes short of thee:

Such a description our English Homer makes of a fair Lady.

† That Emilia that was fairer to seen,  
Then is Lilly upon the stalk green:  
And fresher then May with flowers new,  
For with the Rose colour strove her hew,  
I no't which was the fairer of the two.

In this very phrase † Polyphemus courts Galatea.

" Candidior folio nivei Galatea ligustri,  
Floridior prato, longâ procerior alno,  
Splendidior vitro, tenero lascivior hædo, &c.  
Mollior & cygni plumis, & lacte coacto."

Whiter Galet then the white withie-wind,  
Fresher then a field, higher then a tree,  
Brighter then glass, more wanton then a Kid,  
Softer then Swan's down, or ought that may be.

• Catullus. † Petronii. Catalect. † Chaucer in the knight's tale. † Ovid. Met. 13.

So



So she admires him again, in that conceited Dialogue of Lucian, which John Secundus, an elegant Dutch modern Poet hath translated into verse. When Doris and those other Sea Nymphs upbraided her with her ugly mishapen Lover Polyphemus ; she replies, they speak out of envy and malice,

“ Et planè invidia huc mera vos stimulare videtur,  
Quòd non vos itidem ut me Polyphemus amet ;”

Say what they could, he was a proper man. And as Heloissa writ to her Sweet-heart Peter Abelhardus, *Si me Augustus orbis imperator uxorem expeteret, mallem tua esse meretrix quam orbis imperatrix* ; she had rather be his vassal, his Quean, than the world's Empress or Queen.

“ — non si me Jupiter ipse forte velit, —”

she would not change her love for Jupiter himself.

To thy thinking she is a most loathsome creature ; and as when a country fellow discommended once that exquisite Picture of Helena, made by Zeuxis, \* for he saw no such beauty in it ; Nichomachus a love-sick spectator replied, *Sume tibi meos oculos & deam existemabis*, take mine eyes, and thou wilt think she is a Goddess, dote on her forthwith, count all her vices, virtues ; her imperfections, infirmities, absolute and perfect : If she be flat-nosed, she is lovely ; if hook-nosed, kingly ; if dwarfish and little, pretty ; if tall, proper and man-like, our brave British Bunduica ; if crooked, wise ; if monstrous, comely ; her defects are no defects at all, she hath no deformities. *Immo nec ipsum amicæ stercus fætet*, Though she be nasty, fulsome, as Sostratus' bitch, or Parmeno's sow ; thou hadst as live have a snake in thy bosome, a toad in thy dish, and callest her witch, divill, hag, with all the filthy names thou canst invent ; he admires her on the other side, she is his Idoll, Lady, Mistris, Venerilla, Queen, the quintessence of beauty, an Angel, a Star, a Goddess.

† Thou art my Vesta, thou my Goddess art,  
Thy hallowed Temple onely is my heart.

The fragraney of a thousand Curtesans is in her face : † *Nec pulchræ effigies hæc Cypridis aut Stratonices* ; 'Tis not Venus' picture that, nor the Spanish Infanta's, as you suppose, (good Sir) no Princess, or King's daughter : no, no, but his divine Mistress forsooth, his dainty Dulcinia, his dear Anti-

\* Plutarch. sibi dixit tam pulchram non videri, &c. \* Quanto quæ Lucifer, aurea Phoebe, tanto virginibus conspectior omnibus Herce. Ovid. † M. D. Son. 30.

phila, to whose service he is wholly consecrate, whom he alone adores.

" \* Cui comparatus indecens erit pavo,  
Inamabilis sciurus, & frequens Phœnix."

To whom confer'd a Peacock's undecent,  
A Squirrel's harsh, a Phœnix too frequent.

All the graces, veneries, elegances, pleasures, attend her. He prefers her before a Myriade of Court Ladies.

• He that commends Phillis or Neræa,  
Or Amarillis, or Galatea,  
Tityrus or Melibea, by your leave,  
Let him be mute, his Love the praises have.

Nay, before all the Gods and Goddesses themselves. So  
† Quintus Catulus admired his squint-eyed friend Roscius,

" Pace mihi liceat (Cœlestes) dicere vestra,  
Mortalis visus pulchrior esse Deo."

By your leave gentle Gods, this I'll say true,  
There's none of you that have so fair an hue.

All the bumbast Epithetes, patheticall adjuncts, incomparably fair, curiously neat, divine, sweet, dainty, delicious, &c. pretty diminutives, *corculum*, *suaviolum*, &c. pleasant names may be invented, bird, mouse, lamb, puss, pigeon, pigeoney, Kid, hony, love, dove, chicken, &c. he puts on her.

" † Meum mel, mea suavitas, meum cor,  
Meum suaviolum, mei lepôres."

my life, my light, my jewell, my glory, § *Margareta speciosa*, *cujus respectu omnia mundi pretiosa sordent*, my sweet Margaret, my sole delight and darling. And as † Rhodomant courted Isabella ;

By all kind words and gestures that he might,  
He calls her his dear heart, his sole beloved,  
His joyfull comfort, and his sweet delight.  
His Mistress, and his Goddess, and such names,  
As loving Knights apply to lovely Dames.

Every cloth she wears, every fashion pleaseth him above measure ; her hand,

" O quales digitos, quas habet illa manus !"

\* Martial. l. 5. Epig. 38. • Ariosto. † Tully lib. 1. de nat. deor. pulchrior deo, & tamen erat oculis perversissimis. ‡ Marullus ad Næram epig. 1. lib. § Barthius, † Ariosto, lib. 29. hist. 8.

pretty foot, pretty coronets, her sweet carriage, sweet voyce, tone, O that pretty tone, her divine and lovely looks, her every thing, lovely, sweet, amiable, and pretty, pretty, pretty. Her very name (let it be what it will) is a most pretty pleasing name; I believe now there is some secret power and virtue in names, every action, sight, habit, gesture; he admires, whether she play, sing, or dance, in what tyres soever she goeth, how excellent it was, how well it became her, never the like seen or heard.

“ \* Mille habet ornatus, mille decenter habet.”

Let her wear what she will, do what she will, say what she will,

“ \* Quicquid enim dicit, seu facit, omne decet.”

He applaunds and admires every thing she wears, saith or doth,

“ \* Illam quicquid agit, quoquò vestigia vertit,  
Composuit furtim subsequiturque decor;  
Seu solvit crines, fuis decet esse capillis,  
Seu compsit, comptis est reverenda comis.”

What ere she doth, or whether ere she go,  
A sweet and pleasing grace attends forsooth;  
Or lose, or bind her hair, or comb it up,  
She's to be honoured in what she doth.

\* *Vestem induitur, formosa est: exuitur, tota forma est,* let her be dressed or undressed, all is one, she is excellent still, beautiful, fair, and lovely to behold. Women do as much by men; nay more, far fonder, weaker, and that by many passages. “Come to me my dear Lycias,” (saith Musæus in <sup>b</sup> Aristænetus) “come quickly Sweet-heart, all other men are Satyrs, meer clowns, block-heads to thee, nobody to thee:” Thy looks, words, gestures, actions, &c. “are incomparably beyond all others. Venus was never so much besotted on her Adonis, Phædra so delighted in Hippolitus, Ariadne in Theseus, Thysbe in her Pyramus, as she is inamoured on her Mopsus.

Be thou the Marygold, and I will be the Sun,  
Be thou the Frier, and I will be the Nun.

I could repeat centuries of such. Now tell me what greater dotage or blindness can there be then this in both sexes? and yet their “slavery” is more eminent, a greater sign of their folly then the rest.

\* Tibullus. \* Marul. lib. 2. \* Tibullus l. 4. de Sulpitia. \* Aristænetus, Epist. 1. <sup>b</sup> Epist. 24. veni cito charissime Lycia, cito veni; præ te Satyri omnes videntur non homines, nullo loco solus es, &c.

They

They are commonly slaves, captives, voluntary servants, *Amator amicæ mancipium*, as <sup>1</sup> Castilio terms him, his Mistress' servant, her drudge, prisoner, bond-man, what not? "He composeth himself wholly to her affections, to please her, and, as Æmilia said, makes himself her lackey. All his cares, actions, all his thoughts, are subordinate to her will and commandment;" her most devote, obsequious, affectionate servant and vassall. "For love" (as <sup>2</sup> Cyrus in Xenophon well observed) "is a meer tyranny, worse then any disease, and they that are troubled with it, desire to be free and cannot, but are harder bound than if they were in iron chains." What greater captivity or slavery can there be (as <sup>3</sup> Tully expostulates) then to bee in love? "Is he a free man over whom a woman domineers, to whom she prescribes Lawes, commandes, forbids what she will her self; that dares deny nothing she demands; she asks, he gives; she calls, he comes; she threatens, he fears; *Nequissimum hunc servum puto*, I account this man a very drudge." And as he follows it, "Is this no small servitude for an enamorite to be every hour combing his head, stifning his beard, perfuming his hair, washing his face with sweet water, painting, curling, and not to come abroad but sprucely crowned, decked, and apparelled?" Yet these are but toyes in respect, to go to the Barber, Baths, Theatres, &c. he must attend upon her where ever she goes, run along the streets by her doors and windows to see her, take all opportunities, sleeveless errands, disguise, counterfeit shapes, and as many forms as Jupiter himself ever took; and come every day to her house (as he will surely do if he be truly enamoured) and offer her service, and follow her up and down from room to room, as Lucretia's suiters did, he cannot contain himself but he will do it, he must and wil be where she is, sit next her, still talking with her. "If I did but let my glove fall by chance," (as the said Aretine's Lucretia brags) "I had one of my suiters, nay two or three at once ready to stoop and take it up, and kiss it, and with a low congry deliver it unto me: if I would walk, another was ready to sustain me by the arm. A third to pro-

<sup>1</sup> Lib. 3. de aulico, alterius affectui se totum componit, totus placere studet, & ipsius animam amatæ pedissequam facit. <sup>2</sup> Cyropæd. l. 5. amor servitus,

& qui amant optant eo liberari non secus ac alio quovis morbo, neq; liberari tamen possunt, sed validiori necessitate ligati sunt quam si in ferrea vincula confecti forent. <sup>3</sup> In paradoxis, An ille mihi liber videtur cui mulier imperat? cui leges imponit, præscribit, jubet, vetat quod videtur. Qui nihil imperanti negat, nihil audet, &c. porcit? dandum; vocat? veniendum; minatur? extimiscendum. <sup>4</sup> Illane parva est servitus amatorum singulis fere horis pectine capillum, calamistroq; barbam componere, faciem aquis redolentibus diluere, &c. <sup>5</sup> Si quando in pavementum incautius quid mihi excidisset, elevare id quam promptissime, nec nisi osculo compacto mihi commendare, &c.

vide fruits, Pears, plums, cherries, or whatsoever I would eat or drink." All this and much more he doth in her presence, and when he comes home, as Troilus to his Creseid, 'tis all his meditation to recount with himself his actions, words, gestures, what entertainment he had, how kindly she used him in such a place, how she smiled, how she graced him, and that infinitely pleased him; and then he breaks out, O sweet Areusa, O my dearest Antiphila, O most divine looks, O lovely graces, and thereupon instantly he makes an Epigram, or a Sonet to five or seven tunes, in her commendation, or else he ruminates how she rejected his service, denied him a kiss, disgraced him, &c. and that as effectually torments him. And these are his exercises betwixt comb and glass, Madrigals, Elegies, &c. these his cogitations till he see her again. But all this is easie and gentle, and the least part of his labour and bondage, no hunter will take such pains for his Game, Fowler for his sport, or Souldier to sack a City, as he will for his Mistress' favour.

" Ipsa comes veniam, neque me salebrosa movebunt  
Saxa, nec obliquo dente timendus aper."

As Phædra to Hippolitus. No danger shall affright, for if that be true the Poets fain, Love is the son of Mars and Venus; as he hath delights, pleasures, elegancies from his mother, so hath he hardness, valour and boldness from his father. And 'tis true that Bernard hath; *Amore nihil mollius, nihil violentius*, nothing so boisterous, nothing so tender as love. If once therefore enamoured, he will go, run, ride many a mile to meet her, day and night, in a very dark night, endure scorching heat, cold, wait in frost and snow, rain, tempest, till his teeth chatter in his head, those Northern winds and showrs cannot cool or quench his flame of love. *Intempestâ nocte non deterretur*, he will, take my word, sustain hunger, thirst, *Penetrabit omnia, perrumpet omnia*, "love will find out a way," through thick and thin he will to her, *Expeditissimi montes videntur amnes tranabiles*, he will swim through an Ocean, ride post over the Alpes, Appenines, or Pirenean hills,

" † Ignem marisque fluctus, atque turbines  
Venti paratus est transire, ———"

though it rain daggers with their points downward, light or dark, all is one:

" (Roscida per tenebras Faunus ad antra venit)

for her sweet sake he will undertake Hercules' twelve labours,

\* Plutarchus amat. dial.

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Y

endure,

endure, hazard, &c. he feels it not. “ \* What shall I say” (saith Hædus) “ of their great dangers they undergo, single combats they undertake, how they will venture their lives, creep in at windows, gutters, climb over walls to come to their sweet-hearts,” (anointing the doors and hinges with oyl, because they should not creak, tread soft, swim, wade, watch, &c.) “ and if they be surprised, leap out at windows, cast themselves headlong down, bruising or breaking their legs or arms, and sometimes loosing life itself,” as Calisto did for his lovely Melibæa. Hear some of their own confessions, protestations, complaints, proffers, expostulations, wishes, brutish attempts, labours in this kind. Hercules served Omphale, put on an aprone, took a distaffe and spun; Thraso the souldier was so submitte to Thais, that he was resolved to do whatever she enjoyed. † *Ego me Thaidi dedam, & faciam quod jubet*, I am at her service. Philostratus in an Epistle to his Mistress, “ \* I am ready to dye Sweet-heart if it be thy will; allay his thirst whom thy star hath scorched and undone, the fountains and rivers deny no man drink that comes; the fountain doth not say thou shalt not drink, nor the apple thou shalt not eat, nor the fair meadow walk not in me, but thou alone wilt not let me come near thee, or see thee, contemned and despised I dye for grief.” Polienus when his Mistress Circe did but frown upon him in Petronius, drew his sword, and bade her <sup>b</sup> kill, stab, or whip him to death, he would strip himself naked, and not resist. Another will take a journey to Japan, *Longæ navigationis molestias non curans*: A third (if she say it) will not speak a word for a twelve-month’s space, her command shall be most inviolably kept: A fourth, will take Hercules’ club from him, and with that Centurion in the Spanish ‡ Cælestina, will kill ten men for his Mistress Arcusa, for a word of her mouth, he will cut bucklers in two like pippins, and flap down men like flies, *Elige quo mortis genere illum occidi cupis*? § Galeatus of Mantua did a little more: for when he was almost mad for love of a fair Maid in the City, she, to try him belike what he would do for her sake, bade him in jest leap into the River Po if he loved her;

\* Lib. 1. de contem. amor. quid referam eorum pericula & clades, qui in amicarum ædes per fenestras ingressi stillicidiaq; egressi indeq; deturbati, sed aut præcipientes, membra frangunt, collidunt, aut animam amittunt. † Ter. Eunuch. Act. 5. Scen. 8. \* Paratus sum ad obeundum mortem, si tu jubcas; hanc situm æstuantis seda, quam tuum sydus perdidit, aquæ et fontes non negant, &c. <sup>b</sup> Si occidere placet, ferrum meum vides, si verberibus contenta es, curro nudus ad pœnam. ‡ Act. 15. 18. Impera mihi; occidam decem viros, &c. § Gasper Ens. puellam misere deperiens, per jocum ab ea in Padum desilire jussus statim è ponte se præcipitavit. Alius Ficino insano amore ardens ab amica jussus se suspendere, illico fecit.

he forthwith did leap headlong off the bridge and was drowned. Another at Ficinum, in like passion, when his Mistress by chance (thinking no harm I dare swear) bad him go hang, the next night at her doors hanged himself. “<sup>c</sup> Money (saith Xenophon) is a very acceptable and welcome guest, yet I had rather give it my dear Clinia, then take it of others, I had rather serve him, then command others, I had rather be his drudge, then take my ease, undergo any danger for his sake, then live in security. For I had rather see Clinia then all the world besides, and had rather want the sight of all other things, than him alone; I am angry with the night and sleep that I may not see him, and thank the light and Sun because they shew me my Clinia; I will run into the fire for his sake, and if you did but see him, I know that you likewise would run with me.” So Philostratus to his Mistress, “<sup>d</sup> Command me what you will, I will do it; bid me go to Sea, I am gone in an instant, take so many stripes, I am ready, run through the fire, and lay down my life and soul at thy feet, ’tis done.” So did Æolus to Juno.

“—— Tuus ô regina quod optas  
Explorare labor, mihi jussa capescere fas est.”

O Queen it is thy pains to enjoyn me still,  
And I am bound to execute thy will.

And Phædra to Hippolitus,

“ Me vel sororem Hippolite aut famulam voca,  
Famulamque potius, omne servitium feram.”

O call me sister, call me servant, chuse,  
Or rather servant, I am thine to use.

“<sup>e</sup> Non me per altas ire si jubeas nives.  
Pigeat galatis ingredi Pindi jugis,  
Non si per ignes ire aut infesta agmina  
Cuncter, paratus ensibus pectus dare,  
Te tunc jubere, me decet jussa exequi.”

<sup>c</sup> Intelligo pecuniam rem esse jucundissimam, meam tamen libentius darem Clinia quam ab aliis acciperem; libentius huic servirem, quam aliis imperarem, &c. Noctem & somnum accuso, quod illum non videam, luci autem & soli gratias habeo quod mihi Cliniam ostendant. Ego etiam cum Clinia in ignem currerem; & scio vos quoque mecum ingressuros si videretis. <sup>d</sup> Impera quidvis; navigare jube, navem conscendo; plagas accipere, plector; animum profundere, in ignem currere, non recuso, lubens facio. <sup>e</sup> Seneca in Hipp. act. 2. <sup>f</sup> Hujus ero vivus, mortuus hujus ero. Propert. lib. 2. vivam si vivat; si cadat illa, cadam, Id.

It shall not grieve me to the snowy hills,  
Or frozen Pindus' tops forthwith to clime,  
Or run through fire, or through an Army,  
Say but the word, for I am alwaies thine.

Callieratides in <sup>1</sup> Lucian breaks out into this passionate speech,  
" O God of heaven, grant me this life for ever to sit over  
against my Mistris, and to hear her sweet voyce, to go in and  
out with her, to have every other business common with her ;  
I would labour when she labours, saile when she sailes ; he that  
hates her should hate me ; and if a tyrant kill her, he should  
kill me ; if she should dye, I would not live, and one grave  
should hold us both.

" \* Finiet illa meos moriens morientis amores."

Abrocomus in <sup>•</sup> Aristænetus makes the like petition for his  
Delphia,

" ——— ' Tecum vivere amem, tecum obeam lubens."

'Tis the same strain which Theagines used to his Clariclea, " so  
that I may but enjoy thy love, let me dye presently : " Leander  
to his Hero, when he besought the sea waves to let him go  
quietly to his Love, and kill him coming back.

" <sup>•</sup> Parcite dum propero, mergite dum redeo."

'Tis the common humour of them all, to contemn death, to  
wish for death, to confront death in this case, *Quippe quis nec  
fera, nec ignis, neque præcipitium, nec fretum, nec ensis,  
neque laqueus gravia videntur ;* " 'Tis their desire" (saith  
Tyrius) " to dye."

" Haud timet mortem, cupit ire in ipsos  
—— obuius enses."

Though a thousand dragons or diuels keep the gates, Cerberus  
himself, Scyron and Procrastes lay in wait, and the way as  
dangerous, as inaccessible as hell, through fiery flames and over  
burning coulthers, he will adventure for all this. And as <sup>†</sup> Peter  
Abelhardus lost his testicles for his Helonissa, he will I  
say not venture an incision, but life itself. For how many gal-  
lants offered to lose their lives for a night's lodging with Cleo-  
patra in those daies ! and in the hour or moment of death, 'tis

<sup>1</sup> Dial. Amorum. Mihi ò dii cœlestes ultra sit vita hæc perpetua ex adverso  
amicæ sedere, & suave loquentem audire, &c. si moriatur, vivere non su-  
stinebo, & idem erit se pulchrum utrisq. \* Buchanan. • Epist. 21. Sit  
hoc votum à diis amare Delphidem, ab ea amari, adloqui pulchram & loquentem  
audire. † Hor. † Mart. † Lege Calamitates Pet. Abelhardi Epist.  
prima.

their



their sole comfort to remember their dear Mistress, as \* Zerbino slain in France, and Brandimart in Barbary ; as Arcite did his Emely.

———† when he felt death,  
 Dusked been his eys, and faded is his breath,  
 But on his Lady yet casteth he his eye,  
 His last word was, mercy Emely,  
 His spirit chang'd, and out went there,  
 Whether I cannot tell, ne where.

† When captain Gobrius by an unlucky accident had received his death's wound, *heu me miserum exclamat*, miserable man that I am, (instead of other devotions) he cries out, shall I die before I see my sweet heart Rodanthe. *Sic amor mortem*, (saith mine author) *aut quicquid humanitus accidit, aspernatur*, so love triumphs, contemns, insults over death it self. Thirteen proper young men lost their lives for that fair Hippodamias' sake, the daughter of Onomaus King of Elis: when that hard condition was proposed of death or victory, they made no account of it, but courageously for love died, till Pelops at last won her by a sleight. As many gallants desperately adventured their dearest blood for Atalanta the daughter of Schenius, in hope of marriage, all vanquished and overcame, till Hippomenes by a few golden apples happily obtained his suit. Perseus, of old, fought with a sea monster for Andromeda's sake ; and our S. George freed the King's daughter of Sabea (the golden legend is mine author) that was exposed to a Dragon, by a terrible combat. Our Knights errant, and the Sir Lancelots of these days, I hope will adventure as much for Ladies favours, as the Squire of Dames, Knight of the Sun, Sir Bevis of Southampton, or that renowned Peere,

‡ Orlando, who long time had loved dear  
 Angelica the fair, and for her sake  
 About the world in nations far and near,  
 Did high attempts perform and undertake ;

he is a very dastard, a Coward, a block and a beast, that will not do as much, but they will sure, they will ; for it is an ordinary thing for these enamoratos of our time to say and do more, to stab their arms, carouse in blood, § or as that Thesalian Thero, that bit off his own thumb, *provocans rivalem*

\* Ariosto. † Chaucer in the Knight's tale. ‡ Theodorus prodromus, *Amorum lib. 6. Interpret. Gaulmino.* † Ovid. 10. Met. Higinius c. 185.  
 ‡ Ariost. lib. 1. Cant. 1. staff. 5. § Plut. dial. amor.

*ad hoc æmulandum*, to make his corival do as much. 'Tis frequent with them to challenge the field for their Lady and Mistress' sake, to run a tilt,

\* That either bears (so furiously they meet)  
The other down under the horses feet,

and then up and to it again,

And with their axes both so sorely pour,  
That neither plate nor mail sustain'd the stour,  
But riveld wreak like rotten wood asunder,  
And fire did flash like lightning after thunder ;

and in her quarrel, to fight so long "† till their head-piece, bucklers be all broken, and swords hackt like so many saws," for they must not see her abused in any sort, 'tis blasphemy to speak against her, a dishonour without all good respect to name her. 'Tis common with these creatures, to drink ‡ healths upon their bare knees, though it were a mile to the bottome, no matter of what mixture, off it comes. If she bid them they will go barefoot to Jerusalem, to the great Cham's court, <sup>1</sup> to the East Indies, to fetch her a bird to wear in her hat : and with Drake and Candish sail round about the world for her sweet sake, *adversis ventis*, serve twice'seven years as Jacob did for Rachel ; do as much as <sup>1</sup> Gesmunda the daughter of Tancredus prince of Salerna, did for Guisardus her true love, eat his heart when he died ; or as Artemesia drank her husband's bones beaten to powder, and so bury him in her self, and endure more torments than Theseus or Paris. *Et his colitur Venus magis quam thure, & victimis*, with such sacrifices as these (as <sup>1</sup> Aristænetus holds) Venus is well pleased. Generally they undertake any pain, any labour, any toyl, for their Mistress sake, love and admire a servant, not to her alone, but to all her friends and followers, they hug and embrace them for her sake ; her dog, picture, and every thing she wears, they adore it as a relique. If any man come from her, they feast him, reward him, will not be out of his company, do him all offices, still remembering, still talking of her :

"§ Nam si abest quod ames, presto simulachra tamen sunt  
Illius, & nomen dulce obversatur ad aures."

\* Fairy Queen cant. 1. lib. 4. & cant. 3. lib. 4. † Dum cassis pertusa, ensis instar Serræ excisus, scutum &c. Barthius Cælestina. ‡ Lesbia sex cynthia, septem Justina bibatur. <sup>1</sup> As Xanthus for the love of Eurippe, Omnem Europam peragravit. Parthenius Erot. cap. 8. <sup>1</sup> Beroaldus d' Bocatio. <sup>1</sup> Epist. 17. l. 2. § Lucretius.

The very carrier that comes from him to her is a most welcome guest, and if he bring a letter, she will read it twenty times over, and as <sup>m</sup> Lucretia did by Eurialus, "kiss the letter a thousand times together, and then read it : " And <sup>n</sup> Chelidonia by Philonius, after many sweet kisses, put the letter in her bosome,

And kiss again, and often look thereon,  
And stay the messenger that would be gone :

And ask many pretty questions, over and over again, as how he looked, what he did, and what he said ? In a word,

" \* Vult placere sese amicæ, vult mihi, vult pedissequæ,  
Vult famulis, vult etiam ancillis, & catulo meo."

He strives to please his Mistress, and her maid,  
Her servants, and her dog, and's well apaid.

If he get any remnant of hers, a busk-point, a feather of her fan, a shoo-tye, a lace, a ring, a bracelet of hair,

" \* Pignusque direptum lacertis ;  
Aut digito malè pertinaci,"

he wears it for a favour on his arm, in his hat, finger, or next his heart. Her picture he adores twice a day, and for two hours together will not look off it ; as Laodamia did by Proctiselaus, when he went to war, " " <sup>q</sup> Sit at home with his picture before her : " a garter or a bracelet of hers is more precious than any Saint's Relique," he lays it up in his casket, (O blessed Relique) and every day will kiss it : if in her presence, his eye is never off her, and drink he will where she drank, if it be possible, in that very place, &c. If absent, he will walk in the walk, sit under that tree where she did use to sit, in that bowr, in that very seat,

" — & foribus miser oscula figit,

many years after sometimes, though she be far distant and dwell many miles off, he loves yet to walk that way still, to have his chamber window look that way : To walk by that river's side which (though far away) runs by the house where she dwells, he loves the wind blows to that coast.

" \* O quoties dixi Zephyris properantibus illuc,  
Felices pulchram visuri Amaryllada venti."

<sup>m</sup> Æneas Sylvius, Lucretia quum accepit Euriali literas hilaris statim milliesq; papirum basiavit. <sup>n</sup> Mediis inseruit papillis litteram ejus, mille prius pangens suavia. Arist. 2. epist. 13. <sup>o</sup> Plautus Asinar. <sup>p</sup> Hor. <sup>q</sup> Illa domi sedens Imaginem ejus fixis oculis assidue conspicata. <sup>r</sup> Buchanan Sylva,

O happy western winds that blow that way,  
For you shall see my love's fair face to day,

he will send a message to her by the wind,

" \* Vos auræ Alpinae, placidis de montibus auræ,  
Hæc illi portate."

\* he desires to confer with some of her acquaintance, so his heart is still with her, \* to talk of her, admiring and commending her, lamenting, moaning, wishing himself any thing for her sake, to have opportunity to see her, O that he might but enjoy her presence! So did Philostratus to his mistress, "O happy ground on which she treads, and happy were I if she would tread upon me. I think her countenance would make the rivers stand, and when she comes abroad, birds will sing and come about her."

" Ridebunt valles, ridebunt obvia Tempe,  
In florem viridis protinus ibit humus."

The fields will laugh, the pleasant vallies burn,  
And all the grass will into flowers turn.

" Omnis Ambrosiam spirabit aura."

" † When she is in the meadow, she is fairer then any flower, for that lasts but for a day, the river is pleasing, but it vanisheth on a sudden, but thy flowre doth not fade, thy stream is greater then the Sea. If I look upon the Heaven, me thinks I see the sun faine down to shine below, and thee to shine in his place, whom I desire. If I look upon the night, me thinks I see two more glorious stars, Hesperus and thyself." A little after he thus courts his Mistress, " ‡ If thou goest forth of the city, the protecting Gods that keep the town, will run after to gaze upon thee: If thou sail upon the seas, as so many small boats, they will follow thee: what river would not run into the Sea." Another, he sighs and sobs, he swears he hath *Cor scissum*, an heart bruised to powder, dissolved and melted within him, or quite gone from him, to his mistress' bosome belike, he is in an oven, a Salamander in the fire, so scorched with love's heat; He wisheth himself a saddle for her to sit on, a posie for her to smell to, and it would not grieve him to be

\* Fracastorius Naugerio. \* Happy servants that serve her, happy men that are in her company. † Non ipsos solum sed ipsorum memoriam amant. Lucian. † Epist. O ter felix solum! beatus ego, si me calcaveris; vultus tuus amnes sistere potest, &c. ‡ Idem epist. In Prato cum sit flores superat; illi pulchri sed unus tantum diei; fluvius gratus sed evanescit; at tuus fluvius mari major. Si cælum aspicio, solem existimo cecidisse, & in terra ambulare, &c. ‡ Si civitate egredoris, sequentur te dii custodes, spectaculo commoti; si naviges sequentur; quis fluvius salum tuum non rigaret?

hanged,

hanged, if he might be strangled in her garters: he would willingly die to morrow, so that she might kill him with her own hands. 'Ovid would be a Flea, a Gnat, a Ring, Catullus a Sparrow,

" O si tecum ludere sicut ipsa possem,  
Et tristes animi levare curas."

\*Anacreon, a glass, a gown, a chain, any thing,

" Sed speculum ego ipse fiam,  
Ut me tuum usque cernas,  
Et vestis ipse fiam,  
Ut me tuum usque gestes.  
Mutari & opto in undam,  
Lavem tuos ut artus,  
Nardus puella fiam,  
Ut ego te ipsum inungam,  
Sim fascis in papillis,  
Tuo & monile collo.  
Fiamque calceus, me  
Saltem ut pede usque calces."

† But I a looking-glass would be,  
Still to be look't upon by thee,  
Or I, my Love, would be thy gown,  
By thee to be worn up and down;  
Or a pure Well full to the brims,  
That I might wash thy purer limbs:  
Or I'd be precious balm to 'noint,  
With choicest care each choicest joint;  
Or, if I might, I would be fain  
About thy neck thy happy chain.  
Or would it were my blessed hap  
To be the Lawn o're thy fair pap.  
Or would I were thy shoo, to be  
Daily trod upon by thee.

O thrice happy man that shall enjoy her: as they that saw Hero in Museus, and † Salmacis to Hermaphroditus,

———" ¶ Felices mater, &c. felix nutrix.——  
Sed longè cunctis, longèque beatior ille,  
Quem fructu sponsi & socii dignabere lecti."

The same passion made her break out in the Comœdy,

" § Næ illæ fortunatæ sunt quæ cum illo cubant,"

\* El. 15. 2.    \* Carm. 30.    † Englished by M. B. Holfdry in his Technog.  
Act. 1. scen. 7.    ‡ Ovid. Met. lib. 4.    ¶ Xenophon Cyropæd. lib. 3.  
§ Plautus de milite:

happy

happy are his bed-fellows; and as she said of Cyprus, \* *Beata quæ illi uxor futura esset*, blessed is that woman that shall be his wife, nay thrice happy she that shall enjoy him but a night.

“ † *Una nox Jovis sceptro æquiparanda,*”

Such a night's lodging is worth Jupiter's Scepter.

“ † *Qualis nox erit illa, dii, deæque,  
Quam mellis thorus?*”

O what a blissful night would it be, how soft, how sweet a bed? She will adventure all her estate for such a night, for a Nectarean, a balsome kiss alone.

“ *Qui te videt beatus est,  
Beatior qui te audiet,  
Qui te potitur est Deus.*”

The Sultan of Sana's wife in Arabia, when she had seen Vertomannus, that comely traveller, lamented to her self in this manner, “ “ O God, thou hast made this man whiter than the Sun, but me, mine husband, and all my children black; I would to God he were my husband, or that I had such a son;” she fell a weeping, and so impatient for love at last, “ that (as Potiphar's wife did by Joseph) she would have had him gone in with her, she sent away Gazella, Tegeia, Galzerana, her waiting maids, loaded him with fair promises and gifts, and wooed him with all the Rhetorick she could,”

—“ *extremum hoc miseræ da munus amanti.*”

But when he gave not consent, she would have gone with him, and left all, to be his page, his servant, or his Lackey, *Certa sequi charum corpus ut umbra solet*, so that she might enjoy him, threatening moreover to kill her self, &c. Men will do as much and more for women, spend goods, lands, lives, fortunes; Kings will leave their Crowns, as King John for Matilda the Nun at Dunmow.

§ But Kings in this yet privileg'd may be,  
I'll be a Monk so I may live with thee.

The very Gods will endure any shame (*atque aliquis de diis non tristibus inquit, &c.*) be a spectacle as Mars and Venus were, to all the rest; so did Lucian's Mercury wish, and per-

\* Lucian. † E Græco Ruf. ‡ Petronius. \* Lod. Vertomannus navig. lib. 2. c. 5. O deus, hunc creasti sole candidiorem, & diverso me & conjugem meum & natos meos omnes nigricantes. Utinam hic, &c. † It Gazella, Tegeia, Galzerana, & promissis oneravit, & donis, &c. § M. D.

adventure

adventure so dost thou. They will adventure their lives with alacrity.

—————“ \* *pro quâ non metuum mori*”—————

may more, *pro quâ non metuum bis mori*, I will dye twice, nay twenty times for her. If she die, there's no remedy, they must die with her, they cannot help it. A Lover in Calcagninus, wrote this on his darling's tomb,

“ Quincia obiit, sed non Quincia sola obiit,  
Quincia obiit, sed cum Quincia & ipse obiit;  
Risus obit, obit gratia, lusus obit,  
Nec mea nunc anima in pectore, at in tumulto est.”

Quincia my dear is dead, but not alone,  
For I am dead, and with her I am gone:  
Sweet smiles, mirth, graces, all with her do rest,  
And my soul too, for 'tis not in my brest.

How many doting Lovers upon the like occasion might say the same? But these are toys in respect, they will hazard their very souls for their mistress sake.

“ Atque aliquis inter juvenes miratus est, & verbum dixit,  
Non ego in cœlo cuperem Deus esse,  
Nostram uxorem habens domi Hero.”

One said, to Heaven would I not  
desire at all to go,  
If that at mine own house I had  
such a fine wife as Hero.

Venus forsook Heaven for Adonis' sake,

—————“ † *cœlo præfertur Adonis.*”

Old Janivere in Chaucer, thought when he had his fair May he should never go to heaven, he should live so merrily here on earth; had I such a mistress, he protests,

“ † *Cœlum diis ego non suum inviderem,  
Sed sortem mihi dii meam inviderent,*”

I would not envy their prosperity,  
The Gods should envy my felicity.”

Another as earnestly desires to behold his sweet-heart, he will adventure and leave all this, and more then this to see her alone.

\* Hor. Ode 9. lib. 3.

† Ov. Met. 10.

‡ Buchanan. Hendecasyll.

“ Omnia

" \* Omnia quæ patior mala si pensare velis fors,  
Unâ aliquâ nobis prosperitate, dii  
Hoc precor, ut faciant, faciant me cernere coram,  
Cor mihi captivum quæ tenet hocce, deam."

If all my mischiefs were recompenced,  
And God would give me what I requested,  
I would my mistress presence only seek,  
Which doth mine heart in prison captive keep.

But who can reckon upon the dotage, madness, servitude and blindness, the foolish phantasms and vanities of Lovers, their torments, wishes, idle attempts?

Yet for all this, amongst so many irksome, absurd, troublesome symptoms, inconveniences, phantastical fits and passions which are usually incident to such persons, there be some good and graceful qualities in Lovers, which this affection causeth. "As it makes wise men fools, so many times it makes fools become wise; 't makes base fellows become generous, cowards couragious," as Cardan notes out of Plutarch; "covetous, liberal and magnificent; clowns, civil; cruel, gentle; wicked profane persons, to become religious; slovens, neat; churls, merciful; and dumb dogs, eloquent: your lazic drones, quick and nimble;" *Feras mentes domat cupido*, that fierce, cruel and rude Cyclops Polyphemus sighed, and shed many a salt tear for Galatea's sake. No passion causeth greater alterations, or more vehement of joy or discontent. Plutarch. *Sympos. lib. 5. quæst. 1.* \* saith, "that the soul of a man in love is full of perfumes and sweet odours, and all manner of pleasing tones and tunes, insomuch that it is hard to say (as he adds) whether love do mortal men more harm then good." It adds spirits, and makes them, otherwise soft and silly, generous and couragious, \* *Audacem faciebat amor*. Ariadne's love made Theseus so adventrous, and Medea's beauty Jason so victorious; *expectorat amor timorem*. <sup>b</sup> Plato is of opinion that the love of Venus made Mars so valorous. "A yong man will be much abashed to commit any foul offence that shall come to the hearing or sight of his Mistress." As † he that desired of his enemy now dying, to lay him with his face upward, *ne amasius videret eum à tergo vulneratum*, least his sweet-

\* Petrarch. <sup>γ</sup> Cardan. lib. 2. de sap. ex vilibus generosos efficere solet, ex timidis audaces, ex avaris splendidos, ex agrestibus civiles, ex crudelibus mansuetos, ex impiis religiosos, ex sordidis nitidos atq; cultos, ex duris misericordes, ex mutis eloquentes. <sup>z</sup> Anima hominis amore capti tota referta suffibus & odoribus; Pæanæ resonat, &c. <sup>a</sup> Ovid. <sup>b</sup> In convivio, Amor Veneris Martem detinet, & fortem facit; adolescentem maxime erubescere cernimus quum amatrix eum turpe quid committentem ostendit. † Plutarch. Amator, dial.

heart



heart should say he was a coward. “And if it were \* possible to have an Army consist of Lovers, such as love, or are beloved, they would be extraordinary valiant and wise in their government, modesty would detain them from doing amiss, emulation incite them to do that which is good and honest, and a few of them would overcome a great company of others.” There is no man so pusillanimous, so very a dastard, whom love would not incense, make of a divine temper, and an heroic spirit. As he said in like case, \* *Tota ruat cæli moles, non terror, &c.* Nothing can terrifie, nothing can dismay them, But as Sir Blandimor and Paridel, those two brave Fayrie Knights, fought for the love of fair Florimel in presence—

† And drawing both their swords with rage anew,  
Like two mad Mastives each other slew,  
And shields did share, and males did rash, and helms did hew:  
So furiously each other did assail,  
As if their souls at once they would have rent,  
Out of their breasts, that streams of blood did trail  
Adown as if their springs of life were spent,  
That all the ground with purple blood was sprent,  
And all their armour stain'd with bloody gore,  
Yet scarcely once to breath would they relent.  
So mortal was their malice and so sore,  
That both resolved (then yield) to dye before.

Every base swain in love will dare to do as much for his dear mistress' sake. He will fight and fetch, ‡ Argivum Clypeum, that famous buckler of Argos, to do her service, adventure at all, undertake any enterprise. And as Serranus the Spaniard, then Governor of Sluce, made answer to Marquess Spinola, if the enemy brought 50000 divels against him he would keep it. The nine worthies, Oliver and Rowland, and forty dozen of peers are all in him, he is all mettle, armor of proof, more then a man, and in this case improved beyond himself. For as § Agatho contends, a true Lover is wise, just, temperate, and valiant. “I doubt not, therefore, but if a man had such an Army of Lovers (as Castilio supposeth) he might soon conquer all the world, except by chance he met with such another Army of Inamorato's to oppose it.” \* For so perhaps they might fight as that fatal Dog and fatal Hare in the heavens, course one another round, and never make an end. Castilio thinks Ferdinand King of Spain would never have conquered Grana-

\* Si quo pacto fieri civitas aut exercitus posset partim ex his qui amant, partim ex his, &c. \* Angerianus. † Fairy Qu. lib. 4. Cant. 2.  
‡ Zened. preverb. Cont. 6. § Plat. Conviv. ¶ Lib. 3. de Aulico. Non dubito quin is qui talem exercitum haberet, totius orbis statim victor esset, nisi forte cum aliquo exercitu configendum esset in quo omnes amatores essent.  
\* Higinus de Cane & Lepore cælesti, & Decimator.

do,

do, had not Queen Isabell and her Ladies been present at the siege; “† It cannot be expressed what courage the Spanish Knights took, when the Ladies were present, a few Spaniards overcame a multitude of Moors.” They will undergo any danger whatsoever, as Sir Walter Manny in Edward the third’s time, stuck full of Ladies favours, fought like a Dragon. For *solī amantes*, as \* Plato holds, *pro amicis mori appetunt*. only Lovers will dye for their friends, and in their Mistress quarrel. And for that cause he would have women follow the Camp, to be spectators and encouragers of noble actions: upon such an occasion, the † Squire of Dames himself, Sir Lancelot or Sir Tristram, Cæsar, or Alexander, shall not be more resolute or go beyond them.

Not courage only doth Love add, but as I said, subtilty, wit, and many pretty devises,

“ † Namque dolos inspirat amor, fraudesque ministrat,”

§ Jupiter in love with Leda, and not knowing how to compass his desire, turn’d himself into a Swan, and got Venus to pursue him in the likeness of an Eagle; which she doing, for shelter, he fled to Leda’s lap, & *in ejus gremio se collocavit*, Leda embraced him, and so fell fast asleep, *sed dormientem Jupiter compressit*, by which means Jupiter had his will. Infinite such tricks love can devise, such fine feats in abundance, with wisdom and wariness,

“ || quis fallere possit amantem.”

All manner of civility, decency, complement and good behaviour, *plus solis & leporis*, polite graces, and merry conceits. Bocace hath a pleasant tale to this purpose, which he borrowed from the Greeks, and which Beroaldus hath turned into Latine, Bebelius in verse, of Cymon and Iphigenia. This Cymon was a fool, a proper man of person, and the Governor of Cyprus’ son, but a very ass, insomuch that his Father being ashamed of him, sent him to a Farm-house he had in the country to be brought up. Where by chance, as his manner was, walking alone, he espied a gallant yong Gentlewoman, named Iphigenia, a Burgomaster’s daughter of Cyprus, with her maid, by a brook side in a little thicket, fast asleep in her mock, where she had newly bathed her self: “ When \* Cymon was her, he stood leaning on his staffe, gaping on her im-

† Vix dici potest quantum inde audaciam assumerent Hispani, inde pauci infinitas Maurorum copias superarunt. \* Lib. 5. de legibus. † Spencer’s Fayry Queen 3. book. cant. 8. ‡ Hyginus. l. 2. § Aratus in phænomen. || Virg. \* Hanc ubi conspicatus est Cymon, baculo innixus, immobilis stetit, & mirabundus, &c.

moveable,

moveable, and in a maze:" at last he fell so far in love with the glorious object, that he began to rouse himself up, to be-think what he was, would needs follow her to the city, and for her sake began to be civil, to learn to sing and dance, to play on Instruments, and got all those Gentlemen-like qualities and complements in a short space, which his friends were most glad of. In brief, he became from an Idiot and a clown, to be one of the most compleat Gentlemen in Cyprus, did many valorous exploits, and all for the love of Mistress Iphigenia. In a word, I may say thus much of them all, let them be never so clownish, rude and horrid, Grobians and sluts, if once they be in love, they will be most neat and spruce; for, *\*Omnibus rebus, & nitidis nitoribus antevenit amor*, they will follow the fashion, begin to trick up, and to have a good opinion of themselves, *venustatem enim mater Venus*; a ship is not so long a rigging as a yong Gentlewoman a trimming up her self against her sweet-heart comes. A Painter's shop, a flowry meadow, no so gracious aspect in Nature's store-house as a yong maid, *nubilis puella*, a Novitsa or Venetian Bride, that looks for an husband, or a yong man that is her suitor; composed looks, composed gate, cloaths, gestures, actions, all composed; all the graces, elegancies in the world are in her face. Their best robes, ribbins, chains, Jewels, Lawns, Linnens, Laces, Spangles, must come on, *præter quam res patitur student elegantie*, they are beyond all measure coy, nice, and too curious on a sudden: 'Tis all their study, all their business, how to wear their cloaths neat, to be polite and terse, and to set out themselves. No sooner doth a yong man see his sweet-heart coming, but he smugs up himself, puls up his cloak now faln about his shoulders, ties his garters, points, sets his band, cuffs, slicks his hair, twires his beard, &c. When Mercury was to come before his Mistress,

——“ † Chlamy demque ut pendeat aptè  
Collocat, ut limbus totumque appareat aurum.”

He put his cloak in order, that the lace,  
And hem, and gold-work all might have his grace.

Salmacis would not be seen of Hermaphroditus, till she had spruced up her self first.

“ ‡ Nec tamen ante adiit, etsi properabat adire,  
Quam se composuit, quam circumspexit amictus,  
Et finxit vultum, & meruit formosa videri.”

\* Plautus Casina act. 2. sc. 4.  
Met. 4.

† Plautus.

‡ Ovid. Met. 2:

‡ Ovid

Nor

Nor did she come, although 'twas her desire,  
Till she compos'd her self, and trim'd her tire,  
And set her looks to make him to admire.

Venus had so ordered the matter, that when her son \*Æneas was to appear before Queen Dido, he was

“ Os humerosque deo similis (namque ipsa decoram  
Cæsariem nato genetrix, lumenque juventæ  
Purpureum & lætos oculis afflarat honores.”)

Like a God, for she was the tire-woman herself, to set him out with all natural and artificial impostures. As Mother Mamea did her son Heliogabalus new chosen Emperor, when he was to be seen of the people first. When the hirsute Cyclopical Polyphemus courted Galatea;

“ Jamque tibi formæ, jamque est tibi cura placendi,  
Jam rigidos pectus rastris Polypheme capillos,  
Jam libet hirsutam tibi falce recidere barbam,  
Et spectare feros in aqua & componere vultus.”

And then he did begin to prank himself,  
To pleate and combe his head, and beard to shave,  
And look his face ith' water as a glass,  
And to compose himself for to be brave.

He was upon a sudden now spruce and keen, as a new ground hatchet. He now began to have a good opinion of his own feature, and good parts, now to be a gallant.

“ Jam Galatea veni, nec munera despice nostra,  
Certè ego me novi, liquidaque in Imagine vidi  
Nuper aquæ, placuitq; mihi mea forma videnti.”

Come now my Galatea, scorn me not,  
Nor my poor presents; for but yesterday  
I saw myself ith' water, and me thought  
Full fair I was, then scorn me not I say.

“ † Non sum adeò informis, nuper me in littore vidi,  
Cum placidum ventis staret mare”—————

'Tis the common humor of all Sutors to trick up themselves, to be prodigal in apparel, *purè lotus*, neat, comb'd and curl'd, with powdered hairs, *comptus & calimistratus*, with a long love-lock, a flower in his ear, perfumed gloves, rings, scarfs, feathers, points, &c. as if he were a Prince's Ganymede, with every day new suits, as the fashion varies; going as if he trod

\* Virg. 1. Æn.

† Ovid. Met. 13.

† Virg. E. 1. 2.

upon eggs, and as Heinsius writ to Primierus, “<sup>k</sup> If once he be besotten on a wench, he must lye awake a nights, renounce his book, sigh and lament, now and then weep for his hard hap, and mark above all things what Hats, Bands, Doublets, Breeches, are in fashion, how to cut his Beard, and wear his lock, to turn up his Mushato’s, and curl his head, prune his pickitivant, or if he wear it abroad, that the East side be correspondent to the West:” he may be scoffed at otherwise, as Julian that Apostate Emperour was for wearing a long hirsute goatish beard, fit to make ropes with, as in his Mysopogone, or that Apologetical oration he made at Antioch to excuse himself, he doth Ironically confess, it hindred his kissing, *nam non licuit inde pura puris, eoque suavioribus labra labris adjungere*, but he did not much esteem it, as it seems by the sequel, *de accipiendis dandisve osculis non laboro*, yet (to follow mine author) it may much concern a yong lover, he must be more respectful in this behalf, “he must be in league with an excellent Taylor, Barber,”

“ \* Tonsorem puerum sed arte talem,  
Qualis nec Thalamis fuit Neronis;

“ have neat shooe-ties, points, garters, speak in Print, walk in Print, eat and drink in Print, and that which is all in all, he must be mad in Print.”

Amongst other good qualities an amorous fellow is endowed with, he must learn to sing and dance, play upon some instrument or other, as without all doubt he will, if he be truly touched with this Loadstone of Love. For as <sup>l</sup> Erasmus hath it, *Musicam docet amor & Poesin*, Love will make them Musitians, and to compose ditties, Madrigals, Elegies, Love Sonnets, and sing them to several pretty tunes, to get all good qualities may be had. †Jupiter perceived Mercury to be in love with Philologia, because he learned languages, polite speech, (for Suadela her self was Venus’ daughter, as some write) Arts and Sciences, *quo virgini placeret*, all to ingratiate himself, and please his Mistriss. ’Tis their chiefest study to sing, dance; and without question, so many Gentlemen and Gentlewomen would not be so well qualified in this kind,

<sup>k</sup> Epist. An uxor literato sit ducenda. Noctes insomnes traducenda, literis renunciandum, saepe gendum, nonnunquam & illacrymandum sorti & conditioni tuæ. Videhdum quæ vestes, quis cultus, te deceat, quis in usu sit, utrum latus barbæ, &c. Cum cura loquendum, incedendum, bibendum & cum cura insaniendum. \* Mart. Epig. 5. <sup>l</sup> Chil. 4. cent. 5. pro. 16. † Martianus. Capella lib. 1. de nupt. philol. Jam. Illum sentio amore teneri, ejusque studie plures habere comparatas in famulatio disciplinas, &c.

if love did not incite them. “<sup>m</sup> Who,” saith Castilio, “would learn to play, or give his mind to Musick, learn to dance, or make so many rimes, Love-songs, as most do, but for women’s sake, because they hope by that means to purchase their good wills, and win their favour?” We see this daily verified in our yong women and wives, they that being maids took so much pains to sing, play, and dance, with such cost and charge to their parents, to get those graceful qualities, now being married will scarce touch an instrument, they care not for it. Constantine *agricult. lib. 11. cap. 18*, makes Cupid himself to be a great dancer; by the same token as he was capering amongst the Gods, “<sup>n</sup> he flung down a bowl of Nectar, which distilling upon the white Rose, ever since made it red:” and Calistratus by the help of Dædalus, about Cupid’s statue “made a many of yong wenches still a dancing, to signifie belike that Cupid was much affected with it, as without all doubt he was. For at his and Psyche’s wedding, the Gods being present to grace the feast, Ganymede fill’d Nectar in abundance (as \*Apuleius describes it), Vulcan was the Cook, the Howres made all fine with Roses and flowers, Apollo plaid on the harp, the Muses sang to it, *sed suavi Musicæ superingressa Venus saltavit*, but his Mother Venus danced to his and their sweet content. Witty †Lucian in that Pathetical Love passage, or pleasant description of Jupiter’s stealing of Europa, and swimming from Phœnicia to Crete, makes the Sea calm, the winds hush, Neptune and Amphitrite riding in their chariot to break the waves before them, the Tritons dancing round about, with every one a torch, the Sea-nymphs half naked, keeping time on Dolphins backs, and singing Hymeneus, Cupid nimbly tripping on the top of the waters, and Venus herself coming after in a shell, strewing Roses and flowers on their heads. Praxitiles, in all his pictures of love, fains Cupid ever smiling, and looking upon dancers; and in Saint Marke’s in Rome (whose work I know not) one of the most delicious pieces, is a many of †Satyrs dancing about a wench asleep. So that dancing still is as it were a necessary appendix to love matters. Young lasses are never better pleased, then when as upon an Holiday, after Evensong, they may meet their sweet-hearts, and dance about a May-pole, or in a Town-green under a shady Elm. Nothing

<sup>m</sup> Lib. 3. de aulico. Quis Choreis insudaret, nisi fœminarum causa? quis musicæ tantam navaret operam nisi quod illius dulcedine permulcere speret? quis tot carmina componeret, nisi ut inde affectus suos in mulieris explicaret?  
<sup>n</sup> Craterem nectaris evertit saltans apud Deos, qui in terram cadens, rosam prius albam rubore infecit. \* Puellas choreantes circa juvenilem Cupidinis statuum fecit. Philostrate. Imag. lib. 3. de statu. Exercitium amori aptissimum. \* Lib. 6. Met. † Tom. 4. † Kornman. de cur. mort. part. 3. cap. 28. Sat. puellæ dormienti insultantium, &c.

so familiar in \* France, as for Citizens wives and maids to dance a round in the streets, and often too, for want of better instruments, to make good Music of their own voices, and dance after it. Yea many times this love will make old men and women that have more toes then teeth, dance, — “ John come kiss me now,” mask and mum; for Comus and Hymen love masks, and all such merriments above measure, will allow men to put on women’s apparel in some cases, and promiscuously to dance, yong and old, rich and poor, generous and base, of all sorts. Paulus Jovius taxeth Augustine Niphus the Philosopher, “ † For that being an old man, and a publike Professor, a father of many children, he was so mad for the love of a yong maid (that which many of his friends were ashamed to see) an old gowty fellow, yet would dance after Fidlers.” Many laughed him to scorn for it, but this omnipotent love would have it so.

“ † Hyacinthino bacillo  
 Properans amor, me adegit  
 Violentè ad sequendum.”

Love hasty with his purple staffe did make  
 Me follow, and the dance to undertake.

And ’tis no news this, no indecorum; for why? a good reason may be given of it. Cupid and Death met both in an Inne, and being merrily disposed, they did exchange some arrows from either quiver; ever since yong men dye, and oftentimes old men dote.

——“ † Sic moritur Juvenis, sic moribundus amat.”

And who can then withstand it? If once we be in love, yong or old, though our teeth shake in our heads, like virginal Jacks, or stand parallel asunder like the arches of a bridge, there is no remedy, we must dance Trenchmore for a need, over tables, chairs, and stools, &c. And primum primum is a fine dance. Plutarch, *Sympos.* 1. *quest.* 5. doth in some sort excuse it, and telleth us moreover in what sense, *Musica docet amor, licet prius fuerit rudis*, how love makes them that had no skill before, learn to sing and dance; he concludes, ’tis only that power and prerogative love hath over us. “ † Love (as he holds) will make a silent man speak, a modest man most offici-

\* View of Fr. † Vita ejus Puellæ, amore septuagenarius senex usq; ad insaniam correptus, multis liberis susceptis: multi non sine pudore conspexerunt senem & Philosophum podagricum, non sine risu saltantem ad tibie modos.  
 † Anacreon Carm. 7. † Joach. Bellius Epig. † De taciturno loquacem facit, & de verecundo officiosum reddit, de negligente industrium, de socorde impigritum.

ous; dull, quick; slow, nimble; and that which is most to be admired, an hard, base, untractable churl, as fire doth iron in a Smith's forge, free, facile, gentle, and easie to be entreated." Nay, 'twill make him prodigal in the other extream, and give an \*hundred sesterces for a night's lodging, as they did of old to Lais of Corinth, or † *ducenta drachmarum milia pro unica nocte*, as Mundus to Paulina, spend all his fortunes (as too many do in like case) to obtain his suit. For which cause many compare Love to wine, which makes men jovial and merry, frolick and sad, whine, sing, dance, and what not.

But above all the other Symptomes of Lovers, this is not lightly to be over-passed, that likely of what condition soever, if once they be in love, they turn to their ability, Rimers, Ballet-makers, and Poets. For as Plutarch saith, "They will be witnesses and trumpeters of their Paramours good parts, be-decking them with verses and commendatory songs, as we do statues with gold, that they may be remembered and admired of all." Ancient men will dote in this kind sometimes as well as the rest; the heat of love will thaw their frozen affections, dissolve the ice of age, and so far inable them, though they be 60 years of age above the girdle, to be scarce 30 beneath. Jovianus Pontanus makes an old fool rime, and turn Poetaster to please his Mistriss,

"Ne ringas Mariana, meos ne dispice canos,  
De sene nam Juvenem Dia referre potes," &c.

Sweet Marian do not mine age disdain,  
For thou canst make an old man yong again.

They will be still singing amorous songs and ditties (if yong especially), and cannot abstain though it be when they go to, or should be at church. We have a pretty story to this purpose in ‡ *Westmonasteriensis*, an old writer of ours (if you will believe it) An. Dom. 1012. at Colewiz in Saxony, on Christmas Eve a company of yong men and maids, whilst the Priest was at Mass in the Church, were singing catches and love songs in the Church-yard, he sent to them to make less noise, but they sung on still; and if you will, you shall have the very song it self.

"Equitabat homo per sylvam frondosam,  
Ducebatque secum Meswinden formosam,  
Quid stamus, cur non imus?"

\* Josephus antiq. Jud. lib. 18. cap. 4. † Gellius l. 1. cap. 8. *Prædicta noctis centum sesteria.* ‡ *Ipsi enim volunt suarum amplexuum pulchritudinis præcones ac testes esse, eas laudibus, & cantilenis & versibus exornare, ut aere statuas, ut memorentur, & ab omnibus admirentur.* Tom. 2. Ant. Dialog. † *Flores hist. fol. 298.*

A fellow



A fellow rid by the green wood side,  
And fair Meswinde was his bride,  
Why stand we so, and do not go?

This they sung, he chafed, till at length, impatient as he was, he prayed to S. Magnus, patron of the Church, they might all three sing and dance 'till that time twelvemonth, and so \*they did, without meat and drink, wearisomness or giving over, till at year's end they ceased singing, and were absolved by Herbertus Archbishop of Colen. They will in all places be doing thus, yong folks especially, reading love stories, talking of this or that yong man, such a fair maid, singing, telling or hearing lascivious tales, scurril tunes, such objects are their sole delight, their continual meditation, and as Guastavinus adds, *Com. in 4. Sect. 27. Prob. Arist. ob seminis abundantiam crebræ cogitationes, veneris frequens recordatio & pruriens voluptas, &c.* an earnest longing comes hence, *pruriens corpus, pruriens anima*, amorous conceits, tickling thoughts, sweet and pleasant hopes; hence it is, they can think, discourse willingly, or speak almost of no other subject. 'Tis their only desire, if it may be done by art, to see their husband's picture in a glass, they'll give any thing to know when they shall be married, how many husbands they shall have, by Cromnymantia, a kind of Divination with † onions laid on the Altar on Christmas Eve, or by fasting on S. Anne's Eve or night, to know who shall be their first husband, or by Amphitoman-tia, by beans in a Cake, &c. to burn the same. This love is the cause of all good conceits, 'neatness, exornations, plays, elegancies, delights, pleasant expressions, sweet motions, and gestures, joys, comforts, exultancies, and all the sweetness of our life, ‡ *qualis jam vita foret, aut quid jucundi sine aureâ Venere?* § *Emoriar cum istâ non amplius mihi cura fuerit*, let me live no longer then I may love, saith a mad merry fellow in Mimnermus. This love is that salt that seasoneth our harsh and dull labours, and gives a pleasant relish to our other unsavory proceedings, || *Absit amor, surgunt tenebræ, torpedo, veternum, pestis, &c.* All our feasts almost, masques, mummings, banquets, merry meetings, weddings, pleasing songs, fine tunes, Poems, Love-stories, Plays, Comœdies, Attelans, Jigs, Fescenines, Elegies, Odes, &c. proceed hence. ¶ Danaus, the son of Belus, at his daughter's wedding at Argos, instituted the first plays (some say) that ever were heard of.

\* Per totum annum cantarant, pluvia super illos non cecidit; non frigus, non calor, non sitis, nec lassitudo illos affectit, &c. † His eorum nomina inscribuntur de quibus quærent. ‡ Huic munditias, ornatum, leporem, delicias, ludos, elegantiam, omnem deniq; vitæ suavitatem debemus. § Hyginus cap.

279. ¶ E Græco. || Angerianus. ¶ Lib. 4. tit. 11. de prin. inst. t.

Symbols, Emblems, Impreses, devises, if we shall believe Jovius, Contiles, Paradine, Camillus de Camillis, may be ascribed to it. Most of our arts and sciences, painting amongst the rest, was first invented, saith \* Patritius *ex amoris beneficio*, for love's sake. For when the daughter of † Deburiaes the Sycionian, was to take leave of her sweetheart now going to wars, *ut desiderio ejus minus tabesceret*, to comfort her self in his absence, she took his picture with cole upon a wall, as the candle gave the shadow, which her father admiring, perfected afterwards, and it was the first picture by report that ever was made. And long after, Sycion for painting, carving, statuary, musick, and Philosophy, was preferred before all the Cities in Greece. "Apollo was the first inventor of Physick, Divination, Oracles; Minerva found out weaving, Vulcan curious iron-work, Mercury letters, but who prompted all this into their heads? Love, *Nunquam talia invenissent, nisi talia adamassent*, they loved such things, or some party, for whose sake they were undertaken at first. 'Tis true, Vulcan made a most admirable Bruch or neck-lace, which long after Axion and Temenus, Phegius' sons, for the singular worth of it, consecrated to Apollo at Delphos, but Pharyllus the Tyrant stole it away, and presented it to Ariston's wife, on whom he miserably doted (Parthenius tels the story out of Phylarchus); but why did Vulcan make this excellent Ouche? to give Hermione Cadmus wife, whom he dearly loved. All our Tilts and Turnaments, Orders of the Garter, Golden Fleece, &c.

" *Nobilitas sub amore jacet*"—————

owe their beginnings to love, and many of our histories. By this means, saith Jovius, they would express their loving minds to their Mistress, and to the beholders. 'Tis the sole subject almost of Poetry, all our invention tends to it, all our songs, whatever those old Anacreons: (and therefore Hesiod makes the Muses and Graces still follow Cupid, and, as Plutarch holds, Menander and the rest of the Poets were Love's Priests,) all our Greek and Latine Epigrammatists, Love writers, Antony Diogens the most ancient, whose Epitome we find in Phocius Bibliotheca, Longus Sophista, Eustathius, Achilles Tatius, Aristænetus, Heliodorus, Plato, Plutarch, Lucian, Parthenius, Theodorus, Prodromus, Ovid, Catullus, Tibullus, &c. Our new Ariostoes, Boyards, Authors of Arcadia, Urania, Fairy Queen, &c. Marullus, Leotichius, Angerianus, Stroza, Se-

\* Plin. lib. 35. cap. 12. † Gerbelius l. 6. descript. Gr. \* Fransus l. 3. de Symbolis qui primus symbolum excogitavit voluit nimirum hac ratione implicatum animum evolvere, eumq; vel dominæ vel aliis intuitibus ostendere. cundus,

cundus, Capellanus, &c. with the rest of those facete modern Poets, have written in this kind, are but as so many Symptoms of Love. Their whole books are a Synopsis or breviary of Love, the portuous of Love, Legends of Lovers lives and deaths, and of their memorable adventures, nay more, *quod leguntur, quod laudantur amori debent*, as \* Nevisanus the Lawyer holds, “there never was any excellent Poet, that invented good fables, or made laudable verses, which was not in love himself;” had he not taken a quill from Cupid’s wings, he could never have written so amorously as he did.

“ \* Cynthia te vatem fecit lascive Properti,  
Ingenium Galli pulchra Lycoris habet.  
Fama est arguti Nemesis formosa Tibulli,  
Lesbia dictavit docte Catulle tibi.  
Non me Pelignus, nec spernet Mantua vatem,  
Si qua Corinna mihi, si quis Alexis erit.”

Wanton Propertius, and witty Gallus,  
Subtile Tibullus, and learned Catullus,  
It was Cynthia, Lesbia, Lychoris,  
That made you Poets all; and if Alexis,  
Or Corina chance my Paramour to be,  
Virgil and Ovid shall not despise me.

“ \* Non me carminibus vincet nec Thraceus Orpheus,  
Nec Linus.”

Petrarch’s Laura made him so famous, Astrophel’s Stella, and Jovianus Pontanus Mistress was the cause of his Roses, Violets, Lillies, Nequitiz, blanditiz, joci, decor, Nardus, Ver, Corolla, Thus, Mars, Pallas, Venus, Charis, Crocum, Laurus, Unguentem, Costum, Lachrymæ, Myrrha, Musæ, &c. and the rest of his Poems; why are Italians at this day generally so good Poets and Painters? because every man of any fashion amongst them hath his Mistress. The very rusticks and hog-rubbers, Menalcas and Coridon, *qui fatant de stercore equino*, those fulsome knaves, if once they tast of this Love liquor, are inspired in an instant. Instead of those accurate Emblems, curious Impreses, gaudy masques, Tilts, Turnaments, &c. They have their Wakes, Whitson-ales, Shepheards feasts, meetings on holy days, country dances, roundelays, writing their names on † trees, true lover’s knots, pretty gifts.

With tokens, hearts divided, and half rings,  
Shepheards in their Loves are as coy as Kings.

\* Lib. 4. num. 102. sylvæ nuptialis poetæ non inveniunt fabulas, aut versus laudatos faciunt, nisi qui ab amore fuerint excitati. † Martial. ep. 73. lib. 9.

\* Virg. Eglo. 4. † Teneris arboribus amicarū nomina inscribentes ut simul crescant. Hæd.

Choosing Lords, Ladies, Kings, Queens, and Valentines, &c.  
they go by couples,

Coridon's Phillis, Nysa and Mopsus,  
With daynty Dousibel and Sir Tophus.

Instead of Odes, Epigrams and Elegies, &c. they have their  
Ballads, country tunes, "O the Broom, the bonny bonny  
Broom," Ditties and Songs, "Bess a Bell she doth excel,"—  
they must write likewise and indite all in rime.

\* Thou Hony-suckle of the Hathorne hedge,  
Vouchsafe in Cupid's cup my heart to pledge;  
My heart's dear blood, sweet Cis is thy Carouse,  
Worth all the Ale in Gammer Gubbin's house.  
I say no more, affairs call me away,  
My Father's horse for provender doth stay.  
Be thou the Lady Cressetlight to me,  
Sir Trolly Lolly will I prove to thee.  
Written in hast, farewell my Cowslip sweet,  
Pray let's a Sunday at the Ale-house meet.

Your most grim Stoiks and severe Philosophers will melt  
away with this passion, and if <sup>γ</sup> Atheneus bely them not,  
Aristippus, Apollidorus, Antiphanes, &c. have made love  
songs and Commentaries of their Mistress praises, <sup>α</sup> Orators  
write Epistles, Princes give titles, Honours, what not? <sup>β</sup> Xer-  
xes gave to Themistocles Lampsacus to find him wine, Mag-  
nesia for bread, and Myunte for the rest of his diet. The <sup>†</sup> Per-  
sian Kings allotted whole Cities to like use, *hæc civitas mulieri  
redimiculum præbeat, hæc in collum, hæc in crines*, one  
whole city served to dress her hair, another her neck, a  
third her hood. Assuerus would <sup>α</sup> have given Esther half  
his Empire, and <sup>δ</sup> Herod bid Herodias "ask what she would,  
she should have it." Caligula gave an 100000 sesterces to his  
Curtisan at first word, to buy her pins, and yet when he was  
solicited by the Senate, to bestow something to repair the de-  
cayed walls of Rome for the Common-wealth's good, he would  
give but 6000 sesterces at most. <sup>‡</sup> Dionysius, that Sicilian ty-  
rant, rejected all his privy Councillors, and was so besotted on  
Mirrha his favourite and Mistress, that he would bestow no  
office, or in the most weightiest business of the kingdome do  
ought without her especial advice, prefer, depose, send, en-  
tertain no man, though worthy and well deserving, but by her

\* S. R. 1600. <sup>γ</sup> Lib. 13. cap. Dipnosophist, <sup>α</sup> Sec Putean. epist. 33. de  
sua Margareta Beroaldus, &c. <sup>β</sup> Hen. Steph. apol. pro Herod. <sup>†</sup> Tully  
orat. 5. Ver, <sup>ε</sup> Esth. 5. <sup>δ</sup> Mat. 1. 47. <sup>‡</sup> Gravissimis regni negotiis ni-  
hil sine amasæ suæ consensu fecit. omnesq; actiones suas scortillo communi-  
cavit, &c. Nich. Bellus discours. 26. de amat.

consent;

consent ; and he again whom she commended, howsoever unfit, unworthy, was as highly approved. Kings and Emperours, instead of Poems, build Cities ; Adrian built Antinoa in Ægypt, besides Constellations, Temples, Altars, Statues, Images, &c. in the honour of his Antinous. Alexander bestowed infinite sums, to set out his Hephestion to all eternity. ‘ Socrates professeth himself love’s servant, ignorant in all arts and sciences, a Doctor alone in love matters, & *quum alienarum rerum omnium scientiam diffiteretur*, saith \* Maximus Tyrius, *his sectator, hujus negotii professor, &c.* and this he spake openly, at home and abroad, at publike feasts, in the Academy, in *Pyræo, Lycao, sub Platano, &c.* the very blood-hound of beauty, as he is stiled by others. But I conclude there is no end of Love’s Symptomes, ’tis a bottomless pit. Love is subject to no dimensions ; not to be surveyed by any art or engine : and besides, I am of † Hædus’ mind, “ no man can discourse of love matters, or judge of them aright, that hath not made tryal in his own person,” or as Æneas Sylvius ‘adds, “ hath not a little doted, been mad or love-sick himself. I confess I am but a novice, a Contemplator only,

“ Nescio quid sit amor nec amo”——

I have a tincture ; for why should I lye, dissemble or excuse it, yet *homo sum, &c.* not altogether inexpert in this subject, *non sum præceptor amandi*, and what I say, is meerly reading, *ex altorum forsan ineptiis*, by mine own observation, and others relation.

## MEMB. V. SUBJECT. I.

### *Prognosticks of Love Melancholy.*

**W**HAT Fires, Torments, Cares, Jealousies, Suspitions, Fears, Griefs, Anxieties, accompany such as are in love, I have sufficiently said: the next question is, what will be the event of such miseries, what they foretell. Some are of opinion that this love cannot be cured, *Nullis amor est medicabilis herbis*, it accompanieth them to the \*last,

“ *Ideo amor exitio est pecori pecorisque magistro,*”

\* Amoris famulus omnem scientiam diffiteretur, amandi tamen se scientissimum doctorem agnoscit. \* Serm. 8. † Quis horum scribere molestias potest, nisi qui & is aliquantum insanit? † Lib. 1. de non temerandis amoribus ; opinor hac de re neminem aut deceptare rectè posse aut judicare qui non in ea versatur, aut magnum fecerit periculum. \* Semper moritur, nunquam moriturus est, qui amat. Æn. Sylv.

and

and is so continue, that by no perswasion almost it may be relieved. “<sup>b</sup> Bid me not love,” said Eurialus, “bid the Mountains come down into the plains, bid the Rivers run back to their fountains; I can as soon leave to love, as the Sun leave his course;

“ \* Et prius æquoribus pisces, & montibus ambræ,  
Et volucres deerunt sylvis, & murmura ventis,  
Quam mihi discedent formosæ Amaryllidis ignes.”

First Seas shall want their Fish, the mountains shade,  
Woods singing birds, the wind’s murmur shall fade,  
Then my fair Amaryllis love allaid.

Bid me not love, bid a deaf man hear, a blind man see, a dumb speak, lame run, counsel can do no good, a sick man cannot relish, no Physick can ease me.

“ Non prosunt domino quæ prosunt omnibus artes.”

As Apollo confessed, and Jupiter himself could not be cured.

“ \* Omnes humanos curat medicina dolores,  
Solut amor morbi non habet artificem.”

Physick can soon cure every disease,

<sup>4</sup> Excepting love that can it not appease.

But whether Love may be cured or no, and by what means, shall be explained in his place; in the mean time, if it take his course, and be not otherwise eased or amended, it breaks out into outrageous often and prodigious events. *Amor & Liber violenti dii sunt*, as <sup>c</sup> Tattius observes, & *eousque animum incendunt, ut pudoris oblivisci cogant*, Love and Bacchus are so violent Gods, so furiously rage in our minds, that they make us forget all honesty, shame and common civility. For such men ordinarily, as are thoroughly possessed with this humor, become *insensati & insani*, for it is <sup>†</sup> *amor insanus*, as the Poet calls it, beside themselves, and as I have proved, no better then beasts, irrational, stupid, head-strong, void of fear of God or men, they frequently forswear themselves, spend, steal, commit incests, rapes, adulteries, murders, depopulate Towns, Cities, Countries, to satisfy their lust.

‘A Diel ’tis, and mischief such doth work,  
As never yet did Pagan, Jew, or Turk.

<sup>b</sup> Eurial. ep. ad Lucretiam, apud Æneam Silvium; Rogas ut amare deficiam ? roga montes ut in planum deveniant, ut fontes flumina repetant; tam possum te non amare ac suum Phœbus relinquere cursum. \* Buchanan Syl. \* Propert. lib. 2. Eleg. 1. <sup>4</sup> Est orcus illa vis, est immedicabilis, est rabies insana.

• Lib. 2.    † Virg. Egl. 3.    ‘ R. T.

The wars of Troy may be a sufficient witness; and as Appian *lib. 5. hist.* saith of Anthony and Cleopatra, “<sup>s</sup> Their Love brought themselves, and all Egypt into extream and miserable calamities,” the end of her is as bitter as worm-wood, and as sharp as a two-edged sword.” Prov. 5. 4, 5. “Her feet go down to death, her steps lead on to hell. She is more bitter then death, (Eccles. 7. 28.) and the sinner shall be taken by her.”

“<sup>a</sup> Qui in amore præcipitavit, pejus perit, quàm qui saxo salit.”

<sup>1</sup> He that runs headlong from the top of a rock, is not in so bad a case, as he that falls into this gulf of love. “For hence,” saith <sup>k</sup> Platina, “comes Repentance, Dotage, they loose themselves, their wits, and make shipwrack of their fortunes altogether:” Madness, to make away themselves and others, violent death. *Prognosticatio est talis*, saith Gordonius, <sup>1</sup> *si non succurratur iis, aut in maniam cadunt, aut moriuntur*; the prognostication is, they will either run mad, or dye. “For if this passion continue,” saith <sup>m</sup> Ælian Montalrus, “it makes the blood hot, thick, and black; and if the inflammation get into the brain, with continual meditation and waking, it so dries it up, that madness followes, or else they make away themselves,”

“<sup>n</sup> O Coridon, Coridon, quæ te dementia cepit?”

Now, as Arnoldus adds, it will speedily work these effects, if it be not presently helped; “<sup>n</sup> They will pine away, run mad, and dye upon a sudden;” *Facile incidunt in maniam*, saith Valescus, quickly mad, *nisi succurratur*, if good order be not taken,

“<sup>†</sup> Eheu tristejugum quisquis amoris habet,  
Is prius ac norit se periisse perit.”

Oh heavy yoke of love, which who so bears,  
Is quite undone, and that at unawares.

So she confessed of herself in the Poet.

<sup>s</sup> Qui quidem amor utroq; & totam Ægyptum extremis calamitatibus involvit. <sup>a</sup> Plautus. <sup>1</sup> Ut corpus pondere, sic animus amore præcipitatur. Austin. l. 2. de civ. dei. c. 28. <sup>k</sup> Dial. hinc oritur poenitentia desperatio, & non vident ingenium se cum re simul amisisse. <sup>1</sup> Idem Savanarola, & plures alii, &c. Rabidam facturus Orexin. Juven. <sup>m</sup> Cap. de Heroico Amore. Hæc passio durans sanguinem torridum & atrabiliarium reddit; hic vero ad cerebrum delatus, insaniam parat, vigilia & crebo desiderio exsicicans. <sup>n</sup> Virg. Egl. 9. <sup>n</sup> Insani fiunt aut sibi ipsis desperantes mortem afferunt. Languentes cito mortem aut maniam patiuntur. <sup>†</sup> Calcagninus.

—————“ Insaniam

———— “ \* Insaniam priusquam quis sentiat,  
Vix pili intervallo à furore absum.”

I shall be mad before it be perceived,  
An hair breadth off scarce am I, now distracted.

As mad as Orlando for his Angelica, or Hercules for his Hylas,

“ At ille ruebat quò pedes ducebant, furibundus,  
Nam illi sævus Deus intus jecur laniabat,”

He went he car'd not whither, mad he was,  
The cruel God so tortured him, alas.

At the sight of Hero I cannot tell how many ran mad,

“ \* Alius vulnus celans insanit pulchritudine puellæ.”

And whilst he doth conceal his grief,  
Madness comes on him like a thief.

Go to Bedlam for examples. It is so well known in every vil-  
lage, how many have either dyed for love, or voluntarily made  
away themselves, that I need not much labour to prove it;  
\* *Nec modus aut requies nisi mors reperitur amoris*: Death is  
the common Catastrophe to such persons.

“ \* Mori mihi contingat, non enim alia  
Liberatio ab ærumnis fuerit ullo pacto istia.”

Would I were dead, for nought, God knows,  
But death can rid me of these woes.

As soon as Eurialus departed from Senes, Lucretia his Para-  
mour “ never looked up, no jests could exhilarate her sad  
mind, no joys comfort her wounded and distressed soul, but a  
little after she fell sick and died.” But this is a gentle end, a  
natural death, such persons commonly make away themselves.

———— “ proprioque in sanguine lætus,  
Indignantem animam vacuas effudit in auras;”

so did Dido;

“ Sed moriamur ait, sic sic juvat ire per umbras;”

Piramus and Thysbe, Medea, † Coresus and Callyrhœ'

\* Lucian Imag. So for Lucian's Mistress, all that saw her, and could not en-  
joy her, ran mad, or hanged themselves. \* Musæus. \* Ovid. Met. 10.  
Æneas Silvius. Ad ejus decessum nunquam visa Lucretia ridere, nullis face-  
tis, jecis, nullo gaudio potuit ad lætitiā renovari, mox in ægritudinem inci-  
dit, & sic brevi contabuit. \* Anacreon. † Pausanias Achaicis l. 7.



\* Theagines the Philosopher and many Myriades besides, and so will ever do,

——— “† & mihi fortis  
Est manus, est & amor, dabit hic in vulnera vires,”

Who ever heard a story of more woe,  
Then that of Juliet and her Romeo?

Read Parthenium in *Eroticis*, and Plutarch's *amatorias narrationes*, or love stories, all tending almost to this purpose. Valeriola lib. 2. observ. 7. hath a lamentable narration of a Merchant his patient, “that raving through impatience of love, had he not been watched, would every while have offered violence to himself. Amatus Lucitanus cent. 3. car. 56. hath such \* another story, and Fælix Plater. med. observ. lib. 1. a third of a yong \* Gentleman that studied Physick, and for the love of a Doctor's daughter, having no hope to compass his desire, poisoned himself, † Anno 1615. A barber in Francofort, because his wench was betrothed to another, cut his own throat. \* At Neoburge the same year a yong man, because he could not get her Parents consent, killed his sweet-heart, and afterward himself, desiring this of the magistrate, as he gave up the Ghost, that they might be buried in one grave,

“Quodque rogis superest unà requiescat in urnâ,”

which † Gismunda besought of Tancredus her father, that she might be in like sort buried with Guiscardus her lover, that so their bodies might lye together in the grave, as their souls wander about § *Campos lugentes* in the Elysian fields,

——— “quos durus amor crudeli tabe peredit,”

in a myrtle grove

——— “& myrtes circum  
Sylvæ tegit: curæ non ipsâ in morte relinquunt.”

You have not yet heard the worst, they do not offer violence to themselves in this rage of lust but unto others, their nearest and dearest friends. ¶ Cataline killed his only son, *misitque ad orci pallida, lethi obnubila, obsita tenebris loca*, for the love

\* Megarensis amore flagrans Lucian. Tom. 4. . † Ovid. 3. met. \* Furi-  
bundus putavit se videre Imaginem puellæ, & coram loqui blandiens illi, &c.  
\* Joven. Hebræus. \* Jovenis Medicinæ operam dans Doctoris filiam desperi-  
bat, &c. † Gotardus Arthus Gallobelgicus, nund. vernal. 1615. colum-  
nevacula aperuit: & inde expiravit. \* Cum reuente parente utroq; & ipsa  
virgine frui non posset, ipsum & ipsam interfecit, hoc à magistratu potens, ut  
in eodem sepulchro sepeliri possent. † Bocace. § Sedes eorum qui pro  
amoris impatientia pereunt, Virg. 6. *Æncid.* † Sal. Val.

of Aurelia Orestilla, *quod ejus nuptias vivo filio recusaret*.  
 \* Laodice, the sister of Mithridates, poisoned her husband, to give content to a base fellow whom she loved.† Alexander, to please Thais a concubine of his, set Persipolis on fire. \* Nereus' wife, a widow and Lady of Athens, for the love of a Venetian Gentleman, betrayed the City; and he for her sake murdered his wife, the daughter of a Noble man in Venice.  
 † Constantine Despota made away Catharine his wife, turned his son Michael and his other children out of doors, for the love of a base Scrivener's daughter in Thessalonica, with whose beauty he was enamored. \* Leucophria betrayed the City where she dwelt, for her sweet-heart's sake, that was in the enemies Camp. † Pithidice the Governour's daughter of Methinia, for the love of Achilles, betrayed the whole Iland to him, her father's enemy. \* Diognetus did as much in the City where he dwelt, for the love of Policrita, Medea for the love of Jason, she taught him how to tame the fire-breathing brass-footed Bulls, and kill the mighty dragon that kept the golden fleece, and tore her little brother Absyrtus in pieces, that her father Æthes might have something to detain him, while she ran away with her beloved Jason, &c. Such Acts and Scenes hath this Tragecomædy of love.

## MEMB. VI. SUBSECT. I.

*Cure of Love-Melancholy, by Labour, Dyet, Physick, Fasting, &c.*

ALTHOUGH it be controverted by some, whether Love Melancholy may be cured, because it is so irresistible and violent a passion; for as you know,

————— “† facilis descensus Averni;  
 Sed revocare gradum, superasque evadere ad auras;  
 Hic labor, hoc opus est.” —————

It is an easie passage down to hell,  
 But to come back, once there, you cannot well.

Yet without question, if it be taken in time, it may be helped, and by many good remedies amended. Avicenna *lib.* 3. *Fen.*

\* Sabel. *lib.* 3. *En.* 6. † Curtius *lib.* 5. \* Chalcocondilas de reb. Turcicis *lib.* 9. Nerei uxor Athenarum domina, &c. † Nicephorus Greg. *hist.* *lib.* 8. Uxorem occidit liberos & Michaellem filium videre abhorruit. Thessalonicæ amore captus pronotarii, filiz, &c. \* Parthenius *Erot. lib.* cap. 5. † Idem ca. 21. Gubernatoris alia Achilles amore capta civitatem prodidit. \* Idem. cap. 9. † Virg. *Æn.* 6.

*cap. 23. & 24.* sets down seven compendious ways how this malady may be eased, altered and expelled. Savanarola 9. principal observations, Jason Pratensis prescribes eight rules besides Physick, how this passion may be tamed, Laurentius 2. main precepts, Arnoldus, Valleriola, Montaltus, Hildesheim, Langius, and others enform us otherwaies, and yet all tending to the same purpose. The sum of which I will briefly Epitomize, (for I light my Candle from their Torches,) and enlarge again upon occasion, as shall seem best to me, and that after mine own method. The first rule to be observed in this stubborn and unbridled passion, is exercise and diet. It is an old and well known sentence, *Sine Cerere & Baccho friget Venus*; As an 'idle sedentary life, liberall feeding, are great causes of it, so the opposite, labour, slender and sparing diet, with continual business, are the best and most ordinary means to prevent it.

" *Otia si tollas, periêre Cupidinis artes,  
Contemptæque jacent, & sine luce faces.*"

Take idleness away, and put to flight  
Are Cupid's Arts, his Torches give no light.

Minerva, Diana, Vesta, and the nine Muses were not enamoured at all, because they never were idle.

" \* *Frustra blanditiæ appulstis ad has,  
Frustra nequitiae venistis ad has,  
Frustra delitiæ obsidebitis has,  
Frustra has illecebræ, & procacitates,  
Et suspiria, & oscula, & susurri,  
Et quisquis male sana corda amantum  
Blandis ebria fascinat venenis.*"

In vain are all your flatteries,  
In vain are all your knaveries,  
Delights, Deceits, procacities,  
Sighs, kisses, and conspiracies,  
And what e're is done by Art,  
To bewitch a Lover's heart."

'Tis in vain to set upon those that are busy. 'Tis Savanarola's third rule, *Occupari in multis & magnis negotiis*, and Avicenna's precept, *cap. 24.*

" \* *Cedit amor rebus; res, age tutus eris.*"

To be busie still, and, as <sup>b</sup> Guianerius enjoyns, about matters

<sup>f</sup> *Otium naufragium castitatis.* Austin.      \* Buchanan. *Hendeca syl.*  
<sup>a</sup> *Ovid. lib. 1. remed.*      <sup>b</sup> *Cap. 16. circare arduas exerceri.*

of great moment, if it may be. <sup>1</sup> Magninus adds, "Never to be idle, but at the hours of sleep."

———— " & ni  
 Poscas ante diem librum cum lumine, si non  
 Intendas animum studiis, & rebus honestis,  
 Invidiâ vel amore miser torquebere." ———

For if thou dost not ply thy book,  
 By candle-light to study bent,  
 Imploy'd about some honest thing,  
 Envy or Love shall thee torment.

No better Physick than to be alwaies occupied, seriously intent.

" <sup>1</sup> Cur in penates rariùs tenues subit,  
 Hæc delicatas eligens pestis domus,  
 Mediumque sanos vulgus affectus tenet ?" &c.

Why dost thou ask, poor folks are often free,  
 And dainty places still molested be?

Because poor people fare coarsly, work hard, go wollward and bare.

" Non habet unde suum paupertas pascat amorem."

<sup>2</sup> Guianerius therefore prescribes his patient "to go with hair-cloth next his skin, to go bare-footed, and bare-legged in cold weather, to whip himself now and then, as Monks do, but above all, to fast. Not with sweet wine, mutton and pottage, as many of those Tenterbellies do, howsoever they put on Lenten faces, and whatsoever they pretend, but from all manner of meat. Fasting is an all-sufficient remedy of it self; for, as Jason Pratensis holds, the bodies of such persons that feed liberally, and live at ease, " <sup>3</sup> are full of bad spirits and Divels, divelish thoughts; no better Physick for such parties, then to fast." Hildesheim *spicel.* 2. to this of hunger, adds, " <sup>4</sup> often baths, much exercise and sweat," but hunger and fasting he prescribes before the rest. And 'tis indeed our Saviour's Oracle, "This kind of divell is not cast out but by fasting and prayer," which makes the Fathers so immoderate in commendation of fasting. As "Hunger," saith <sup>5</sup> Ambrose, "is a friend of Vir-

<sup>1</sup> Part. 9. c. 23. reg. San. His, præter horam somni, nulla per otium transeat.  
<sup>2</sup> Hor. lib. 1. epist. 2. <sup>3</sup> Seneca. <sup>4</sup> Tract. 16. cap. 18. sæpe nuda carne cilicium portent tempore frigido sine caligis, & nudis pedibus incedant, in pane & aqua jejument, sæpius æo verberibus cædant &c. <sup>5</sup> Dæmonibus referta sunt corpora nostra, illorum præcipue qui delicatis vescuntur eduliis, advolitant, & corporibus in hærent; hanc ob rem jejunium impendio probatur ad pudicitiam.  
<sup>6</sup> Victus sit attenuatus, balnei frequens usus & sudationes, cold baths, not hot, saith Magninus part. 3. ca. 23. to dive over head and ears in a cold river, &c.  
<sup>7</sup> Ser. de gula; fames amica virginitati est, inimica lasciviz: saturitas vero castitatem perdit, & nutrit illecebras.

ginity,

ginity, so is it an enemy to lasciviousness, but fulness overthrows chastity, and fostereth all manner of provocations." If thine horse be too lusty, Hierome adviseth thee to take away some of his provender; by this means those Pauls, Hillaries, Antonies, and famous Anchorites subdued the lusts of the flesh; by this means Hillarion "made his Asse, as he called his own body, leave kicking, (so <sup>1</sup> Hierome relates of him in his life) when the Diavel tempted him to any such foule offence. By this means those <sup>2</sup> Indian Brachmanni kept themselves continent, they lay upon the ground covered with skins, as the red-shanks do on Hadder, and dieted themselves sparingly on one dish, which Guianerius would have all young men put in practise, and if that will not serve, <sup>3</sup> Gordonius "would have them soundly whipped, or to cool their courage, kept in prison," and there fed with bread and water till they acknowledge their error, and become of another mind. If imprisonment and hunger will not take them down, according to the directions of that <sup>4</sup> Theban Crates, "time must wear it out; if time will not, the last refuge is an halter." But this you will say, is comically spoken. Howsoever Fasting by all means must be still used; and as they must refrain from such meats formerly mentioned, which cause venery, or provoke lust, so they must use an opposite diet. <sup>5</sup> Wine must be altogether avoided of the younger sort. So <sup>6</sup> Plato prescribes, and would have the Magistrates themselves abstain from it, for example's sake, highly commending the Carthaginians for their temperance in this kinde. And 'twas a good edict, a commendable thing, so that it were not done for some sinister respect, as those old Ægyptians abstained from Wine, because some fabulous Poets had given out, Wine sprang first from the blood of the Gyants; or out of superstition, as our modern Turks, but for temperance, it being *animæ virus & vitiorum fomes*, a plague it self if immoderately taken. Women, of old for that cause, † in hot Countries were forbid the use of it; as severely punished for drinking of wine, as for adultery; and young folks, as Leonicus hath recorded, Var. *hist. l. 3. cap. 87, 88.* out of Athenæus and others; and is still practised in Italy and some other Countries of Europe and Asia, as Claudius Minoes hath well illustrated in his Comment

<sup>1</sup> Vita Hilarionis, lib. 3. epist. cum tentasset eum dæmon titillatione in ter cætera, Ego inquit, aselle, ad corpus suum, faciam, &c. <sup>2</sup> Strabo l. 15. Geog. sub. pellibus, cubant, &c. <sup>3</sup> Cap. 2. part. 2. Si sit juvenis, & non vult obedire, flagelletur frequenter & fortiter, dum incipiat foetere. <sup>4</sup> Laertius, lib. 6. cap. 5. amoris medetur fames; sin aliter, tempus; sin non hoc, laqueus. <sup>5</sup> Vina parant animos Veneri, &c. <sup>6</sup> 3. de Legibus. † Non minus si vinum bibissent ac si adulterium admisissent, Gellius. lib. 10. c. 23.

on the 23. Embleme of Alciat. So choyce is to be made of other diet.

“ Nec minus erucas aptum est vitare salaces,  
Et quicquid Veneri corpora nostra parat.”

Eringo's are not good for to be taken,  
And all lascivious meats must be forsaken.

Those opposite meats which ought to be used, are, Cowcumbers, Melons, Purselan, water Lillies, Rue, Woodbine, Ammi, Lettice, which Lemnius so much commends, *lib. 2. cap. 42.* and Mizaldus *hort. med.* to this purpose; Vitex, or Agnus castus before the rest, which, saith \* Magninus, hath a wonderful virtue in it. Those Athenian women, in their solemn feasts called Thesmopheries, were to abstain nine dayes from the company of men, during which time, saith Ælian, they laid a certain hearb named Hanea, in their beds, which asswaged those ardent flames of love, and freed them from the torments of that violent passion. See more in Porta, Matthiolus, Crescentius *lib. 5. &c.* and what every Herbalist almost and Physician hath written, *cap. de Satyriasi & Priapismo*; Rhasis amongst the rest. In some cases again, if they be much dejected and brought low in body, and now ready to despair through anguish, grief, and too sensible a feeling of their misery, a cup of wine and full diet is not amiss, and as Valescus adviseth, *cum aliâ honestâ venerem sæpè exercendo*, which Langius *Epist. med. lib. 1. epist. 24.* approves out of Rhasis (*ad assiduationem coitus invitat*) and Guianerius seconds it, *cap. 16. tract. 15.* as a very profitable remedie.

————— “ \* tument tibi quum inguina, cum si  
Ancilla, aut verna præsto est, tentigine rumpi  
Malis? non ego namque,” &c. ———

† Jason Pratensis subscribes to this counsel of the Poet, *Excretio enim aut tollet prorsus aut lenit ægritudinem*. As it did the raging lust of Assuerus, † *qui ad impatientiam amoris leniendam, per singulas fere noctes novas puellas devirginavit*. And to be drunk to by fits; but this is mad Physick, if it be at all to be permitted. If not, yet some pleasure is to be allowed, as that which Vives speaks of, *lib. 3. de anima*. “\* A Lover that hath as it were lost himself through impotency, impatience, must be called home as a traveller, by musick, feasting, good

\* Rer. Sam. part. 3. cap. 83. Mirabilem vim habet. † Cum muliere aliqua gratoa sæpè coire erit utilissimum. Idem Laurentius, cap. 11. \* Hoc.

† Cap. 29. de morb. cereb. † Beroaldus orat. de amore. \* Amatori, cujus est pro impotentia mens amota, opus est ut paulatim animus velut à peregrinatione domum revocetur per musicam, convivia, &c. Per aucupium, labulas, & festivas narrationes, laborem usq; ad sudorem, &c.

wine,

wine, if need be, to drunkenness it self, which many so much commend for the easing of the mind, all kind of sports and merriments, to see fair pictures, hangings, buildings, pleasant fields, Orchards, Gardens, Groves, ponds, pooles, Rivers, fishing, fowling, hawking, hunting, to hear merry tales, and pleasant discourse, reading, to use exercise till he sweat, that new spirits may succeed, or by some vehement affection or contrary passion, to be diverted till he be fully wained from anger, suspition, cares, feares, &c. and habituated into another course." *Semper tecum sit*, (as \* Sempronius adviseth Calisto his lovesick master) *qui sermones jocularis moveat, conciones ridiculas, dicteria falsa, suaves historias, fabulas venustas recenseat, coram ludat, &c.* still have a pleasant companion to sing and tell merry tales, songs and facete histories, sweet discourse, &c. And as the melody of Musick, merriment, singing, dancing, doth augment the passion of some Lovers, as \* Avicenna notes, so it expelleth it in others, and doth very much good. These things must be warily applyed, as the parties Symptomes vary, and as they shall stand variously affected.

If there be any need of Physic, that the humours be altered, or any new matter aggregated, they must be cured as melancholy men. Carolus à Lorme, amongst other questions discussed for his degree at Montpelier in France, hath this, *An amantes & amentes iisdem remediis curentur?* Whether Lovers and mad men be cured by the same remedies? he affirms it; for love extended is meer madness. Such Physick then as is prescribed, is either inward or outward, as hath been formerly handled in the precedent partition in the cure of Melancholy. Consult with Valleriola *observat. lib. 2. observ. 7.* Lod. Mercatus *lib. 2. cap. 4. de mulier. affect.* Daniel Sennertus *lib. 1. part. 2. cap. 10.* † Jacobus Ferrandus the Frenchman in his Tract *de amore Erotique*, Forestus *lib. 10. observ. 29. & 30.* Jason Pratensis and others for peculiar receipts. † Amatus Lucitanus cured a yong Jew that was almost mad for love, with the syrrup of Hellebor, and such other evacuations and purges which are usually prescribed to black choler: † Avicenna confirms as much if need require, and "† blood-letting above the rest," which makes *amantes ne sint amentes*, Lovers to come to themselves, and keep in their

\* Cælestine Act. 2. Barthio interpret.    \* Cap. de Illishi. Multus hoc affectu sanat cantilena, lætitia, musica; & quidam sunt quos hæc agent. † This Author came to my hands since the third Edition of this Book.    † Cent. 3. curat. 56. Syrupo Helleborato & aliis quæ ad atram bilem pertinent.    † Purgetur si ejus dispositio venerit ad adust, humoris, & phlebotomizetur.    † Amanitum morbus ut pruritus solvitur, venæ sectione & cucurbitulis.

right minds. 'Tis the same which Schola Salernitana, Jason Pratensis, Hildesheim, &c. prescribe blood-letting to be used as a principal remedy. Those old Scythians had a trick to cure all appetite of burning lust, by ' letting themselves blood under the ears, and to make both men and women barren, as Sabellicus in his *Æneades* relates of them. Which Salmuth. *Tit.* 10. *de Herol. comment. in Pancirol. de nov. report. Mercurialis var. lec. lib. 3. cap. 7.* out of Hippocrates and Benzo say still is in use amongst the Indians, a reason of which Langius gives *lib. 1. epist. 10.*

Huc faciunt medicamenta Venerem sopientia, ut *Camphora pudendis alligata, & in brachâ gestata (quidam ait) membrum flaccidum reddit. Laboravit hoc morbo virgo nobilis, cui inter cætera præscripsit Medicus, ut laminam plumbeam multis foraminibus pertusam ad dies viginti portaret in dorso; ad exiccandum vero sperma jussit eam quam parcissimè cibari, & manducare frequenter coriandrum præparatum, et semen lactucæ et acetosæ, et sic eam à morbo liberavit.* Porro impediunt & remittunt coitum folia salicis trita & epota, & si frequentius usurpentur ipsa in totum auferunt. Idem præstat Topatius annulo gestatus, dexterum lupi testiculum attritum, & oleo vel aqua rosatâ exhibitum Veneris tædium inducere scribit Alexander Benedictus: lac butyri comestum & semen Canabis, & Camphora exhibita idem præstant. Verbena herba gestata libidinem extinguit, pulvisquæ ranæ decollatæ & exiccata. Ad extinguendum coitum, ungantur membra genitalia, & renes & pecten aqua in qua opium Thebaicum sit dissolutum; libidini maxime contraria Camphora est, & coriandrum siccum frangit coitum, & erectionem virgæ impedit; idem efficit synapium ebitum. *Da verbenam in potu et non erigetur virga sex diebus; utere menthâ siccâ cum aceto, genitalia illinita succo Hyoscyami aut cicutæ, coitus appetitum sedant, &c. R. seminis lactuc. portulac. coriandri an. 3j. menthæ siccæ 3ß. sacchari albiss. 3 iij. pulveriscentur omnia subtiliter, & post ea simul misce aqua Neunpharis, f. confec. solida in morsulis. Ex his sumat mane unum quum surgat.* Innumera fere his similia petas ab Hildishemo loco prædicto, Mizaldo, Porta, cæterisque.

• Cura à Venæ sectione per aures, unde semper steriles.

SUBS.



## SUBSECT. II.

*Withstand the beginnings, avoid occasions, change his place :  
fair and foul means, contrary passions, with  
witty inventions : to bring in another,  
and discommend the former.*

**O**THER good rules and precepts are enjoyed by our Physicians, which if not alone, yet certainly conjoyned, may do much ; the first of which is *obstare principiis*, to withstand the beginning, \* *Quisquis in primo obstitit, Pepulitque amorem tutus ac victor fuit*, he that will but resist at first, may easily be a conqueror at the last. Baltazar Castilio l. 4. urgeth this prescript above the rest, “ \* when he shall chance (saith he) to light upon a woman that hath good behaviour joyned with her excellent person, and shall perceive his eys with a kind of greediness to pull unto them this Image of beauty, and carry it to the heart : shall observe himself to be somewhat incensed with this influence, which moveth within : when he shall discern those subtle spirits sparkling in her eys, to administer more fuel to the fire, he must wisely withstand the beginnings, rowze up reason, stupified almost, fortify his heart by all means, and shut up all those passages, by which it may have entrance.” ’Tis a precept which all concur upon,

“ † Opprime dum nova sunt subiti mala semina morbi,  
Dum licet, in primo lumine siste pedem.”

Thy quick disease, whilst it is fresh to day,  
By all means crush, thy feet at first step stay.

Which cannot speedier be done, then if he confess his grief and passion to some judicious friend † (*qui tacitus ardet magis uritur*, the more he conceals, the greater is his pain) that by his good advice may happily ease him on a sudden ; and withal to avoid occasions, or any circumstance that may aggravate his disease, to remove the object by all means ; for who can stand by a fire and not burn ?

“ † Sussilite obsecro & mittite istanc foràs,  
Quæ misero mihi amanti ebit sanguinem.”

’Tis good therefore to keep quite out of her company, which

\* Seneca. \* Cum in mulierem inciderit, quæ cum forma morum suavitatem conjunctam habet, & jam oculos persenserit formæ ad se imaginem cum aviditate quadam rapere cum eadem, &c. † Ovid. de rem. lib. 1. † Æneas Silvius. † Plautus gurgu.

Hierome so much labours to Paula, to Nepotian ; Chrysost. so much inculcates *in ser. in contubern.* Cyprian, and many other Fathers of the Church, Siracides in his ninth chapter, Jason Pratensis, Savanarola, Arnoldus, Valleriola, &c. and every Physitian that treats of this subject. Not only to avoid, as \* Gregory Tholosanus exhorts, “ kissing, dalliance, all speeches, tokens, love-letters, and the like,” or as Castilio *lib. 4.* to converse with them, hear them speak, or sing, (*tolerabilius est audire basiliscum sibilantem*, thou hadst better hear, saith \* Cyprian, a serpent hiss) “<sup>†</sup> those amiable smiles, admirable graces, and sweet gestures,” which their presence affords.

“ † Neâ capita liment solitis morsiunculis,  
Et his papillaram oppressiunculis  
Abstineant :” ———

but all talk, name, mention, or cogitation of them, and of any other women, persons, circumstance, amorous book or tale that may administer any occasion of remembrance. † Prosper adviseth young men not to read the Canticles, and some parts of Genesis at other times ; but for such as are enamoured they forbid, as before, the name mentioned, &c. especially all sight, they must not so much as come neer, or look upon them.

“ § Et fugitare decet simulachra & pabula amoris,  
Abstinerè sibi atque alio convertere mentem.”

“ Gaze not on a maid,” saith Syracides, “ turn away thine eys from a beautiful woman,” *c. 9. v. 5. 7. 8.* *averte oculos*, saith David, or if thou dost see them, as Ficinus adviseth, let not thine eye be *intentus ad libidinem*, do not intend her more than the rest : for as || Propertius holds, *Ipse alimenta sibi maxima præbet amor*, love as a snow-ball enlargeth itself by sight : but as Hierome to Nepotian, *aut æqualitèr ama, aut æqualitèr ignora*, either see all alike, or let all alone ; make a league with thine eyes, as \*\* Job did, and that is the safest course, let all alone, see none of them. Nothing sooner revives, “<sup>=</sup> or waxeth sore again,” as Petrarch holds, “ then love doth by sight.” “ As Pompe renews ambition ; the sight of gold, covetousness ; a beauteous object sets on fire this burning lust.”

\* Tom. 2. lib. 4. cap. 10. Syntag. med arc. Mira. vitentur oscula, tactus, sermo, & scripta impudica, literæ, &c. \* Lib. de singul. Cler. <sup>†</sup> Tam admirabilem splendorem declinet, gratiam, scintillas, amabiles risus, gestus suavissimos, &c. † Lipsius hort. leg. lib. 3. antiq. lec. † Lib. 3. de vit. cælitus compar. cap. 6. § Lucrètius. || Lib. 3. eleg. 10. \*\* Job. 31. Pepigi fœdus cum oculis meis ne cogitarem de virgine. = Dial. 3. de contemptu mundi ; nihil facilius recrudescit quam amor ; ut pompa visa renovat ambitionem, auri species avaritiam, spectata corporis forma incendit luxuriam.

“ Et

“ Et multum saliens incitat unda sitim.”

The sight of drink makes one dry, and the sight of meat increaseth appetite. 'Tis dangerous therefore to see. A \* yong Gentleman in merriment would needs put on his Mistress cloaths, and walk abroad alone, which some of her suiters espying, stole him away for her that he represented. So much can sight enforce. Especially if he have been formerly enamoured, the sight of his Mistress strikes him into a new fit, and makes him rave many days after.

————— “ \* Infirmis causa pusilla nocet,  
Ut pene extinctum cinerem si sulphure tansas,  
Vivet, & ex minimo maximus ignis erit :  
Sic nisi vitabis quicquid renovabit amorem,  
Flamma recrudescet, quæ modo nulla fuit.”

A sickly man a little thing offends,  
As brimstone doth a fire decayed renew,  
And make it burn afresh, doth love's dead flames,  
If that the former object it review.

Or as the Poet compares it to embers in ashes, which the wind blows, \* *ut solet à ventis*, &c. a scald head (as the saying is) is soon broken, dry wood quickly kindles, and when they have been formerly wounded with sight, how can they by seeing but be inflamed? Ismenias acknowledgeth as much of himself, when he had been long absent, and almost forgotten his Mistriss, “ \* at the first sight of her, as straw in a fire I burned afresh, and more than ever I did before.” “ \* Chariclia was as much moved at the sight of her dear Theagines, after he had been a great stranger. † Mertila in Aristænetus swore she would never love Pamphilus again, and did moderate her passion, so long as he was absent ; but the next time he came in presence, she could not contain, *effuse amplexa attractari se sinit*, &c. she broke her vow, and did profusely embrace him. Hermotinus a yong man (in the said † Author) is all out as unstaidd, he had forgot his Mistriss quite, and by his friends was well weaned from her love ; but seeing her by chance, *agnovit veteris vestigia flammæ*, he raved amain, *Illa tamen emergens veluti lucida stella cepit elucere*, &c. she did appear as a blazing star, or an Angel to his sight. And it is the common passion of all lovers to be overcome in this sort. For that cause be-

\* Seneca cont. lib. 2. cont. 9.    \* Ovid.    \* Met. 7. *ut solet à ventis alimenta resumere, quæq; Pavia sub inducta latuit scintilla favilla. Crescere & in veteres agitata resurgere flammæ.*    † Eustathii l. 3. *aspectus amorem incendit, ut marcescentem in palea ignem ventus ; ardebam interea majore concepto incendio.*    † Heliodorus l. 4. *inflammat mentem novus aspectus, perinde ac ignis materiam admotus, Chariclia, &c.*    † Epist. 15. l. 2.    † Epist. 4. lib. 2.

like Alexander discerning this inconvenience and danger that comes by seeing, “ ‘ when he heard Darius’ wife so much commended for her beauty, would scarce admit her to come in his sight,” foreknowing belike that of Plutarch, *formosam videre periculosissimum*, how full of danger it is to see a proper woman, and though he was intemperate in other things, yet in this *superbè se gessit*, he carried himself bravely. And so when as Araspus, in Xenophon, had so much magnified that divine face of Panthea to Cyrus, “ ‘ by how much she was fairer than ordinary, by so much he was the more unwilling to see her.” Scipio a yong man of 23 years of age, and the most beautiful of the Romans, equal in person to that Græcian Charinus, or Homer’s Nireus, at the siege of a city in Spain, when as a noble and most fair yong Gentlewoman was brought unto him, “ ‘ and he had heard she was betrothed to a Lord, rewarded her, and sent her back to her sweet-heart.” S. Austin, as \* Gregory reports of him, *ne cum sorore quidem suâ putavit habitandum*, would not live in the house with his own sister. Xenocrates lay with Lais of Corinth all night, and would not touch her. Socrates, though all the city of Athens supposed him to dote upon fair Alcibiades, yet when he had an opportunity † *solus cum solo* to lye in the chamber with, and was wooed by him besides, as the said Alcibiades publicly ‡ confessed, *formam spreuit & superbè contempsit*, he scornfully rejected him, Petrarch that had so magnified his Laura in several poems, when by the Pope’s means she was offered unto him, would not accept of her. “ ‘ It is a good happiness to be free from this passion of Love, and great discretion it argues in such a man that he can so contain himself; but when thou art once in love, to moderate thyself (as he saith) is a singular point of wisdom.

“ § Nam vitare plagas in amoris ne jaciamur  
Non ita difficile est, quàm captum reibus ipsis  
Exire, & validos Veneris perumpere nodos,”

To avoid such nets is no such mastery,  
But ta’en escape is all the victory.

But for as much as few men are free, so discreet lovers, or that can contain themselves, and moderate their passions, to curb their senses, as not to see them, not to look lasciviously, not to

\* Curtius lib. 3. cum uxorem Darii laudatam audivisset, tantum cupiditati suæ frænum injectit, ut illam vix vellet intueri. \* Cyropædia. cum Panthææ formam exexisset Araspus, tanto magis, inquit Cyrus, abstinere oportet, quanto pulchrior est. † Livius, cum eam regulo cuidam desponsaram audivisset muneribus cumulatam remisit. \* Ep. 39. lib. 7. ‡ Et ea loqui posset quæ soli amatores loqui solent. † Platonis Convivio. \* Heliodorus lib. 4. expertum esse amoris beatitudo est; at quum captus sis, ad moderationem revocare animum prudentia singularis. § Lucretius l. 4.

confer

confer with them, such is the fury of this head-strong passion of raging lust, and their weakness, *ferox ille ardor à natura insitus*, \* as he terms it, such a furious desire nature hath inscribed, such unspeakable delight,

“ Sic Divæ Veneris furor,  
Insanis adeò mentibus incubat,

which neither reason, counsel, poverty, pain, misery, drudgery, *partus dolor*, &c. can deter them from; we must use some speedy means to correct and prevent that, and all other inconveniencies, which come by conference and the like. The best, readiest, surest way, and which all approve, is *Loci mutatio*, to send them several ways, that they may neither hear of, see, nor have an opportunity to send to one another again, or live together, *soli cum sola* as so many Gilbertines. *Elongatio à patriâ*, 'tis Savanarola's fourth rule, and Gordonius' precept, *distrachatur ad longinquas regiones*, send him to travel. 'Tis that which most run upon, as so many hounds with full cry, Poets, Divines, Philosophers, Physitians, all, *mutet patriam*: Valesius: \* as a sick man he must be cured with change of Aire, Tully 4. *Tuscul*. The best remedy is to get thee gone, Jason Pratensis: change air and soyl, Laurentius,

“ Fuge littus amatum.  
Virg. Utile finitimis abstinuisse locis.”

“ Ovid. I procul, & longas carpere perge vias.  
— sed fuge tutus eris.”

Travelling is an Antidote of Love,

“ † Magnum iter ad doctas proficisci cogor Athenas,  
Ut me longa gravi solvat amore via.”

For this purpose, saith † Propertius, my parents sent me to Athens; time and patience wear away pain and grief, as fire goes out for want of fuel.

“ Quantum oculis, animo tam procul ibit amor.”

But so as they tarry out long enough: a whole year § Xenophon prescribes *Critobulus*, *vix enim intra hoc tempus ab amore sanari poteris*: some will hardly be weaned under. All this \* Heinsius merrily inculcates in an Epistle to his friend Pri-

\* Hædus lib. 1. de amor. contem.    § Loci mutatione tanquam non convalescens curandus est. cap. 11.    † Amorum l. 2.    † Qui quis amat, loca nota nocent; dies ægritudinem adimit, absentia delet. Ire licet procul hinc patriæq; relinquere fines. Ovid    † Lib. 3. eleg. 20.    § Lib. 1. Socrat. memor. Tibi O Critobule consulo ut integrum annum absis, &c.    \* Proximum est ut esturias 2. ut moram temporis opponas. 3. & locum mutes. 4. ut de laqueo fugias.

mierus;

mierus : First fast, then tarry, thirdly change thy place, fourthly think of an halter. If change of place, continuance of time, absence, will not wear it out with those precedent remedies, it will hardly be removed : but these commonly are of force. Felix Plater *observ. lib. 1.* had a baker to his patient, almost mad for the love of his maid, and desperate ; by removing her from him, he was in a short space cured. Isæus a Philosopher of Assyria, was a most dissolute liver in his youth, *palàm lasciviens*, in love with all he met ; but after he betook himself by his friends advice to his study, and left womens' companie, he was so changed that he cared no more for plays, nor feasts, nor masks, nor songs, nor verses, fine clothes, nor no such love toyes : he became a new man upon a sudden, *tanquam si priores oculos amisisset*, (saith mine \* Author) as if he had lost his former eys. Peter Godefridus, in the last chapter of his third book, hath a story out of S. Ambrose, of a yong man that meeting his old love after long absence, on whom he had extremely doted, would scarce take notice of her ; she wondered at it, that he should so lightly esteem her, called him again, *lenibat dictis animum*, and told him who she was, *Ego sum, inquit : At ego non sum ego* ; But he replied, he was not the same man : *proripuit sese tandem*, as Dido fled from † Æneas, not vouchsafing her any farther parley, loathing his folly, and ashamed of that which formerly he had done.

“ † Non sum stultus ut ante jam Neæra,”

O Neæra, put your tricks, and practise hereafter upon somebody else, you shall befool me no longer. Petrarch hath such another tale of a yong gallant, that loved a wench with one eye, and for that cause by his parents was sent to travel into far Countries, “ after some years he returned, and meeting the maid for whose sake he was sent abroad, asked her how, and by what chance she lost her eye ? no, said she, I have lost none, but you have found your's : Signifying thereby that all Lovers were blind, as Fabius saith, *Amantes de formâ judicare non possunt*, Lovers cannot judge of beauty, nor scarce of any thing else, as they will easily confess after they return unto themselves, by some discontinuance or better advice, wonder at their own folly, madness, stupidity, blindness, be much abashed, “ and laugh at Love, and call't an idle thing, condemn themselves that ever they should be so besotted or misled ; and be heartily glad they have so happily escaped.

If so be (which is seldome) that change of place will not effect this alteration, then other remedies are to be annexed,

\* Philostratus de vitis Sophistarum, † Virg. 6. *Æn.* ‡ Buchanan. fair

fair and foul means, as to perswade, promise, threaten, terrifie, or to divert by some contrarie passion, rumour, tales, news, or some witty invention to alter his affection, “<sup>b</sup> by some greater sorrow to drive out the less,” saith Gordonius, as that his house is on fire, his best friends dead, his mony stolen. “<sup>c</sup> That he is made some great Governour, or hath some honour, office, some inheritance is befallen him.” He shall be a Knight, a Baron : or by some false accusation, as they do to such as have the hickhop, to make them forget it. Saint Hierome *lib. 2. epist. 16.* to Rusticus the Monk, hath an instance of a yong man of Greece, that lived in a Monastery in Egypt, “<sup>d</sup> that by no labour, no continence, no perswasion could be diverted, but at last by this trick he was delivered. The Abbot sets one of his covent to quarrel with him, and with some scandalous reproach or other to defame him before company, and then to come and complain first, the witnesses were likewise suborned for the plaintiffe. The yong man wept, and when all were against him, the Abbot cunningly took his part, least he should be overcome with immoderate grief : but what need many words ? By this invention he was cured, and alienated from his pristine love-thoughts.—Injuries, slanders, contempts, disgraces,

—— “*spretæque injuria formæ,*”

are very forcible means to withdraw mens’ affections, *contumeliâ affecti amatores amare desinunt*, as <sup>e</sup> Lucian saith, Lovers reviled or neglected, contemned or misused, turn Love to hate ; <sup>f</sup> *redeam ? Non si me obsecret*, “ I’ll never love thee more.” *Egone illam, quæ illum, quæ me, quæ non ?* So Zephyrus hated Hyacinthus because he scorned him, and preferred his cor rival Apollo (*Palephætus fab. Nar.*) he will not come again though he be invited. Tell him but how he was scoffed at behind his back, (’tis the counsel of Avicenna) that his Love is false, and entertains another, rejects him, cares not for him, or that she is a fool, a nasty quean, a slut, a fixen, a scold, a divel, or, which Italians commonly do, that he or she hath some loathsome filthy disease, gout, stone, strangury, falling sickness, and that they are hereditary, not to be avoided, he is subject to a consumption, hath the Pox, that he hath three or four incurable tetters, issues ; that she is bald, her breath stinks, she

<sup>b</sup> Annuncientur valde tristia, ut major tristitia possit minorem obfuscare.

<sup>c</sup> Aut quod sit factus senescallus, aut habeat honorem magnum. <sup>d</sup> Adolescens Græcus erat in Egypti coenobio qui nulla operis magnitudine, nulla persuasione flammam poterat sedare : monasterii pater hac arte servavit. Imperat cuidam de sociis, &c. Flebat ille, omnes adversabantur ; solus pater callidè opponere, ne abundantia tristitiæ absorberetur, quid multa ? hoc invento curatus est, & a co-  
gitationibus pristinis avocatus. <sup>e</sup> Tom. 4. <sup>f</sup> Ter.

is mad by inheritance, and so are all the kindred, an hair-brain, with many other secret infirmities, which I will not so much as name, belonging to women. That he is an Hermaphrodite, an Eunuch, imperfect, impotent, a spendthrift, a gamester, a fool, a gull, a begger, a whoremaster, far in debt, and not able to maintain her, a common drunkard, his mother was a witch, his father hang'd, that he hath a wolfe in his bosome, a sore leg, he is a leper, hath some incurable disease, that he will surely beat her, he cannot hold his water, that he cries out or walks in the night, will stab his bed-fellow, tell all his secrets in his sleep, and that nobody dare lie with him, his house is haunted with spirits, with such fearfull and tragicall things, able to avert and terrifie any man or woman living, Gordonius cap. 20. part. 2. hunc in modo consulit; *Paretur aliqua vetula turpissima aspectu, cum turpi & vili habitu: & portet subtus gremium pannum menstruaem, & dicat quod amica sua sit ebriosa, & quod mingat in lecto, & quod est epileptica & impudica; & quod in corpore suo sunt excrescentiæ enormes, cum fæore anhelitus, & aliæ enormitates, quibus vetulæ sunt edoctæ: si nolit his persuaderi, subito extrahat pannum menstruaem, coram facie portando, exclamando, talis est amica tua; & si ex his non demiserit, non est homo, sed diabolus incarnatus.* Idem fere Avicenna cap. 24. de cura Elishi, Lib. 3. Fen. 1. Tract. 4. *Narrent res immundas vetulæ, ex quibus abominationem incurrat, & res sordidas, & hoc assiduunt.* Idem Arculanus cap. 16. in 9. *Rhasis, &c.*

Withall as they do discommend the old, for the better affecting a more speedy alteration, they must commend another Paramour, *alteram inducere*, set him or her to be wooed, or woe some other that shall be fairer, of better note, better fortune, birth, parentage, much to be preferred,

“ \* Invenies alium si te hic fastidit Alexis,”

by this means, which Jason Pratensis wisheth, to turn the stream of affection another way,

“ Successore novo traditur omnis amor;”

or, as Valesius adviseth, by <sup>i</sup> subdividing to diminish it, as a great River cut into many channels runs low at last.

“ <sup>h</sup> Hortor & ut paritèr binas habeatis amicas,” &c.

\* Hypatia Alexandrina quendam se adamantem prolatis muliebribus pannis, & in eum coniectis ab amoris insania laboravit. Suidas & Eunapius. <sup>h</sup> Sannarola reg. 5. \* Virg. Egl. 3. <sup>i</sup> Distributio amoris fiat in plures, ad plures amicas animum applicet. <sup>h</sup> Ovid.

If



If you suspect to be taken, be sure, saith the Poet, to have two mistresses at once, or go from one to another: as he that goes from a good fire in cold weather is loth to depart from it, though in the next room there be a better which will refresh him as much; there's as much difference of *hæc* as *hic ignis*; or bring him to some publique shews, plays, meetings, where he may see variety, and he shall likely loath his first choice: carry him but to the next town, yea peradventure to the next house, and as Paris lost Oenone's love by seeing Helena, and Cresseida forsook Troilus by conversing with Diomedes, he will dislike his former mistress, and leave her quite behind him, as \* Theseus left Ariadne fast asleep in the Iland of Dia, to seek her fortune, that was er'st his loving Mistress. † *Nunc primum Dorida vetus amator contempsit*, as he said, Doris is but a doudy to this. As he that looks himself in a glass forgets his Physiognomie forthwith, this flattering glass of love will be diminished by remove; after a little absence it will be remitted, the next fair object will likely alter it. A yong man in \* Lucian was pittifully in love, he came to the Theater by chance, and by seeing other fair objects there, *mentis sanitatem recepit*, was fully recovered, "and went merrily home, as if he had taken a dram of oblivion." † A mouse (saith an Apologer) was brought up in a chest, there fed with fragments of bread and cheese, though there could be no better meat, till coming forth at last, and feeding liberally of other variety of viands, loathed his former life: moralize this fable by thy self. Plato, in his seventh book *De Legibus*, hath a pretty fiction of a City under ground, "to which by little holes some small store of light came; the inhabitants thought there could not be a better place, and at their first coming abroad they might not endure the light, *ægerrimè solem intueri*; but after they were accustomed a little to it, "they deplored their fellows' misery that lived under ground." A silly Lover is in like state, none so fair as his Mistress at first, he cares for none but her; yet after a while, when he hath compared her with others, he abhors her name, sight and memory. 'Tis generally true; for as he observes, † *Priorem flammam novus ignis extrudit; & ea multorum natura, ut præsentis maxime ament*, One fire drives out another; and such is women's weakness, that they love commonly him that is present. And so do many men; as he confessed, he loved Amye, till he saw Floriat, and when he saw Cynthia, forgot them both: but fair Phillis was in-

\* Higinus sab. 43. † Petronius. \* Lib. de salt. † E theatro egressus hilaris, acsi pharmacum oblivionis bibisset. \* Mus in cista natus, &c. † In quem è specu subterraneo modicum lucis illabitur. \* Deplorabant eorum miseriam qui subterraneis illis locis vitam degunt. † Tattius lib. 6.

comparably

comparably beyond them all, Cloris surpassed her, and yet when he espied Amarillis, she was his sole Mistress; O divine Amarillis: *quàm procera, cupressi ad instar, quàm elegans, quàm decens?* &c. how lovely, how tall, how comely she was, (saith Polemius) till he saw another, and then she was the sole subject of his thoughts. In conclusion, her he loves best he saw last. \* Triton the Sea God first loved Leucothoë, till he came in presence of Milæne, she was the commandress of his heart, till he saw Galatea; but (as † she complains) he loved another eftsoons, another, and another. 'Tis a thing which, by Hierom's report, hath been usually practised. "m Heathen Philosophers drive out one love with another, as they do a peg, or pin with a pin. Which those seven Persian Princes did to Assuerus, that they might requite the desire of Queen Vashti with the love of others." Pausanias in Eliacis saith, that therefore one Cupid was painted to contend with another, and to take the Garland from him, because one love drives out another.

" \* Alterius vires subtrahit alter amor."

and Tully 3. *nat. deor.* disputing with C. Cotta, makes mention of three several Cupids, all differing in office. Felix Plaster, in the first book of his observations, boasts how he cured a widower in Basil, a Patient of his, by this stratagem alone, that doted upon a poor servant his maid, when friends, children, no perswasion could serve to alienate his mind: they motioned him to another honest man's daughter in the town, whom he loved, and lived with, long after, abhorring the very name and sight of the first. After the death of Lucretia, ° Eurialus would admit of no comfort, till the Emperour Sigismond married him to a noble Lady of his Court, and so in short space he was freed.

\* Aristænetus epist. 4. † Calcagnin. Dial. Galat. Mox aliam prætulit, aliam prælaturus quam primum occasio ariserit. ° Epist. lib. 2. 16. Philosophi sæculi veterem amorem novo, quasi clavum clavo repellere, quod & Aesacro Regi septem Principes Persarum fecere, ut Vastæ Regine desiderium amore compensarent. ° Ovid. ° Lugubri veste indutus, consolationes non admisit, donec Cæsar ex ducali sanguine, formosam virginem matrimonio conjunxit. Æneas Sylvius hist. de Eurialo & Lucretia.

SUBSECT.

## SUBJECT. III.

*By counsel and perswasion, foulness of the fact, men's, women's faults, miseries of marriage, events of lust, &c.*

AS there be divers causes of this burning lust, or heroical love; so there be many good remedies to ease and help; amongst which, good counsel and perswasion, which I should have handled in the first place, are of great moment, and not to be omitted. Many are of opinion, that in this blind headstrong passion, counsel can do no good.

“ \* Quæ enim res in se neque consilium neque modum Habet, ullo eam consilio regere non potes.”

Which thing hath neither judgment, or an end,  
How should advice or counsel it amend?

———“ \* Quis enim modus adsit amori?”

But, without question, good counsel and advice must needs be of great force, especially if it shall proceed from a wise, fatherly, reverent, discreet person, a man of authority whom the parties do respect, stand in awe of, or from a judicious friend, of it self alone, it is able to divert and suffice. Gordonius the Physician attributes so much to it, that he would have it by all means used in the first place. *Amoveatur ab illa, consilio viri quem timet, ostendendo pericula sæculi, judicium inferni, gaudia Paradisi.* He would have some discreet men to dissuade them, after the fury of passion is a little spent, or by absence allayed; for it is as intempestive at first, to give counsel, as to comfort parents when their children are in that instant departed; to no purpose to prescribe Narcoticks, Cordials, Nectarines, potions, Homer's Nepenthes, or Helena's Boul, &c. *Non cessabit pectus tundere,* she will lament and howl for a season: let passion have his course a while, and then he may proceed, by fore-shewing the miserable events and dangers which will surely happen, the pains of hell, joys of Paradise, and the like, which by their preposterous courses they shall forfeit or incur; and 'tis a fit method, a very good means: for what † Seneca said of vice, I say of love, *Sine magistro discitur, vix sine magistro deseritur,* 'tis learned of itself, but ‡ hardly left without a Tutor. 'Tis not amiss there.

\* Ter. \* Virg. Egl. 2. † Lib. de beat. vit. cap. 14. ‡ Longo usu dicendus, longa desuetudine dediscendum est. Petrarch. epist. lib. 5. 8.

fore to have some such overseer, to expostulate and shew them such absurdities, inconveniences, imperfections, discontents, as usually follow; which their blindness, fury, madness, cannot apply unto themselves, or will not apprehend through weakness: and good for them to disclose themselves, to give ear to friendly admonitions. "Tell me, sweet-heart, (saith Tryphena to a love-sick Charmides in \*Lucian) what is it that troubles thee; peradventure I can ease thy mind, and further thee in thy suit;" and so without question she might, and so maist thou, if the Patient be capable of good counsel, and will hear at least what may be said.

If he love at all, she is either an honest women or a whore. If dishonest, let him read or inculcate to him that 5. of Solomon's Prov. Eccclus. 26. Ambros. *lib. 1. cap. 4.* in his book of Abel and Cain, Philo *Judæus de mercede mer.* Platinas *dial. in Amores*, Espencæus, and those three books of Pet. Hædus *de contenti. amoribus*, Æneas Sylvius' tart Epistle, which he wrote to his friend Nicholas of Warthurge, which he calls *medelam illiciti amoris*, &c. "For what's an whore," as he saith, "but a poler of youth, †ruine of men, a destruction, a devourer of patrimonies, a downfall of honour, fodder for the divel, the gate of death, and supplement of hell?" \* *Talis amor est laqueus animæ*, &c. a bitter hony, sweet poyson, delicate destruction, a voluntary mischief, *commixtum cænum, sterquilinium*. And as <sup>b</sup> Pet. Aratine's Lucretia, a notable quean, confesseth; "Gluttony, anger, envy, pride, sacriledge, theft, slaughter, were all born that day that a whore began her profession: for," as she follows it, "her pride is greater then a rich churl's, she is more envious then the pox, as malicious as melancholy, as covetous as hell. If from the beginning of the world any were *mala, pejor, pessima*, bad in the superlative degree, 'tis a whore; how many have I undone, caused to be wounded, slain! O Antonia, thou seest what I am without, but within, God knows, a puddle of iniquity, a sink of sin, a pocky quean." Let him now that so dotes, meditate on this; Let him see the event and success of others, Sampson, Hercules, Holofernes, &c. those infinite mischiefs attend it: If she be

\* Tom. 4. dial. meret. Fortasse etiam ipsa ad amorem istum nonnihil contulero. † Quid enim meretrix nisi juventutis expilatrix, virorum rapina seu mors; patrimonii devoratrix, honoris pernitias, pabulum diaboli, janua mortis, inferni supplementum? † Sanguinem hominum sorbent. \* Contemplatione Idiotæ c. 34. discrimen vitæ, mors blanda, mel selleum, dulce venenum, pernitias delicata, malum spontaneum, &c. <sup>b</sup> Pornodidasc. dial. Ital. gula, ira, invidia, superbia, sacrilegia, latrocinia, cædes, eo die nata sunt, quo primum meretrix professionem fecit. Superbia major quam opulenti rustici, invidia quam luis veneræ inimicitia nocentior melancholia, avaritia in immensum profunda. \* Qualis extra sum vides, qualis intra novit Deus.

another

another man's wife he loves, 'tis abominable in the sight of God and men: adultery is expressly forbidden in God's commandment, a mortal sin, able to endanger his soul: if he be such a one that fears God, or have any religion, he will eschew it, and abhor the loathsomeness of his own fact. If he love an honest maid, 'tis to abuse, or marry her: if to abuse, 'tis fornication, a foul fact, (though some make light of it) and almost equal to adultery it self. If to marry, let him seriously consider what he takes in hand, look before ye leap, as the proverb is, or settle his affections, and examine first the party, and condition of his estate and her's, whether it be a fit match, for fortunes, years, parentage, and such other circumstances, *an sit sue Veneris*. Whether it be likely to proceed: if not, let him wisely stave himself off at the first, curb in his inordinate passion, and moderate his desire, by thinking of some other subject, divert his cogitations. Or if it be not for his good, as *Aeneas*, forewarned by Mercury in a dream, left *Dido's* love, and in all haste got him to Sea,

“ \* *Mnesteia, Surgestumque vocat fortemque Cloanthem,  
Classem aptent taciti jubet*”

and although she did oppose with vows, tears, prayers, and imprecation,

———“ *nullis ille movetur  
Fletibus, aut illas voces tractabilis audit ;*”

Let thy Mercury-reason rule thee against all allurements, seeming delights, pleasing inward or outward provocations. Thou maist do this if thou wilt, *pater non deperit filiam, nec frater sororem*, a father dotes not on his own daughter, a brother on a sister; and why? because it is unnatural, unlawful, unfit. If he be sickly, soft, deformed, let him think of his deformities, vices, infirmities: if in debt, let him ruminate how to pay his debts: if he be in any danger, let him seek to avoid it: if he have any law-suit, or other business, he may do well to let his love matters alone and follow it, labour in his vocation whatever it is. But if he cannot so ease himself, yet let him wisely premeditate of both their estates; if they be unequal in years, she yong and he old, what an unfit match must it needs be, an uneven yolk, how absurd and undecent a thing is it! as *Lycius* in *Lucian* told *Timolaus*, for an old bald crook-nosed knave to marry a yong wench; how odious a thing it is to see an old Leacher! what should a bald fellow do with a combe, a dumb doter with a pipe, a blind man with a looking-

\* *Virg.*      \* *Tem. 2. in votis. Calvus cum sis, nasum habeas simum, &c.*

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B b

glass,

glass, and thou with such a wife? How absurd it is for a young man to marry an old wife for a piece of good. But put case she be equal in years, birth, fortunes, and other qualities correspondent, he doth desire to be coupled in marriage, which is an honourable estate, but for what respects? Her beauty be-like, and comeliness of person, that is commonly the main object, she is a most absolute form, in his eye at least, *Cui formum Paphia, & Charites tribuere decorem*; but do other men affirm as much? Or is it an error in his judgement?

“ \* Fallunt nos oculi vagique sensus,  
Oppressa ratione mentiuntur,”

our eyes and other senses will commonly deceive us; it may be, to thee thy self upon a more serious examination, or after a little absence, she is not so fair as she seems. *Quædam videntur & non sunt*; Compare her to another standing by, 'tis a touchstone to try, confer hand to hand, body to body, face to face, eye to eye, nose to nose, neck to neck, &c. examine every part by itself, then altogether, in all postures, several sites, and tell me how thou likest her. It may be not she, that is so fair, but her coats, or put another in her cloaths, and she will seem all out as fair; as the 'Poet then prescribes, separate her from her cloaths: suppose thou saw her in a base begger's weed, or else dressed in some old hirsute attires out of fashion, fowl linnen, course raiment, besmeared with soot, colly, perfumed with Opoponax, Sagapenum, Assa foetida, or some such filthy gums, dirty, about some undecent Action or other; or in such a case as † Brassivola the Physitian found Malatasta his patient, after a potion of Hellebor, which he had prescribed: *Manibus in terram depositis, & ano versus cælum elevato (ac si videretur Socratus ille Aristophanes, qui Geometricas figuras in terram scribens, tubera colligere videbatur) atramentum in album parietem injiciebat, adeoque totam cameram, & se deturbabat, ut, &c.* all to herayed, or worse; if thou saw'st her (I say) would thou affect her as thou dost? Suppose thou beheldest her in a "frosty morning, in cold weather, in some passion or perturbation of mind, weeping, chafing, &c. rivell'd and ill favoured to behold. She many times that in a composed look seems so amiable and delitious, *tam scitula formâ*, if she do but laugh or snile, makes an ugly sparrow-mouthed face, and shews a pair of uneven, loathsom, rotten, foul teeth; she hath a black skin, gouty legs, a deformed crooked carcass under a fine coat. It may be for all her costly

\* Petronius. † Ovid. ‡ In Catasticis lib. 2. " Si serveat deformis, ecce formosa est; si frigeat formosa, jam sis informis. Th. Morus Epigram. tires

tires she is bald, and though she seem so fair by dark, by candle light, or afar off at such a distance, as Callicratides observed in \*Lucian, "If thou should see her neer, or in a morning, she would appear more ugly than a beast;" \* *si diligenter consideres, quid per os & nares & cæteros corporis meatus egreditur, vilis sterquilinum nunquam vidisti.* Follow my counsell, see her undrest, see her, if it be possible, out of her attires, *furtivis nudatam coloribus*, it may be she is like Æsop's Jay, or † Plinie's Cantharides, she will be loathsome, ridiculous, thou wilt not endure her sight: or suppose thou saw'st her, pale, in a consumption, on her death-bed, skin and bones, or now dead, *Cujus erat gratissimus amplexus*, as Barnard saith, *erit horribilis aspectus*;

"Non redolet, sed olet, quæ redolere solet."

As a posie, she smels sweet, is most fresh and fair one day, but dried up, withered, and stinks another. Beautifull Nireus, by that Homer so much admired, once dead, is more deformed then Thersites, and Solomon deceased as ugly as Marcolphus: thy lovely mistris that was erst

"† Charis charior ocellis,"

dearer to thee then thine eyes, once sick or departed, is

"Vili vilior æstimata cœno,"

worse then any durt or dunghill. Her embraces were not so acceptable, as now her looks be terrible: thou hadst better behold a Gorgon's head, then Helena's carkase.

Some are of opinion, that to see a woman naked is able of it self to alter his affection; and it is worthy of consideration, saith † Montaigne the Frenchman in his Essaies, that the skillfullest masters of amorous dalliance, appoint for a remedy of venerous passions, a full survey of the body; which the Poet insinuates,

"\* Ille quòd obscænas in aperto corpore partes  
Viderat, in cursu qui fuit, hæsit amor."

The love stood still, that ran in full careire,  
When once it saw those parts should not appear.

It is reported of Seleucus King of Syria, that seeing his wife

\* Amorum dial. Tom. 4. si quis ad auroram contempletur multas mulieres à nocte lecto surgentes, turpiorcs putabit esse bestiis. \* Hugo de clauistro Animæ, lib. 1. c. 1. † Hist. nat. 11. cap. 35. A fly that hath golden wings but a poisoned body. † Buchanan, Mendecasyll. † Apol. pro Rem. Seb. \* Ovid. 2. rem.

Stratonice's bald pate, as she was undressing her by chance, he could never affect her after. Remundus Lullius the Physitian, spying an ulcer or cancer in his mistress' breast, whom he so dearly loved, from that day following abhor'd the looks of her. Philip the French King, as Neabrigensis, *lib. 4. cap. 24.* relates it, married the King of Denmark's daughter, "and after he had used her as a wife one night, because her breath stunk, they say, or for some other secret fault, sent her back again to her father." Peter Mattheus, in the life of Lewis the eleventh, findes fault with our English \*Chronicles, for writing how Margaret the King of Scots daughter, and wife to Lewis the 11. French King, was *ob graveolentiam oris*, rejected by her husband. Many such matches are made for by-respects, or some seemly comliness, which after hony moon's past, turn to bitterness: for burning lust is but a flash, a gunpowder passion; and hatred oft follows in the highest degree, dislike and contempt.

———"† Cum se cutis arida laxat,  
Fimnt obscuri dentes."——

when they wax old, and ilfavoured, they may commonly no longer abide them,

———"Jam gravis es nobis,"

be gone, they grow stale, fulsome, loathsome, odious, thou art a beastly filthy queane,

———"† faciem Phæbe cacantis habes,"

thou art *Saturni podex*, withered and dry, *insipida & vetula*,

———"§ Te quia rugæ turpant, & capitis nives,"

(I say) be gone, || *portæ patent, proficiscere.*

Yea, but you will infer, your mistress is compleat, of a most absolute form in all men's opinions, no exceptions can be taken at her, nothing may be added to her person, nothing detracted, she is the mirror of women for her beauty, comeliness and pleasant grace, unimitable, *meræ delitiæ, meri lepores*, she is *Myrothetium Veneris, Gratiarum paxis*, a meer magazine of naturall perfections, she hath all the Veneres, and Graces,

———"mille faces & mille figuras,"

in each part absolute and compleat,

\* Post nam noctem incertum unde offensam cepit, propter fœtentem ejus spiritum alii dicunt, vel latentem fœditatem repudiavit, rem faciens plane illicitam, & regie personæ multam indecoram. † Hall and Grafton belike.

† Juvenal.

† Mart.

§ Tully in Cat.

|| Hor. ode. 13. lib. 4.

"Læta



“ \* *Læta genas, læta os roscum, vaga lumina læta.*”

to be admired for her person, a most incomparable, unmatched peece, *aurea proles, ad simulachrum alicujus numinis composita, a Phoenix, vernantis ætate Venerilla*, a Nymph, a Fairy, † like Venus her self when she was a maid, *nulli secunda*, a meer quintessence, *flores spirans & amaranthum, fæminæ prodigium*: Put case she be, how long will she continue?

“ † *Florem decoris singuli carpunt dies:*”

Every day detracts from her person, and this beauty is *bonum fragile*, a meer flash, a Venice glass, quickly broken,

“ \* *Anceps forma bonum mortalibus,*  
—*exigui donum breve temporis,*”

it will not last. As that fair flower <sup>b</sup>Adonis, which we call an Anemomy, flourisheth but one month, this gracious all commanding beauty fades in an instant. It is a jewell soon lost, the painter's Goddess, *falsa veritas*, a mere picture. “Favour is deceitfull, and beauty is vanity,” Prov. 31. 30.

“ § *Vitrea gemmula, fluxaq; bullula, candida forma est,*  
*Nix, Rosâ, ros, fumus, ventus & aura, nihil.*”

A brittle Jem, bubble, is beauty pale,

A Rose, dew, snow, smoke, winde, air, naught at all.

If she be fair, as the saying is, she is commonly a fool: if proud, scornfull, *sequiturq; superbia formam*, or dishonest, *rara est concordia formæ atq; pudicitia*, “can she be fair and honest too?” <sup>c</sup>Aristo, the son of Agasicles, married a Spartan lass, the fairest Lady in all Greece next to Helen, but for her conditions the most abominable, and beastly creature of the world. So that I would wish thee to respect, with <sup>d</sup>Seneca, not her person but qualities. “Will you say that's a good blade which hath a guilded scabbard, imbroidered with gold, and jewels? No, but that which hath a good edge and point, well tempered mettle, able to resist.” This beauty is of the body alone, and what is that, but as <sup>e</sup>Gregory Nazianzen toll-eth us, “a mock of time and sickness?” or as Boëthius, “as

\* Locheus. † Qualis fuit Venus cum fuit virgo, balsamum spirans, &c.

† Seneca. \* Seneca Hyp. <sup>b</sup> Camerarius emb. 68. cent. 1. flos omnium pulcherrimus statim languescit, formæ typus. § Bernar. Bauhusius Ep. 1. 4.

<sup>c</sup> Pausanias Lacon. lib. 3. uxorem duxit Spartæ mulierum omnium post Helenam formosissimam, at ob mores omnium turpissimam. <sup>d</sup> Epist. 76. gladium bonum dices, non cui deauratus est balthus, nec cui vagina gemmis distin-

guitur, sed cui ad secundum subtilis acies & mucro munimentum omne rup-

turus. <sup>e</sup> Pulchritudo corporis, temporis & morbi ludibrium. orat. 2. <sup>f</sup> For-um mutabilitate fugacior, nec sua natura formo fas facit, sed spectantium in-

B b 3

mutable

mutable as a flowre, and 'tis not nature so makes us, but most part the infirmity of the beholder." For ask another, he sees no such matter: *Dic mihi per gratias qualis tibi videtur*, I pray thee tell me how thou likest my sweet-heart, as she asked her sister in Aristenætus, " \* whom I so much admire, me thinks he is the sweetest gentleman, the properest man that ever I saw: but I am in love, I confess (*nec pudet fateri*) and cannot therefore well judge." But be she fair indeed, golden-haired, as Anacreon his Bathillus, (to examine particulars) she have

" † *Flammeolos oculos, collaq; lacteola,*"

a pure sanguine complexion, little mouth, corall lips, white teeth, soft and plump neck, body, hands, feet, all fair and lovely to behold, composed of all graces, elegances, an absolute piece,

" ‡ *Lumina sint Melitæ Junonia, dextra Minervæ,  
Mamillæ Veneris, sur amaris dominæ,*" &c.

Let <sup>a</sup> her head be from Prage, paps out of Austria, belly from France, back from Brabant, hands out of England, feet from Rhine, buttocks from Switzerland, let her have the Spanish gate, the Venetian tyre, Italian complement and endowments;

" § *Candida syderiis ardescant lumina flammis,  
Sudent colla rosas, & cedat crinibus aurum,  
Mellea purpureum depromant ora ruborem;  
Fulgeat, ac Venerem cœlesti corpore vincat,  
Forma dearum omnis,*" &c.

Let her be such a one throughout, as Lucian deciphers in his Images, as Euphanor of old painted Venus, Aristænetus describes Lais, another Helena, Chariclia, Leucippe, Lucretia, Pandora; let her have a box of beauty to repair herself still, such a one as Venus gave Phaon, when he carried her over the Ford; let her use all helps art and nature can yeeld; be like her, and her, and whom thou wilt, or all these in one; a little sickness, a Fever, small pox, wound, scarre, loss of an eye, or limb, a violent passion, a distemperature of heat or cold, marres all in an instant, disfigures all; child-bearing, old age, that tyrant time will turn Venus to Erynnis; raging time, care, rivels her upon a sudden; after she hath been married a small while, and the black oxe hath trodden on her toe, she will be so much altered, and wax out of favour, thou wilt

\* Epist. 11. Quem ego deperco Juvenis mihi pulcherrimus videtur; sed fors an amore percita de amore non recte judico. † Luc. Brugensis. ‡ Idem.

<sup>a</sup> Bebelius adagiis Ger. § Petron. Cat.

not know her. One grows too fat, another too lean, &c. modest Matilda, pretty pleasing Peg, sweet singing Susan, mincing merry Moll, dainty dancing Doll, neat Nancy, Jolly Jone, nimble Nel, kissing Kate, bouncing Besse with black eyes, fair Phillis with fine white hands, fiddling Franck, tall Tib, slender Sib, &c. will quickly loose their grace, grow fulsome, stale, sad, heavy, dull, sour, and all at last out of fashion. *Ubi jam vultus argutia, suavis suavitatio, blandus, risus, &c.* Those fair sparkling eyes will look dull, her soft corall lips will be pale, dry, cold, rough, and blew, her skin rugged, that soft and tender superficies will be hard and harsh, her whole complexion change in a moment, and as \* Matilda writ to King John.

I am not now as when thou saw'st me last,  
That favour soon is vanished and past;  
That Rosie blush lapt in a Lilly vale,  
Now is with morpew overgrown and pale.

'Tis so in the rest, their beautie fades as a tree in winter, which Deianira hath elegantly expressed in the Poet,

“ \* Deforme solis aspicias truncis nemus ?  
Sic nostra longum forma percurrens iter,  
Deperdit aliquid semper, and fulget minus,  
Malisq; minus est quicquid in nobis fuit,  
Olim petitum cecidit, & partu labat,  
Materq; multum rapuit ex illâ mihi,  
Ætas citato senior eripuit gradu.”

And as a tree that in the green wood growes,  
With fruit and leaves, and in the Summer blowes,  
In winter like a stock deformed shoves:  
Our beauty takes his race and journey goes,  
And doth decrease, and loose, and come to nought,  
Admir'd of old, to this by child-birth brought:  
And mother hath bereft me of my grace,  
And crooked old age coming on a pace.

To conclude with Chrysostome, “ ‘ When thou seest a fair and beautiful person, a brave Bonaroba, *à bella Donna, quæ salivam moveat, lepidam puellam & quam tu facile ames*, a comely woman, having bright eyes, a merry countenance, a shining lustre in her look, a pleasant grace, wringing thy soul,

\* M. Draiton. \* Senec. act. 2. Herc Oetecus. ‘ Vides venustam mulierem, fulgidum habentem oculum, vultu hilari coruscantem, eximium quandam aspectum & decorem præse ferentem, urentem mentem tuam & concupiscentiam agentem; cogita terram esse id quod amas, & quod admiraris sterces, & quod te urit, &c cogita illam jam senescere jam rugosam cavis genis, ægrotam; tantis sordibus intus plena est, pituita, stercore; reputa quid intra nars, oculos, cerebrum gestat, quas sordes, &c.

B b 4

and

and increasing thy concupiscence ; bethink with thy self that it is but earth thou lovest, a meer excrement, which so vexeth thee, which thou so admirest, and thy raging soul will be at rest. Take her skin from her face, and thou shalt see all loathsomeness under it, that beauty is a superficial skin and bones, nerves, sinewes: suppose her sick, now rivel'd, hoarie-headed, hollow cheeked, old; within she is full of filthy fleame, stinking, putrid, excrementall stuffe: snot and snevill in her nostrills, spetle in her mouth, water in her eyes, what filth in her brains," &c. Or take her at best, and look narrowly upon her in the light, stand nearer her, nearer yet, thou shalt perceive almost as much, and love less, as <sup>a</sup> Cardan well writes, *minus amant qui acutè vident*, though Scaliger deride him for it: If he see her near, or look exactly at such a posture, whosoever he is, according to the true rules of symmetry and proportion, those I mean of Albertus Durer, Lomatius and Tasnier, examine him of her. If he be *elegans formarum spectator*, he shall finde many faults in Physiognomy, and ill colour: if form, one side of the face likely bigger then the other, or crooked nose, bad eies, prominent veines, concavities about the eys, wrinkles, pimples, redde streaks, freckons, hairs, warts, neves, inequalities, roughness, scabredity, paleness, yellowness, and as many colours as are in a Turkicock's neck, many indecorums in their other parts; *est quod desideres, est quod amputes*, one leires, another frowns, a third gapes, squints, &c. And 'tis true that he saith, <sup>b</sup> *Diligenter consideranti raro facies absoluta, & quæ vitio caret*, seldom shall you finde an absolute face without fault, as I have often observed; not in the face alone is this defect or disproportion to be found; but in all the other parts, of body and minde; she is fair indeed, but foolish; pretty, comely and decent, of a majesticall presence, but peradventure imperious, dishonest, *acerba, iniqua*, self-wil'd: she is rich, but deformed; hath a sweet face, but bad carriage, no bringing up, a rude and wanton flurt; a neat body she hath, but it is a nasty queane otherwise, a very slut, of a bad kinde. As flowres in a garden have colour some, but no smell, others have a fragrant smell, but are unseemly to the eye; one is unsavory to the taste as rue, as bitter as wormwood, and yet a most medicinall cordiall flowre, most acceptable to the stomach; so are men and women; one is well qualified, but of ill proportion, poor and base: a good eye she hath, but a bad hand and foot, *fæda pedes & fæda manus*, a fine leg, bad teeth, a vast body, &c. Examine all parts of body and minde, I advise thee to enquire of all. See her an-

<sup>a</sup> Subtil. 13.<sup>b</sup> Cardan. subtil. lib. 13.

gry,

gry, merry, laugh, weep, hot, cold, sick, sullen, dressed, undressed, in all attires, sites, gestures, passions, eat her meales, &c. and in some of these you will surely dislike. Yea not her onely let him observe, but her parents how they carry themselves: for what deformities, defects, incumbrances of body or minde be in them at such an age, they will likely be subject to, be molested in like manner, they will *patrizare* or *matrizare*. And with all let him take notice of her companions, *in convictu*, (as Quiverra prescribes) & *quibuscum conversetur*, whom she converseth with.

“*Noscitur ex Comite, qui non cognoscitur ex se.*”

According to Thucidides, she is commonly the best, *de quo minimus foras habetur sermo*, that is least talked of abroad. For if she be a noted reveller, a gadder, a singer, a pranker or dancer, then take heed of her. For what saith Theocritus?

“*At vos festivæ ne ne saltate puellæ,  
En malus hircus adest in vos saltare paratus,*”

Young men will do it when they come to it,

Fawnes and Satyres will certainly play wrecks, when they come in such wanton Baccho's Elenora's presence. Now when they shall perceive any such obliquity, indecency, disproportion, deformity, bad conditions, &c. let them still ruminat on that, and as \* Hædus adviseth out of Ovid, *earum mendas notent*, note their faults, vices, errours, and think of their imperfections; 'tis the next way to divert and mitigate Love's furious head-strong passions; as a Peacock's feet, and filthy comb, they say, make him forget his fine feathers, and pride of his tail; she is lovely, fair, well-favoured, well qualified, courteous and kinde, “But if she be not so to me, what care I how kinde she be.” I say with † Philostratus, *formosa aliis, mihi superba*, she is a tyrant to me, and so let her go. Besides these outward næves or open faults, errors, there be many inward infirmities, secret, some private, (which I will omit) and some more common to the sexe, sullen fits, evil qualities, filthy diseases, in this case fit to be considered; *Consideratio fæditatis mulierum, menstruæ impræniis, quam immundæ sunt, quam Savanarola proponit regula septima penitus observandam; and Platina dicit. amoris fusè perstringit.* Lodovicus Bonaccialus *mulieb. lib. 2. cap. 2.* Pet. Hædus. Albertus, & *infiniti ferè medici.* ‡ A

\* Lib. de centem amoribus, earum mendas volvant animo, sæpe ante oculos constituent, sæpe damnent. † In delitiis. ‡ Quum amator anulum se amicæ optaret, ut ejus amplexu frui posset, &c. O te miserum ait annulus, si meas viçes obires, videres, audires, &c. nihil non odio dignum observares.

Lover,

Lover, in Calcagninus' Apologies, wished with all his heart he were his mistress' Ring, to hear, embrace, see, and do I know not what : O thou fool, quoth the Ring, if thou wer'st in my room, thou shouldst hear, observe, and see *prudenda & penitenda*, that which would make thee loath and hate her, yea peradventure all women for her sake.

I will say nothing of the vices of their mindes, their pride, envy, inconstancy, weakness, malice, selfwill, lightness, insatiable lust, jealousy; Ecclus. 5. 14. "No malice to a woman's, no bitterness like to her's," Eccles. 7. 21. and as the same Author urgeth Prov. 31. 10. "Who shall finde a vertuous woman?" He makes a question of it. *Neg; jus neg; bonum, neg; æquum sciunt, melius pejus, prosit, obsit, nihil vident, nisi quod libido suggerit.* "They know neither good nor bad, be it better or worse (as the Comickall Poet hath it), beneficiall or hurtfull, they will do what they list."

"\* *Insidiæ humani generis, querimonia vitæ,  
Exuviæ noctis, durissima cura diei,  
Pœna virum, nex & juvenum, &c.*"——

And to that purpose were they first made, as Jupiter insinuates in the † Poet;

The fire that bold Prometheus stole from me,  
With plagues cal'd women shall revenged be,  
On whose alluring and enticing face,  
Poor mortalls doting shall their death embrace.

In fine, as Diogenes concludes in Nevisanus, *Nulla est famina quæ non habeat Quil*: they have all their faults.

**Every each of them hath some vice,  
If one be full of villany,  
Another hath a liquorish eye.  
If one be full of wantonness,  
Another is a Chideress.**

When Leander was drowned, the inhabitants of Sestos consecrated Heros' Lanterne to Anteros, *Anteroti sacrum*, § and he that had good successe in his love should light the candle: but never any man was found to light it; which I can refer to nought, but the inconstancy and lightness of women.

¶ For in a thousand, good there is not one;  
All be so proud, unthankfull, and unkinde,  
With flinty hearts, careless of other's moane,  
In their own lusts carried most headlong blinde,

\* Lætheus. † See our English Tatius li. 1. ‡ Chaucer in Romant of the Rose. § Qui se facilem in amore probarit, hanc succendito. At qui succendat, ad hunc diem repertus nemo. Calcagninus. ¶ Ariosto.

But more herein to speak I am forbidden,  
Sometime for speaking truth one may be chidden.

I am not willing, you see, to prosecute the cause against them, and therefore take heed you mistake me not, \* *matronam nullam ego tango*, I honour the sex, with all good men, and as I ought to do, rather then displease them, I will voluntarily take the oath which Mercurius Britanicus took, *Viragin. descript. tib. 2. fol. 95. Me nihil unquam mali nobilissimo sexui, vel verbo, vel facto machinaturum, &c.* let Simonides, Mantuan, Platina, Pet. Aratine, and such women-haters bare the blame, if ought be said amiss; I have not writ a tenth of that which might be urged out of them and others; † *non possunt invectivæ omnes, & satyræ in faminas scriptæ, uno volumine comprehendî.* And that which I have said (to speak truth) no more concerns them then men, though women be more frequently named in this Tract; (to Apologize once for all) I am neither partiall against them, or therefore bitter; what is said of the one, *mutato nomine*, may most part be understood of the other. My words are like Passus' picture in ‡ Lucian, of whom, when a good fellow had bespoke an horse to be painted with his heeles upwards, tumbling on his back, he made him passant: now when the fellow came for his piece, he was very angry, and said, it was quite opposite to his minde; but Passus instantly turned the Picture upside down, shewed him the horse at that site which he requested, and so gave him satisfaction. If any man take exception at my words, let him alter the name, read him for her, and 'tis all one in effect.

But to my purpose: If women in generall be so bad (and men worse than they) what a hazard is it to marry? where shall a man finde a good wife, or a woman a good husband? A woman a man may eschue, but not a wife: wedding is undoing (some say) marrying marring, wooing woing: " " a wife is a fever hectick," as Scaliger calls her, " and not to be cured but by death," as out of Menander, Atheneus addes,

" In pelagus te jadis negotiorum,——

Non Libyum, non Ægeum, ubi ex triginta non pereunt  
Tria navigia: ducens uxorem servatur prorsus nemo:"

Thou wadest into a sea it self of woes;

In Libycke and Ægean each man knowes

Of thirty not three ships are cast away,

But on this rock not one escapes, I say.

The worldly cares, miseries, discontents, that accompany marriage, I pray you learn of them that have experience, for I have

\* Hor. † Christoph. Fonseca. ‡ Encom Demosthen. = Febris hectica uxor, & non nisi morte avellenda.

none; \* *παῖδας ἐγὼ λόγους ἐγενησάμην, libri mentis liberi.* For my part I'll dissemble with him,

"Este procul nymphæ, fallax genus este puellæ,  
Vita jugata meo non facit ingenio: Me juvat," &c.

many married men exclaim at the miseries of it, and rail at wives down right; I never tried, but as I hear some of them say,

"Mare haud mare, vos mare acerrimum,"

An Irish Sea is not so turbulent and raging as a litigious wife.

"† Scylla & Charybdis Sicula contorquens freta,  
Minus est timenda, nulla non melior fera est."

Scylla and Charybdis are lesse dangerous,  
There is no beast that is so noxious.

Which made the Divell belike, as most interpreters hold, when he had taken away Job's goods, *corporis & fortune bona*, health, children, friends, to persecute him the more, leave his wicked wife, as Pineda proves out of Tertullian, Cyprian, Austin, Chrysostome, Prosper, Gaudentius, &c. *ut novum calamitatis inde genus viro existeret*, to vex and gaul him worse *quam totus infernus*, then all the fiends in hell, as knowing the conditions of a bad woman. Jupiter *non tribuit homini pestilentius malum*, saith Simonides: "better dwell with a Dragon or a Lion, then keep house with a wicked wife." Ecclus 25. 18. "better dwell in a wilderness." Prov. 21. 19. "no wickedness like to her," Ecclus 25. 22. "She makes a sorry heart, an heavy countenance, a wounded minde, weak hands, and feeble knees," vers. 25. "A woman and death are two the bitterest things in the world:" *uxor mihi ducenda est hodie, id mihi visus est dicere, abi domum & suspende te.* Ter. And. 1. 5. And yet for all this we Batchelors desire to be married, with that Vestall virgin, we long for it,

"§ Felices nuptæ! moriar, nisi nubere dulce est."

Tis the sweetest thing in the world, I would I had a wife, saith he,

For fain would I leave a single life,  
If I could get me a good wife.

hai-ho for an husband, cries she, a bad husband, nay the worst that ever was is better then none: O blissfull marriage, O most

\* Synesius, libros ego liberos genui. Lipsius antiq. Lect. lib. Asi. act 1. † Senec. in. Hercul. ‡ Seneca.

• Plautus



welcome marriage, and happy are they that are so coupled: we do earnestly seek it, and are never well till we have effected it. But with what fate? like those birds in the \* Embleme, that fed about a cage, so long as they could fly away at their pleasure, liked well of it; but when they were taken and might not get loose, though they had the same meat, pined away for sullenness, and would not eat. So we commend marriage,

—“donec miselli liberi  
Aspicimus dominam; sed postquam heu janua clausa est,  
Fel intus est quod mel fuit:”

So long as we are wooers, may kiss and koll at our pleasure, nothing is so sweet, we are in heaven as we think: but when we are once tied, and have lost our liberty, marriage is an hell, “give me my yellow hose again:” a mouse in a trap lives as merrily, we are in a purgatory some of us, if not hell it self. *Dulce bellum inexpertis*, as the proverb is, 'tis fine talking of war, and marriage sweet in contemplation, 'till it be tried: and then as wars are most dangerous, irksome, every minute at death's dore, so is, &c. When those wild Irish Peers, saith \* Stanihurst, were feasted by King Henry the second (at what time he kept his Christmas at Dublin) and had tasted of his Princelike cheer, generous wines, dainty fare, had seen his \* massie plate of silver, gold, inamel'd, beset with jewels, golden candle-sticks, goodly rich hangings, brave furniture, heard his trumpets sound, Fifes, Drums, and his exquisite musick in all kindes: when they had observed his majesticall presence as he sate in purple robes, crowned, with his scepter, &c. in his royall seat, the poor men were so amazed, inamored, and taken with the object, that they were *pertasi domestici & pristini tyrotarchi*, as weary and ashamed of their own sordidity and manner of life. They would all be English forthwith; who but English! but when they had now submitted themselves, and lost their former liberty, they began to rebell some of them, others repent of what they had done, when it was too late. 'Tis so with us Batchelors, when we see and behold those sweet faces, those gaudy shewes that women make, observe their pleasant gestures and graces, give ear to their Siren tunes, see them dance, &c. we think their conditions are as fine as their faces, we are taken with dumb signes, *in amplexum ruimus*, we rave, we burn, and would fain be married. But when we feel the miseries, cares, woes, that

\* Amator. Emblema. \* De rebus Hibernicis, l. 3. \* Gemmea pocula, argentea vasa, cæolata candelabra, aurea, &c. Conchileata aulæa, buccinarum clangorem, tibiarum cantum, & symphoniz suavitatem, majestatemq; principia coronati cum vidissent sella de aurata, &c.

accompany

accompany it, we make our moan many of us, cry out at length and cannot be released. If this be true now, as some out of experience will enform us, farewell wiving for my part, and as the Comickall Poet merrily saith,

" \* Perdatur illè pessimè qui fœminam  
Duxit secundus, nam nihil primo imprecor !  
Ignarus ut puto mali primus fuit."

\* Foul fall him that brought the second match to passe;  
The first I wish no harm, poor man alas !  
He knew not what he did, nor what it was.

What shall I say to him that marries again and again,

" † Stulta maritali qui porrigit ora capistro,"

I pittie him not, for the first time he must do as he may, bear it out sometimes by the head and shoulders, and let his next neighbour ride, or else run away, or as that Syracusan in a tempest, when all ponderous things were to be exonerated out of the ship, *quia maximum pondus erat*, fling his wife into the Sea. But this I confesse is Comically spoken, ' and so I pray you take it. In sober sadness, ' marriage is a bondage, a thralldom; an yoke, an hinderance to all good enterprises, (" he hath married a wife and cannot come") a stop to all preferments, a rock on which many are saved, many impinge and are cast away: not that the thing is evill in it self or troublesome, but full of all contentment and happiness, one of the three things which please God, " ‡ when a man and his wife agree together," an honorable and happy estate, who knows it not ? If they be sober, wise, honest, as the Poet infers,

" § Si commodos nanciscantur amores,  
Nullum iis abest voluptatis genus."

If fitly matcht be man and wife,  
No pleasure's wanting to their life.

But to undiscreet sensuall persons, that as brutes are wholly led by sense, it is a ferall plague, many times an hell it self, and can give little or no content, being that they are often so irregular and prodigious in their lusts, so diverse in their affections. *Uxor nomen dignitatis, non voluptatis*, as ¶ he said, a wife is a name of honor, not of pleasure: she is fit to bear the office,

\* Eubulus in Crisil. Athenæus dypnosophist, l. 13. c. 3. \* Translated by my brother Ralfe Burton. † Juvenal. ' Hæc in speciem dicta cave ut credas. \* Bachelors always are the bravest men. Bacon. Seek eternity in memory, not in posterity, like Epaminondas, that instead of children, left two great victories behind him, which he called his two daughters. ‡ Ecclesi 28. 1. § Euripides Andromach. ¶ Julius Verus imperator Spar. vit. ejus.

govern

govern a family, to bring up children, sit at bord's end and carve, as some carnal men think and say; they had rather go to the stews, or have now and then a snatch as they can come by it, horrow of their neighbours, then have wives of their own; except they may, as some Princes and great men do, keep as many Curtisans as they will themselves, fly out *impunè*,

“ \* *Permolere uxores alienas.*”

that polygamy of Turkes, *Lex Julia*, with Cæsar once inforced in Rome (though *Levinus Torrentius* and others suspect it) *uti uxores quot & quas vellent liceret*, that every great man might marry, and keep as many wives as he would, or Irish divorcement were in use: but as it is, 'tis hard and gives not that satisfaction to these carnal men, beastly men as too many are: † What still the same, to be tied ' to one, be she never so fair, never so vertuous, is a thing they may not endure, to love one long. Say thy pleasure, and counterfeit as thou wilt, as ‡ *Parmeno* told *Thais*, *Neq; tu uno eris contenta*, one man will never please thee; nor one woman many men. But as § *Pan* replied to his father *Mercury*, when he asked whether he was married, *Nequaquam pater, amator enim sum, &c.* “ No father, no, I am a lover still, and cannot be contented with one woman.” *Pythias*, *Eccho*, *Menades*, and I know not how many besides, were his Mistrisses, he might not abide marriage. *Varietas delectat*, tis loathsome and tedious, what one still ‖ which the *Satyr*ist said of *Iberina*, is verified in most,

“ † *Unus Iberinæ vir sufficit? ocyus illud  
Extorquebis ut hæc oculo contenta sit uno,*”

Tis not one man will serve her by her will,  
As soon shee'l have one eye as one man still:

As capable of any impression as *materia prima* it self, that still desires new formes, like the sea their affections ebb and flow. Husband is a cloak for some to hide their villany; once married she may fly out at her pleasure, the name of Husband is a sanctuary to make all good. *Ed ventum* (saith *Seneca*) *ut nulla virum habeat, nisi ut irritet adulterum.* They are right and straight, as true *Trojans* as mine hoste's daughter, that Spanish wench in \* *Ariosto*, as good wives as *Messalina*. Many men are as constant in their choice, and as good husbands as *Nero* himself, they must have their pleasure of all they see, and are in a word far more fickle then any woman.

\* *Hor.* † *Quod licet, ingratum est.* ‡ For better for worse, for richer for poorer, in sickness and in health, &c. 'tis durus sermo to a sensuall man. § *Ter. act. 1. Sc. 2. Eunuch.* ‖ *Lucian. Tom. 4. neq; cum una aliquâ rem habere contentus forem.* ‡ *Juvenal.* \* *Lib. 28.*

**For either they be full of jealousie,  
Or masterfull, or loben nobelty,**

Good men have often ill wives, as bad as Xantippe was to Socrates, Elevara to St. Lues, Isabella to our Edward the second: and good wives are as often matched to ill husbands, as Mariamne to Herod, Serena to Dioclesian, Theodora to Theophilus, and Thyra to Gurmunde. But I will say nothing of dissolute and bad husbands, of Batchelours and their vices; their good qualities are a fitter subject for a just volume, too well known already in every village, town and city, they need no blazon; and lest I should marre any matches, or dis-hearten loving maids, for this present I will let them passe.

Being that men and women are so irreligious, depraved by nature, so wandering in their affections, so brutish, so subject to disagreement, so unobservant of marriage rites, what shall I say? If thou beest such a one, or thou light on such a wife, what concord can there be, what hope of agreement? 'tis not *conjugium* but *conjurgium*, as the Reed and Ferne in the \* Embleme, averse and opposite in nature: 'tis twenty to one thou wilt not marry to thy contentment: but as in a lottery forty blanks were drawn commonly for one prize, out of a multitude you shall hardly choose a good one: a small ease hence then, little comfort,

“ \* Nec integrum unquam transiges lætus diem.”

If he or she be such a one,  
Thou hadst much better be alone.

If she be barren, she is not——&c. If she have \* children, and thy state be not good, though thou be wary and circumspect, thy charge will undo thee,

——“ *secundâ domum tibi prole gravabit,*”

thou wilt not be able to bring them up, “ \* and what greater misery can there be, then to beget children, to whom thou canst leave no other inheritance but hunger and thirst?” \* *cum fames dominatur, strident voces rogantium panem, pene-trantes patris cor*: what so grievous as to turn them up to the wide world, to shift for themselves? No plague like to want: and when thou hast good means, and art very carefull of their education, they will not be ruled. Think but of that old proverb, *ἡρώων τέκνα ὠήματα* *Heroum filii noxæ*, great men's

\* Camerar. 82. cent. 3.      \* Simonides.      \* Childrem make misfortunes more bitter. Bacon.      \* Heinsius Epist. Primiero. Nihil miserius quam procreare liberos ad quos nihil ex hæreditate tua pervenire videas præter famem & sitim.      \* Chrys. Fonseca.

sons seldome do well; *O utinam aut cælebs mansissem, aut prole carerem!* \* Augustus exclaims in Suetonius. Jacob had his Ruben, Simeon and Levi: David an Amnon, an Absolon, Adoniah; wise men's sons are commonly fools, insomuch that Spartian concludes, *Neminem prope magnorum virorum optimum & utilem reliquisse filium*; † They had been much better to have been childless. 'Tis too common in the middle sort; Thy sonne's a drunkard, a gamester, a spendthrift; thy daughter a fool, a whore; thy servants lazie drones and thieves; thy neighbours divels, they will make thee weary of thy life. “ If thy wife be froward, when she may not have her will, thou hadst better be buried alive; she will be so impatient, raving still, and roaring like Juno in the Tragedy, there's nothing but tempests, all is in an uproar.” If she be soft and foolish, thou werst better have a block, she will shame thee and reveal thy secrets: if wise and learned, well qualified, there is as much danger on the other side, *mulierem doctam ducere periculosissimum*, saith Nevisanus, she will be too insolent and peevish,

“ *Malò Venusinam quàm te Cornelia mater.*”

Take heed; if she be a slut, thou wilt loath her; if proud, shee'l beggar thee, “ \* shee'l spend thy patrimony in bables, all Arabia will not serve to perfume her haire,” saith Lucian: if fair and wanton, shee'l make thee a Cornuto; if deformed, she will paint. “ † If her face be filthy by nature, she will mend it by art,” *alienis & adscititiis imposturis*, “ which who can indure?” If she do not paint, she will look so filthy, thou canst not love her, and that peradventure will make thee dishonest. Cromerus lib. 12. hist. relates of Casimirus, ‘ that he was unchast, because his wife Aleida, the daughter of Henry Lasgrave, of Hessa, was so deformed. If she be poor, she brings beggery with her (saith Nevisanus) misery and discontent. If you marry a maid, it is uncertain how she proves,

“ *Hæc forsàn veniet non satis apta tibi:*”

If yong, she is likely wanton and untaught; if leesy, too lascivious; and if she be not satisfied, you know where and when, *nîl nisi jurgia*, all is in an uprore, and there is little quietness to be had: if an old maid, 'tis an hazard she dies in childbed: if

\* *Liberi sibi carcerem.*

† *Melius fuerat eos sine liberis distemesse.*

\* *Letanius cap. 6. lib. 1. Si mones, si non in omnibus obsequaris, omnia impata in adibus, omnia sursum micari videas, multas tempestates, &c. Lib. 2. numer. 101. eil. nup.* † *Juvenal.* \* *Tom. 4. Amoris, omnis rearii opulentiam profundet, totam Arabiam capillis redolens.* † *Idem, & quis sanæ mentis sustinere queat &c.* \* *Subegit ancillas quod uxor ejus deformior esset.*

a rich <sup>d</sup>widdow, *induces te in laqueum*, thou dost halter thyself, she will make all away before hand, to her other children, &c.

———“ \* *dominam quis possit ferre tonantem ?* ”

she will hit thee still in the teeth with her first husband : if a yong widdow, she is often unsatiable and immodest. If she be rich, well descended, bring a great dowry, or be nobly allied, thy wife's friends will eat thee out of house and home, *dives ruinam ædibus inducit*, she will be so proud, so high-minded, so imperious. For

———“ *nihil est magis intolerabile dite,* ”

there's nothing so intolerable, thou shalt be as the Tassell of a gosse-hauke, “ \* she will ride upon thee, domineer as she list,” wear the breeches in her oligarchical government, and beggar thee besides. *Uxores divites servitutem exigunt*, (as Seneca hits them *declam. lib. 2. declam. 6.*) *Dotem accepi, imperium peridi*. They will have sovereignty, *pro conjuge dominam arcessis*, they will have attendance, they will do what they list. † In taking a dowry thou loosest thy liberty, *dos intrat, libertas exit*, hazardest thine estate.

“ *Hæ sunt atq; aliæ multæ in magnis dotibus Incommoditates, sumptusq; intolerabiles,* ” &c.

with many such inconveniences : say the best, she is a commanding servant ; thou hadst better have taken a good huswife maid in her smock. Since then there is such hazard, if thou be wise, keep thy self as thou art, 'tis good to match, much better to be free.

———“ † *procreare liberos lepidissimum, Hercle verò liberum esse, id multò est lepidius.* ”

“ † art thou yong ? then match not yet ; if old, match not at all.”

“ *Vis juvenis nubere ? nondum venit tempus. Ingravescente ætate jam tempus præterit.* ”

And therefore, with that Philosopher, still make answer to thy

<sup>d</sup> Sil. nup. l. 2. num. 25. *Dives inducit tempestatem, pauper curam : Ducens viduam se inducit in laqueum.* \* Sic quisq; dicit, alteram ducit tamen. \* Si dotata erit, imperiosa, continuoq; viro inequitare conabitur. Petrarch. † If a woman nourish her husband, she is angry and impudent, and full of reproach. *Ecclus 25. 22. Scilicet uxori nubere nolo meæ.* † Plautus Mil. Glor. act. 3. sc. 1. † Stobæus ser. 66. *Alex ab Alexand. lib. 4. cap. 8.*

friends

friends that importune thee to marry, *adhuc intempestivum*, 'tis yet unseasonable, and ever will be.

Consider withall how free, how happy, how secure, how heavenly, in respect, a single man is, \* as he said in the Comœdie, *Et isti quod fortunatum esse autumant, uxorem nunquam habui*, and that which all my neighbours admire and applaud me for, account so great an happiness, I never had a wife; consider how contentedly, quietly, neatly, plentifully, sweetly and how merrily he lives! he hath no man to care for but himself, none to please, no charge, none to controule him, is tied to no residence, no cure to serve, may go and come, when, whither, live where he will, his own master; and do what he list himself. Consider the excellency of Virgins, † *Virgo calum meruit*, marriage replenisheth the earth, but virginity Paradise; Elias, Eliseus, John Baptist were Bachelors: Virginity is a pretious Jewell, a fair garland, a never fading flower; ‡ for why was Daphne turned to a green bay tree, but to shew that virginity is immortal?

“ † Ut flos in septis secretus nascitur hortis,  
Ignotus pecori, nullo contusus aratro,  
Quam mulcent auræ, firmat Sol, educat imber, &c.  
Sic virgo dum intacta manet, dum chara suis, sed  
Cum Castum amisit,” &c.—

Virginity is a fine picture, as † Bonaventure calls it, a blessed thing in it self, and if you will believe a Papist, meritorious. And although there be some inconveniences, irksomeness, solitariness, &c. incident to such persons, want of those comforts, *quæ ægro assideat & curet ægrotum, fomentum paret, roget medicum*, &c. embracing, dalliance, kissing, colling, &c. those furious motives and wanton pleasures a new married wife most part enjoys; yet they are but toys in respect, easily to be endured, if conferred to those frequent incumbrances of marriage. Solitariness may be otherwise avoided with mirth, musick, good company, business, imployment; in a word, § *Gaudebit minus, & minus dolebit*; for their good nights, he shall have good daies. And me thinks sometime or other amongst so many rich Bachelors, a benefactor should be found to build a monasticall College for old, decayed, deformed, or discontented maides to live together in, that have lost their first loves, or otherwise miscarried, or else are willing howsoever to lead a

\* They shall attend the lamb in heaven, because they were not defiled with women, Apoc. 14. † Nuptiæ replent terram, virginitas Paradisum. Hier.

‡ Daphne in laurum semper virentem, immortalem docet gloriam paratam virginibus pudicitiam servantibus. § Catul. car. nuptiali. † Diet. salut. c. 22.

‡ *palcherrimum sertum infiniti precii, gemma, & pictura speciosa.* § Mart.

single life. The rest I say are toys in respect, and sufficiently recompenced by those innumerable contents and incomparable privileges of Virginity. Think of these things, confer both lives, and consider last of all these commodious prerogatives a Bachelor hath, how well he is esteemed, how heartily welcome to all his friends, *quam mentis obsequiis*, as Tertullian observes, with what counterfeit curtesies they will adore him, follow him, present him with gifts, *hamatis donis*: "it cannot be believed, (saith ° Ammianus) with what umble service he shall be worshipped," how loved and respected: "If he want children, (and have means) he shall be often invited, attended on by Princes, and have advocates to plead his cause for nothing," as † Plutarch adds. Wilt thou then be revered, and had in estimation?

—— " \* dominus tamen & domini rex  
Si tu vis fieri, nullus tibi parvulus auct  
Luserit Æneas, nec filia dulcior illa?  
Jucundum & charum sterilis facit uxor amicum."

Live a single man, marry not, and thou shalt soon perceive how those Hæredipetæ (for so they were called of old) will seek after thee, bribe and flatter thee for thy favour, to be thine heire or executor: Aruntius and Aterius, those famous parasites in this kinde, as Tacitus and † Seneca have recorded, shall not go beyond them. Periplectomines, that good person old man, *delitium senis*, well understood this in Plautus; for when Pleusides exhorted him to marry that he might have children of his own, he readily replied in this sort,

" Quando habeo multos cognatos, quid opus mihi sit liberis?  
Nunc bene vivo & fortunatè, atq; animo ut lubet.  
Mea bona mea morte cognatis dicam interpartiant.  
Illi apud me edunt, me curant, visunt quid agam, ecquid velim,  
Qui mihi mittunt munera, ad prandium, ad coenam vocant."

Whilst I have kin, what need I brats to have?  
Now I live well, and as I will, most brave.  
And when I dye, my goods Ile give away  
To them that do invite me every day,  
That visit me, and send me pretty toys,  
And strive who shall do me most curtesies.

This respect thou shalt have in like manner, living as he did, a single man. But if thou marry once, † *cogitato in omni vita te servum fore*, bethink thy self what a slavery it is, what an

\* Lib. 94. qua obsequiorum diversitate colantur homines sine liberis. † Hanc alii de coenam invitant, princeps huic famulatur, oratores gratis patrocinantur. lib. de amore Proliis. \* Annal. 11. † 60 de benefic. 38. † E. Græc.



heavy burthen thou shalt undertake, how hard a task thou art tied to, (for as Hierome hath it, *qui uxorem habet, debitor est, & uxoris servus alligatus*;) and how continue, what squalor attends it, what irksomeness, what charges; for wife and children are a perpetuall bill of charges; besides a Myriade of cares, miseries, and troubles; for as that Comical Plautus merrily and truly said, He that wants trouble, must get to be master of a ship, or marry a wife; and as another seconds him, wife and children have undone me; so many, and such infinite incumbrances accompany this kinde of life. Furthermore, *uxor intumuit*, &c. or as he said in the Comedy,

“ \* *Duxi uxorem, quam ibi miseriam vidi, nati filii, alia cura.*”

All gifts and invitations cease, no friend will esteem thee, and thou shalt be compelled to lament thy misery, and make thy mone with † Bartholomæus Scheræus, that famous Poet Laureat, and Professor of Hebrew in Witenberge: I had finished this work long since, but that *inter alia dura & tristia quæ misero mihi pene tergum fregerunt*, (I use his own words) amongst many miseries which almost broke my back, *oulyria ab Xantipismum*, a shrew to my wife tormented my minde above measure, and beyond the rest. So shalt thou be compelled to complain, and to cry out at last, with ‡ Phoroneus the lawyer, “ How happy had I been, if I had wanted a wife!” If this which I have said will not suffice, see more in Lemnius *lib. 4. cap. 13. de occult. nat. mir. Espensæus de continentia. lib. 6. cap. 8. Kornman de virginitate, Platina in Amor. dial. Practica artis amandi, Barbarus de re uxoria. Arniseus in polit. cap. 3.* and him that is *instar omnium*, Nevisanus the Lawyer, *Sylva nuptial.* almost in every page.

#### SUBJECT. IV.

##### *Philters, Magicall, and Poeticall Cures.*

WHERE perswasions and other remedies will not take place, many fly to unlawfull means, Philters, Amulets, Magick spels, Ligatures, Characters, Charmes, which as a wound with the spear of Achilles, if so made and caused, must so be cured. If forced by Spels and Philters, saith Paracelsus, it must be eased by Characters, *Mag. lib. 2. cap. 28.* and by Incantations. Fernelius *Path. lib. 6. cap. 13.* \* Skenkius

\* Ter. Adelph. † Itineraria in psalmos instructione ad lectorem. ‡ Brunsen *lib. 7. 92. cap.* Si uxor deesset, nihil mihi ad summam felicitatem defuisset.  
 \* Extinguitur virilitas ex incantamentorum maleficiis; neque enim fabula est, nonnulli sepeperi sunt, qui ex veneficiis amore privati sunt, ut ex multis historiis patet.

*lib. 4. observ. Med.* hath some examples of such as have been so magically caused, and magically cured, and by witch-craft: so saith Baptista Codronchus, *lib. 3. cap. 9. de mor. ven. Malleus malef. cap. 6.* 'Tis not permitted to be done, I confess: yet often attempted: see more in Wierus *lib. 3. cap. 18. de præstig. de remediis per Philtra. Delrio Tom. 2. lib. 2. quest. 3. sect. 3. disquisit. magic. Cardan lib. 16. cap. 90.* reckons up many magnetical medicines, as to piss through a ring, &c. Mizaldus *cent. 3. 30.* Baptista Porta, Jason Pratensis, Lobelius *pag. 87.* Matthiolus, &c. prescribe many absurd remedies. *Radix mandragora ebibitæ, Annuli ex ungulis Asini, Stercus amatæ sub cervical positum, illâ nesciente, &c. quum odorem fæditatis sentit, amor solvitur. Noctûæ ovum abstemios facit comestum, ex consilio Jarthæ Indorum gymnosophistæ apud Philostratum lib. 3. Sanguis amasiæ ebibitus omnem amoris sensum tollit: Faustina Marci Aurelii uxorem, gladiatoris amore captam, ita penitus consilio Chaldaeorum liberatam, refert Julius Capitolinus.* Some of our Astrologers will effect as much by Characteristical Images, *ex Sigillis Hermetis, Salomonis, Chaelis, &c. mulieris imago habentis crines sparsos, &c.* Our old Poets and Phantastical writers have many fabulous remedies for such as are love-sick, as that of Protesilaus tombe in Philostratus, in his dialogue betwixt Phænix and Vinitor: Vinitor, upon occasion discoursing of the rare vertues of that shrine, telleth him that Protesilaus, Altar and Tombe "cures almost all manner of diseases, consumptions, dropsies, quartan agues, sore eyes: and amongst the rest, such as are love-sick, shall there be helped." But the most famous is "Leucata Petra, that renowned Rock in Greece, of which Strabo writes, *Geog. lib. 10.* not far from Saint Maures, saith Sands, *lib. 1.* from which rock if any Lover flung himself down headlong, he was instantly cured. Venus after the death of Adonis when she could take no rest for love,

"\* Cum vesana suas torreret flamma medullas,"

came to the Temple of Apollo to know what she should do to bee eased of her pain: Apollo sent her to Leucata Petra, where she præcipitated her self, and was forthwith freed; and when she would needs know of him a reason of it, he told her again, that he had often observed "Jupiter when he was enamoured on Juno, thither go to ease and wash himself, and after him diverse others. Cephalus for the love of Protela, Degonetus' daughter,

<sup>1</sup> Curat omnes morbos, Phthises, hydropes & oculorum morbos, & febre quartana laborantes & amore captos, miris artibus eos demulcet. "The moral is, vehement Fear expells Love. \* Caullus. " Quam Junonem deperiret Jupiter impotenter, ibi solitus lavare, &c.

leapt

leapt down here, that Lesbian Sappho for Phaon, on whom she miserably doted.

“ \* Cupidinis æstro percita è summo præceps ruit,”

hoping thus to ease her self, and to be freed of her love pangs.

“ \* Hic se Deucalion Pyrrha succensus amore  
Mersit, & illæso corpore pressit aquas.  
Nec mora, fugit amor,” &c.—

Hither Deucalion came, when Pyrrha's love  
Tormented him, and leapt down to the sea,  
And had no harm at all, but by and by  
His love was gone and chased quite away.

This medicine Jos. Scaliger speaks of, *Ausoniæ lectionum lib. 18. Salmutz in Pancirol. de. 7. mundi mirac.* and other writers. Pliny reports, that amongst the Cyzeni, there is a Well consecrated to Cupid, of which if any lover tast, his passion is mitigated: And Anthony *Verdurius Imag. deorum, de Cupid.* saith, that amongst the ancients there was *Amor Lethes*, “he took burning torches, and extinguished them in the river; his statua was to be seen in the Temple of Venus Elusina,” of which Ovid makes mention and saith, “that all lovers of old went thither on pilgrimage, that would be rid of their love pangs.” Pausanias in *† Phocicis*, writes of a Temple dedicated, *Veneri in speluncâ*, to Venus in the vault, at Naupactus in Achaia (now Lepanto) in which your widowes that would have second husbands, made their supplications to the Goddess; all manner of suits concerning Lovers were commenced, and their grievances helped. The same Author, in *Achaicis*, tells as much of the river *† Senelus* in Greece; if any Lover washed himself in it, by a secret vertue of that water, (by reason of the extream coldness belike) he was healed of Love's torments,

“ § Amoris vulnus idem qui sanat facit;”

which if it be so, that water, as he holds, is *omni auro pretiosior*, better then any gold. Where none of all these remedies will take place, I know no other, but that all Lovers must make an head, and rebell, as they did in *† Ausonius*, and crucifie Cupid till he grant their request, or satisfie their desires.

\* Menander. \* Ovid. ep. 21. † Apud antiquos amor Lethes olim fuit, is ardentis facies in profluentem inclinabat; hujus statua Veneris Elusinae templo visebatur, quo amantes confluebant, qui amicæ memoriam deponere volebant. † Lib. 10. Vota ei nuncupant amatores, multis de causis, sed imprimis viduæ mulieres, ut sibi alteras à dea nuptias exposcant. † Rodiginus, ant. lect. lib. 16. cap. 25. calis it Selenus. Omni amore liberat. § Seneca. † Cupido crucifixus: Lepidum poema.

## SUBSECT. V.

*The last and best Cure of Love-Melancholy, is to let them have their Desire.*

THE last refuge and surest remedy, to be put in practice in the utmost place, when no other means will take effect, is to let them go together, and enjoy one another: *potissima cura est ut heros amasiâ suâ potiatur*, saith Guianerius, *cap. 15. tract 15.* Æsculapius himself, to this malady, cannot invent a better remedy, *quàm ut amanti cedat amatum*, \* (Jason Præsentis) then that a Lover have his desire.

“ Et paritèr torulo bini jungantur in uno,  
Et pulchro detur Æneæ Lavinia conjux.”

And let them both be joyned in a bed,  
And let Æneas fair Lavinia wed;

Tis the special cure, to let them bleed in *vena Hymenæa*, for love is a pluresie, and if it be possible, so let it be,

——“ optataq; gaudia carpant.”

† Arculanus holds it the speediest and the best cure, tis Savanarola's last precept, a principal infallible remedy, the last, sole, and safest refuge.

† “ Julia sola potes nostras extinguere flammâs,  
Non nive, non glacie, sed potes igne pari.”

Julian alone can quench my desire,  
With neither ice nor snow, but with like fire.

When you have all done, saith “ † Avicenna, there is no speedier or safer course, then to joyn the parties together according to their desires & wishes, the custome and forme of law; and so we have seen him quickly restored to his former health, that was languished away to skin and bones; after his desire was satisfied, his discontent ceased, and we thought it strange; our opinion is therefore that in such cases Nature is to be obeyed.” Areteus an old Author *lib. 3. cap. 3.* hath an instance of a young man, “ when no other means could prevail,

\* Cap. 19. de morb. cerebri. † Patiens potiatur re amatâ, si fieri possit, optima cura, cap. 16. in 9 Rhasis. † Si nihil aliud, nuptiæ & copulatio cum ea. † Petronius Catal. † Cap. de Ilisii. Non invenitur cura, nisi regimen connexionis inter eos, secundum modum promissionis, & legis, & sic vidimus ad carnem restitutum, qui jam venerat ad arefactionem; evanuit cura postquam sensit, &c. † Fama est melancholicum quendam ex amore insanabiliter se habentem, ubi puellæ se conjunxisset, restitutum, &c.

was so speedily relieved. What remains then but to joyne them in marriage?

“ \* Tunc & Basia morsiunculasq;  
Surreptim dare, mutuos sovere  
Amplexus licet, & licet jocari;”

they may then kiss and coll, lye and look babies in one another's eyes, as their Syres before them did, they may then satiate themselves with love's pleasures, which they have so long wished and expected;

“ Atq; uno simul in toro quiescant,  
Conjuncto simul ore suavientur,  
Et somnos agitent quiete in una.”

Yea but *hic labor, hoc opus*, this cannot conveniently be done, by reason of many and severall impediments. Sometimes both parties themselves are not agreed: Parents, Tutors, Masters, Gardians, will not give consent; Laws, Customes, Statutes hinder: poverty, superstition, fear and suspition: many men dote on one woman, *semel & simul*: she dotes as much on him, or them, and in modesty must not, cannot woo, as unwilling to confess as willing to love: she dare not make it known, shew her affection, or speak her minde. “ And hard is the choice (as it is in Euphues) when one is compelled either by silence to dye with grief, or by speaking to live with shame.” In this case almost was the fair Lady Elizabeth Edward the fourth his daughter, when she was enamoured on Henry the seventh, that noble yong Prince, and new saluted King, when she break forth into that passionate speech, “ † O that I were worthy of that comely Prince! but my father being dead, I want friends to motion such a matter! What shall I say? I am all alone, and dare not open my mind to any. What if I acquaint my mother with it? bashfulness forbids. What if some of the Lords? audacity wants. O that I might but confer with him, perhaps in discourse I might let slip such a word that might discover mine intention!” How many modest maides may this concern, I am a poor servant, what shall I do? I am a fatherless child, and want means, I am blith and buxome, yong and lusty, but I have never a sutor, *Expectant stolidi ut ego illos rogatum veniam*, as ‡ she said, a company of silly fellows look belike that I should woo them and speak first: fain they would and cannot woo,

———“ § quæ primum exordia sumam?”

\* Jovian. Pontanus, Basi. lib. 1.

† Speede's hist. c M. S. Ecr. Andrez.

‡ Lucretia in Coelestina act. 19. Barthio interpret.

§ Virg. 4. Æn.

being

being meerly passive they may not make sute, with many such lets and inconveniences. which I know not; what shall we do in such a case? sing "Fortune my foe?" —

Some are so curious in this behalf, as those old Romans, our modern Venetians, Dutch and French, that if two parties dearly love; the one noble, the other ignoble, they may not by their Laws match, though equal otherwise in years, fortunes, education, and all good affection. In Germany, except they can prove their gentility by three descents, they scorn to match with them. A noble man must marry a noble woman: a Baron, a Baron's daughter; a Knight, a Knight's: a Gentleman, a Gentleman's: as slatters sort their slattes, do they degrees and families. If she be never so rich, fair, well-qualified otherwise, they will make him forsake her. The Spaniards abhor all widows; the Turks repute them old women, if past five and twenty. But these are too severe Laws, and strict Customs, *dandum aliquid amori*, we are all the sons of Adam, 'tis opposite to Nature, it ought not to be so. Again he loves her most impotently, she loves not him, and so *é contra*. " \* Pan loved Echo, Echo Satyrus, Satyrus Lyda.

" Quantum ipsorum aliquis amantem oderat,  
Tantum ipsius amans odiosus erat."

They love and loath of all sorts, he loves her, she hates him; and is loathed of him, on whom she dotes. Cupid hath two darts, one to force love, all of gold, and that sharp,

—————" \* Quod facit auratum est; "

another blunt of Lead, and that to hinder;

—————" fugat hoc, facit illud amorem."

This we see too often verified in our common experience. † Choresus dearly loved that Virgin Callyrrhoe; but the more he loved her, the more she hated him. Oenone loved Paris, but he rejected her; they are stiffe of all sides, as if beauty were therefore created to undo, or be undone. I give her all attendance, all observance, I pray and intreat, † *Alma precor miserere mei*, fair mistris pittie me, I spend my self, my time, friends and fortunes to win her favour, (as he complains in the \* Eglogue,) I lament, sigh, weep, and make my moan to her, but she is hard as flint,

—————" cautibus Ismariis immotior" ———

\* E Græcho Moschi.      \* Ovid. Met. 1.      † Pausanias Achaicis lib. 7.  
Perditè amabat Challyrrhoen virginem, & quanto erat Choresi amor vehementior erat, tanto erat puellæ animus ab ejus amore alienior. † Virg. 6. *Æn.*  
\* Erasmus Egl. Galatea.

as fair and hard as a diamond, she will not respect, *Despectus tibi sum*, or hear me,

———“*fugit illa vocantem  
Nil lachrymas miserata meas, nil flexa querelis.*”

What shall I do?

I wooed her as a young man should do,  
But Sir, she said, I love not you.

“ \* *Durior at scopulis mea Cœlia, marmore, ferro,  
Robore, rupe, antro, cornu, adamante, gelu.*”

Rock, Marble, heart of Oak with iron bar'd,  
Frost, flint or adamants are not so hard.

I give, I bribe, I send presents, but they are refused.

“ † *Rusticus est Coridon, nec munera curat Alexis.*”

I protest, I swear, I weep,

———“ \* *odioq; rependit amores,*  
*Irrisu lachrymas*——

She neglects me for all this, she derides me, contemns me, she hates me, Phillida flouts me: *Caute, feris, quercu durior Euridice*, stiffe, churlish, rocky still.

And 'tis most true, many Gentlewomen are so nice, they scorn all suiters, crucifie their poor Paramours, and think nobody good enough for them, as dainty to please as Daphne her self.

“ † *Multi illam petiere, illa aspernat petentes,  
Nec quid Hymen, quid amor, quid sint connubia curat.*”

Many did woo her, but she scorn'd them still,  
And said she would not marry by her will.

One while they will not marry, as they say at least, (when as they intend nothing less) another while not yet, when 'tis their only desire, they rave upon it. She will marry at last, but not him: he is a proper man indeed, and well qualified, but he wants means: another of her suiters hath good means, but he wants wit; one is too old, another too yong, too deformed, she likes not his carriage: a third too loosely given, he is rich, but base born: she will be a Gentlewoman, a Lady, as her sister is, as her mother is: she is all out as fair, as well brought up, hath as good a portion, and she looks for as good a match, as Matilda

\* Angerianus Erotopægnion.

† Virg.

\* Læchæus

† Ovid. Met. 1.

or

or Dorinda : if not, she is resolved as yet to tarry, so apt are yong maids to boggle at every object, so soon won or lost with every toy, so quickly diverted, so hard to be pleased. In the mean time, *quot torsit amantes ?* one suiter pines away, languisheth in love, *mori quot denique cogit !* another sighs and grieves, she cares not : and which \* Stroza objected to Ariadne,

“ Nec magis Eurali gemitu, lacrymisque moveris,  
Quàm prece turbati flectitur ora salu.

Tu juvenem, quo non formosior alter in urbe,  
Spernis, & insano cogis amore mori,”

Is no more mov'd with those sad sighs and tears,  
Of her sweet-heart, then raging Sea with prayers :  
Thou scorn'st the fairest youth in all our City,  
And mak'st him almost mad for love to dye :

They take a pride to prank up themselves, to make yong men enamored,

——“ † captare viros & spernere captos,”

to dote on them, and to run mad for their sakes,

——“ ‡ sed nullis illa movetur  
Fletibus, aut voces ullas tractabilis audit,”  
Whilst niggardly their favours they discover,  
They love to be belov'd, yet scorn the Lover.

All suit and service is too little for them, presents too base :

Tormentis gaudet amantis——& spoliis.”

As Atalanta they must be over-run, or not wonn. Many yong men are as obstinate, and as curious in their choice, as tyrannically proud, insulting, deceitful, false-hearted, as irrefragable and peevish on the other side, Narcissus like,

“ \* Multi illum Juvenes, multæ petière puellæ,  
Sed fuit in tenerâ tam dira superbia formâ,  
Nulli illum Juvenes, nullæ petière puellæ.”

Young men and maids did to him sue,  
But in his youth, so proud, so coy was he,  
Yong men and maids bad him adiew.

Echo wept and wooed him by all means above the rest, love me for pittty, or pittty me for love, but he was obstinate,

“ Ante ait emoriar quam sit tibi copia nostri,”

he would rather dye then give consent. Psyche ran whining after Cupid,

\* Erot. l. lib. 2.

† T. H

‡ Virg. 4. Æn.

\* Metamor. 3.

“ Formosum



" \* *Formosum tua te Psyche formosa requirit,  
Et poscit te dia deum, puerumque puella.*"

Fair Cupid, thy fair Psyche to thee sues,  
A lovely lass a fine yong gallant wooes;

but he rejected her nevertheless. Thus many Lovers do hold out so long, doting on themselves, stand in their own light, till in the end they come to be scorned and rejected, as Stroza's Gargiliana was,

" *Te juvenes, te odere senes, desertaque langues,  
Quæ fueras procerum publica cura prius.*"

Both yong and old do hate thee scorned now,  
That once was all their joy and comfort too.

As Narcissus was himself,

—————Who dispising many  
Died ere he could enjoy the love of any.

They begin to be contemned themselves of others, as he was of his shadow, and take up with a poor curat, or an old serving-man at last, that might have had their choice of right good matches in their youth, like that generous Mare, in † Plutarch, which would admit of none but great Horses, but when her tail was cut off and mane shorn close, and she now saw her self so deformed in the water, when she came to drink, *ab asino conscendi se passa*, she was contented at last to be covered by an Ass. Yet this is a common humor, will not be left, and cannot be helped.

" † *Hanc voloquæ non vult, illam quæ vult ego nolo:  
Vincere vult animas, non satiare Venus.*"

I love a maid, she loves me not: full fain  
She would have me, but I not her again;  
So love to crucifie men's souls is bent:  
But seldom doth it please or give content.

Their love danceth in a ring, and Cupid hunts them round about; he dotes, is doted on again.

" *Dumque petit petitur, pariterque accedit & ardet,*"

their affection cannot be reconciled. Oftentimes they may and will not, 'tis their own foolish proceedings that mars all, they are too distrustful of themselves, too soon dejected: say she be rich, thou poor: she yong, thou old; she lovely and fair, thou most illfavoured and deformed; she noble, thou base: she spruce and fine, but thou an ugly Clown: *nil desperandum*, there's

\* Fracastorius Dial. de apim.

Dial. Am.

‡ Ausonius.

hope

hope enough yet: *Mopso Nisa datur, quid non speremus amantes?* Put thy self forward once more, as unlikely matches have been and are daily made, see what will be the event. Many leave roses and gather thistles, loath hony and love verjuice: our likings are as various as our palates. But commonly they omit opportunities, *oscula qui sumpsit, &c.* they neglect the usual means and times.

He that will not when he may,  
When he will he shall have nay.

They look to be wooed, sought after, and sued to. Most part they will and cannot, either for the above-named reasons, or for that there is a multitude of suiters equally enamored, doting all alike; and where one alone must speed, what shall become of the rest? Hero was beloved of many, but one did enjoy her; Penelope had a company of suiters, yet all missed of their aim. In such cases he or they must wisely and warily unwind themselves, unsettle his affections by those rules above prescribed,

—————“ \* *quin stultos excutit ignes,*”

divert his cogitations, or else bravely bear it out, as Turnus did, *Tua sit Lavinia conjux*, when he could not get her, with a kind of heroical scorn he bid Æneas take her, or with a milder farewell, let her go.

—————“ *Et Phillida solus habeto,*”

take her to you, God give you joy, Sir. The Fox in the Emblem would eat no grapes, but why? because he could not get them; care not then for that which may not be had.

Many such inconveniences, lets, and hinderances there are, which cross their projects, and crucifie poor Lovers, which sometimes may, sometimes again cannot be so easily removed. But put case they be reconciled all, agreed hitherto, suppose this love or good liking be betwixt two alone, both parties well pleased, there is *mutuus amor*, mutual love and great affection: yet their Parents, Guardians, Tutors, cannot agree, thence all is dashed, the match is unequal: one rich, another poor: *durus pater*, an hard hearted, unnatural, a covetous father will not marry his son, except he have so much mony, *ita in aurum omnes insaniunt*, as † Chrysostome notes, nor joyn his daughter in marriage, to save her dowry, or for that he cannot spare her for the service she doth him, and is resolved to part with nothing whilst he lives, not a penny, though he may peradventure well give it, he will not till he dies, and then as a

\* Ovid. Met. 9.

† Hom. 5. in. 1. epist. Thess. cap. 4. ver. 1.

pot of mony broke, it is divided amongst them that gaped after it so earnestly. Or else he wants means to set her out, he hath no mony, and though it be to the manifest prejudice of her body and soul's health, he cares not, he will take no notice of it, she must and shall tarry. Many slack and careless Parents, *iniqui patres*, measure their children's affections by their own, they are now cold and decrepit themselves, past all such youthful conceits, and they will therefore starve their children's Genius, have them *à pueris ⁊ illico nasci senes*, they must not marry, *nec earum affines esse rerum quas secum fert adolescentia: ex sua libidine moderatur quæ est nunc, non quæ olim fuit*: as he said in the Comædy: they will stifle nature, their yong bloods must not participate of youthful pleasures, but be as they are themselves old on a sudden. And 'tis a general fault amongst most parents in bestowing of their children, the father wholly respects wealth, when through his folly, riot, indiscretion, he hath embeazled his estate, to recover himself, he confines and prostitutes his eldest son's love and affection to some fool, or ancient, or deformed piece for mony,

“ \* Phanaretæ ducet filiam, rufam, illam virginem,  
Cæsiam, sparso ore, adunco naso”——

and though his son utterly dislike, with Clitipho in the Comædy, *Non possum pater*: If she be rich, *Eia* (he replies) *ut elegans est, credas animum ibi esse?* he must and shall have her, she is fair enough, young enough, if he look or hope to inherit his lands, he shall marry, not when or whom he loves, *Arconidis hujus filiam*, but whom his father commands, when and where he likes, his affection must dance attendance upon him. His daughter is in the same predicament forsooth, as an empty boat she must carry what, where, when, and whom her Father will. So that in these businesses the father is still for the best advantage; Now the mother respects good kinred; must part the son a proper woman. All which ⁊ Livy exemplifies, *dec. 1. lib. 4.* a Gentleman and a Yeoman woo'd a wench in Rome (contrary to that statute that the gentry and commonalty must not match together); the matter was controverted: The Gentleman was preferred by the mother's voice, *quæquam splendissimis nuptiis jungi puellam volebat*: the overseers stood for him that was most worth, &c. But parents ought not to be so strict in this behalfe, Beauty is a dowry of it self all-sufficient, † *Virgo formosa, etsi oppidò pauper, abundè dotata est*, ⁊ Rachel was so married to Jacob, and Bonaventure <sup>b</sup> in 4.

⁊ Ter. \*Ter. Heaut. Scen. ult. \* Plebeius & nobilis ambiebant puellæ certamen in partes venit, &c. † Apulcius Apol. \* Gen. 26. ⁊ Non peccat venaliter qui mulierem ducit ob pulchritudinem.

sent.

sent. "denies that he so much as venially sins, that marries a maid for comeliness of person." The Jews, Deut. 21. 11. if they saw amongst the captives a beautifull woman, some small circumstances observed, might take her to wife. They should not be too severe in that kind, especially if there be no such urgent occasion, or grievous impediment. 'Tis good for a commonwealth. \* Plato holds, that in their contracts "young men should never avoid the affinity of poor folks, or seek after rich." Poverty and base parentage may be sufficiently recompenced by many other good qualities, modesty, vertue, religion, and choice bringing up, "† I am poor, I confess, but am I therefore contemptible, and an abject? Love it self is naked, the Graces; the Stars, and Hercules clad in a Lion's skin." Give something to vertue, love, wisdom, favour, beauty, person; be not all for money. Besides, you must consider that *Amar cogi non potest*, Love cannot be compelled, they must affect as they may: *Fatum est in partibus illis quas sinus abscondit*, as the saying is, marriage and hanging goes by destiny, matches are made in heaven.

It lies not in our power to love or hate,  
For will in us is over-ru'd by fate.

A servant maid in † Aristænetus loved her Mistris' Minion, which when her Dame perceived, *furiôsâ æmulatione*, in a jealous humour she dragged her about the house by the hair of the head, and vexed her sore. The wench cryed out, "§ O mistris, fortune hath made my body your servant, but not my soul!" Affections are free, not to be commanded. Moreover it may be to restrain their ambition, pride, and covetousness, to correct those hereditary diseases of a family, God in his just judgment assigns and permits such matches to be made. For I am of Plato and † Bodine's mind, that Families have their bounds and periods as well as kingdoms, beyond which for extent or continuance they shall not exceed, six or seven hundred yeers, as they there illustrate by a multitude of examples, and which Peucer and || Melancthon approve, but in a perpetuall tenor (as we see by many pedegrees of Knights, Gentlemen, Yeomen) continue as they began, for many descents with little alteration. Howsoever let them, I say, give something to youth, to love; they must not think they can fancy whom

\* Lib. 6. de leg. Ex usu reipub. est ut in nuptiis juvenes neq; pauperum affinitatem fugiant, neq; divitum sectentur.

† Philost. ep. Quoniam pauper sum, idcirco contemptior & abjectior tibi videar? Amor ipse nudus est, gratia & astra; Hercules pelle leonina indutus.

‡ Juvenal.

§ Lib. 2. ep. 7.

§ Ejulans inquit, non mentem unâ addixit mihi fortuna servitute.

\* De re-

pub. c. de period. rerumpub. || Com. in car. Chron.

they

they appoint; \**Amor enim non imperatur, affectus liber si quis alius & vices exigens*, this is a free passion, as Pliny said in a Panegyrick of his, and may not be forced: Love craves liking, as the saying is, it requires mutual affections, a correspondency: *invito non datur nec aufertur*, it may not be learned, Ovid himself cannot teach us how to love, Solomon describe, Apelles paint, or Helena expresse it. They must not therefore compell or intrude; \**quis enim* (as Fabius urgeth) *amare alicui animo potest?* but consider withall the miseries of enforced marriages; take pitty upon youth: and such above the rest as have daughters to bestow, should be very carefull and provident to marry them in due time. Syracides *cap. 7. vers. 25.* calls it "a weighty matter to perform, so to marry a daughter to a man of understanding in due time." *Virgines enim tempestive locandæ*, as Lemnius admonisheth, *lib. 1. cap. 6.* Virgins must be provided for in season, to prevent many diseases, of which † Rodericus a Castro de *morbis mulierum lib. 2. cap. 3.* and Lod. Mercatus *lib. 2. de mulier. affect. cap. 4. de melanch. virginum & viduarum*, have both largely discoursed. And therefore as well to avoid these ferall maladies, 'tis good to get them husbands betimes, as to prevent some other grosse inconveniences, and for a thing that I know besides; *ubi nuptiarum tempus & ætas advenit*, as Chrysostome adviseth, let them not defer it; they perchance will marry themselves else, or do worse. If Nevisanus the Lawyer do not impose, they may do it by right: for as he proves out of Curtius, and some other Civilians, *Sylvæ, nup. lib. 2. numer. 30.* "A maid past 25 years of age, against her parents' consent may marry such a one as is unworthy of, and inferiour to her, and her father by law must be compelled to give her a competent dowry." Mistake me not in the mean time, or think that I do Apologize here for any headstrong unruly wanton flurts. I do approve that of S. Ambrose (comment. in Genesis 24. 51.) which he hath written touching Rebecca's spousals, "A woman should give unto her parents the choice of her husband, ‡ lest she be reputed to be malapert and wanton, if she take upon her to make her own choice; § for she should rather seem to be desired by a man, then to desire a man her self" To those hard parents alone I retort that of Curtius, (in the behalf of modester maids) that are too remiss and care-

\* *Plin. in pan.*    \* *Declam. 306.*    † *Puellis imprimis nulla danda occasio lapsus. Lemn. lib. 1. 54. de vit. instit.*    ‡ See more part. 1. s. mem. 2. subs. 4.    § *Filia excedens annum 25. potest inscio patre nubere, licet indignus sit maritus, & eum cogere ad congrue dotandum.*    ¶ *Ne appetentiæ procacioris reputetur author.*    § *Expetita enim magis debet videri à viro quam ipsa virum expetisse.*



less of their due time and riper yeers. For if they tarry longer, to say truth, they are past date, and no body will respect them. A woman with us in Italy (saith \* Aretine's Lucretia) 24. yeers of age, "is old already, past the best, of no account." An old fellow, as Lycistrata confesseth in † Aristophanes, *etsi sit canus, citò puellam virginem ducat uxorem*, and 'tis no newes for an old fellow to marry a yong wench: but as he follows it, *mulieris brevis occasio est, etsi hoc non apprehenderit, nemo vult ducere uxorem, expectans verò sedet*; who cares for an old maid? she may set, &c. A virgin, as the Poet holds, *lasciva & petulans puella virgo*, is like a flowre, a Rose withered on a sudden.

"<sup>h</sup> Quam modò nascentem rutilus conspexit Eous,  
Hanc rediens sero vespere vidit anum."

She that was erst a maid as fresh as May,  
Is now an old Crone, time so steals away.

Let them take time then while they may, make advantage of youth, and as he prescribes,

"† Collige virgo rosas dum flos novus & nova pubes,  
Et memor esto ævum sic properare tuum;"

Fair maids go gather Roses in the prime,  
And think that as a flowre so goes on time.

Let's all love, *dum vires anniq; sinunt*, while we are in the flower of yeers, fit for love matters, and while time serves: for

"‡ Soles occidere & redire possunt,  
Nobis cum semel occidit brevis lux,  
Nox est perpetua una dormienda."

§ Suns that set may rise again,  
But if once we lose this light,  
'Tis with us perpetual night.

*Volat irrevocabile tempus*, time past cannot be recal'd. But we need no such exhortation, we are all commonly too forward: yet if there be any escape, and all be not as it should, as Diogenes struck the father when the son swore, because he taught him no better, if a maid or yong man miscarry, I think their Parents oftentimes, Guardians, Overseers, Governors, *neque vos* (saith § Chrysostome) *a supplicio immunes evadetis*,

\* Mulier apud nos 24. annorum vetula est & projectitia.

† Lycistrat. And. Divo Interpr.

‡ Ausonius edy. 14.

† Comæd. Ly-

‡ Idem.

‡ Catullus.

§ Translated by M. B. Johnson.

§ Hom. 5. in 1. Thes. cap. 4. l.

*si non statim ad nuptias, &c.* are in as much fault, and as severely to be punished as their children, in providing for them no sooner.

Now for such as have free liberty to bestow themselves, I could wish that good counsell of the Comickall old man were put in practice,

“ \* *Opulentiores pauperiorum ut filias  
Indotas ducant uxores domum :  
Et multò fiet civitas concordior,  
Et invidiâ nos minore utemur, quàm utimur.*”

That rich men would marry poor maidens some,  
And that without dowry, and so bring them home,  
So would much concord be in our City,  
Less envy should we have, much more pitty.

If they would care less for wealth, we should have much more content and quietness in a common-wealth. Beauty, good bringing up, me thinks, is a sufficient portion of it self,

“ † *Dos est sua forma puellis,*”

and he doth well that will accept of such a wife. Eubulides, in *Aristænetus*, married a poor man's child, *facie non illatibiti*, of a merry countenance, and heavenly visage, in pitty of her estate; and that quickly. Acontius coming to Delos, to sacrifice to Diana, fell in love with Cydippe, a noble lass; and wanting means to get her love, flung a golden apple into her lap, with this inscription upon it,

“ *Juro tibi sanè per mystica sacra Dianæ,  
Me tibi venturum comitem, sponsumq; futurum.*”

I swear by all the rites of Diana,  
He come and be thy husband if I may.

She considered of it, and upon some small enquiry of his person and estate, was married unto him.

Blessed is the wooing,  
That is not long a doing.

As the saying is ; when the parties are sufficiently known to each other, what needs such scrupulosity, so many circumstances? dost thou know her conditions, her bringing up, like her person? let her means be what they will, take her without any more ado. † *Dido and Æneas were accidentally driven by a storm both into one cave, they made a match upon it; Ma-*

\* *Plautus.* † *Ovid.* ‡ *Epist. 12. l. 2. Eligit conjugem pauperem, indotatam & subito deamavit, ex commiseratione ejus inopiaz.* § *Virg. Æn.*

sinissa was married to that fair captive Sophonisba King Scyphax' wife, the same day that he saw her first, to prevent Scipio Lælius, lest they should determine otherwise of her. If thou lovest the party, do as much: good education and beauty is a competent dowry, stand not upon money. *Erant olim aurei homines* (saith Theocritus) & *adamantes redamabant*, in the golden world men did so, (in the reign of \* Ogyges be-like, before staggering Ninus began to domineere) if all be true that is reported: and some few now a dayes will do as much, here and there one; 'tis well done me thinkes, and all happiness befall them for so doing. † Leontius, a Philosopher of Athens, had a fair daughter called Athenais, *multo corporis lepore ac Venere*, (saith mine authour) of a comely carriage, he gave her no portion but her bringing up, *occulto formæ præsagio*, out of some secret fore-knowledge of her fortune, bestowing that little which he had amongst his other children. But she, thus qualified, was preferred by some friends to Constantinople, to serve Pulcheria the Emperour's sister, of whom she was baptized and called Eudocia. Theodosius the Emperour in short space took notice of her excellent beauty and good parts, and a little after, upon his sister's sole commendation, made her his wife: 'Twas nobly done of Theodosius. † Rodophe was the fairest lady in her dayes in all Ægypt; she went to wash her, and by chance, (her maides mean while looking but carelessly to her cloathes) an Eagle stole away one of her shooes, and laid it in Psammeticus the King of Ægypt's lap at Memphis: he wondred at the excellency of the shooe and pretty foot, but more *Aquilæ factum*, at the manner of the bringing of it: and caused forthwith proclamation to be made, that she that owned that shooe should come presently to his court; the virgin came and was forthwith married to the King. I say this was heroically done, and like a Prince: I commend him for it, and all such as have means, that will either do (as he did) themselves, or so for love, &c. marry their children. If he be rich, let him take such a one as 'wants, if she be virtuously given; for as Syracides cap. 7. ver. 19. adviseth, "Forgoe not a wife and good woman; for her grace is above gold." If she have fortunes of her own, let her make a man. Danaus of Lacedæmon had a many daughters to bestow, and means

\* Fabius pictor: amor ipse conjunxit populos, &c.

bâst. Mayer. Select. Sect. 1. cap. 13.

† Lipsius polit. Select. Sect. 1. c. 14. & Elian. 1. 13. c. 33. cum famulæ lavantis vestes incuriosus custodirent, &c. mandavit per universam Ægyptum ut femina quæreretur, cujus is calceus esset; eamque sic inventam in matrimonium accepit.

enough



enough for them all, he never stood enquiring after great matches, as others use to do, but \*sent for a company of brave young gallants home to his house, and bid his daughters choose every one one, whom she liked best, and take him for her husband, without any more ado. This act of his was much approved in those times. But in this iron age of our's we respect riches alone, (for a maid must buy her husband now with a great dowrie if she will have him) covetousness and filthy lucre marres all good matches, or some such by-respects. Crales, a Servian Prince, (as Nicephorus Gregoras Rom. Hist. lib. 6. relates it,) was an earnest suitor to Eudocia, the Emperour's sister; though her brother much desired it, yet she could not † abide him, for he had three former wives, all basely abused; but the Emperour still, *Cralis amicitiam magni faciens*, because he was a great Prince, and a troublesom neighbour, much desired his affinity, and to that end betrothed his own daughter Simonida to him, a little girle five years of age (he being forty five,) and five ‡ years elder then the Emperor himself: Such disproportionable and unlikely matches can wealth and a fair fortune make. And yet not that alone, it is not only money, but sometime vainglory, pride, ambition, do as much harm as wretched coveteousness it self in another extream. If a Yeoman have one sole daughter, he must over-match her, above her birth and calling, to a gentleman forsooth, because of her great portion, too good for one of her own rank, as he supposeth: A Gentleman's daughter and heir must be married to a Knight Barronet's eldest son at least; and a Knight's only daughter to a Baron himself, or an Earl, and so upwards, her great dowre deserves it. And thus striving for more honour to their wealth, they undo their children, many discontents follow, and oftentimes they ruin their Families. § Paulus Jovius gives instance in Galeatius the second, that Heroical Duke of Milean, *externas affinitates, decoras quidem regio fastu, sed sibi & posteris damnosas & ferè exitiales quæsit*; he married his eldest son John Galeatius to Isabella the King of France his sister, but she was *socero tam gravis, ut ducentis millibus aureorum constiterit*, her entertainment at Milean was so costly that it almost undid him. His daughter Violanta was married to Lionel Duke of Clarence, the youngest son to Edward the third King of England, but, *ad ejus adventum tantæ opes tam admirabili liberalitate profusæ sunt, ut*

\* Pausanias lib. 3. de Laconicis. Dimisit qui nunciarunt, &c. optionem puellis dedit, ut earum quælibet cum sibi virum deligeret, cujus maxime esset forma complacita.

† Illius conjugium abominabatur.

‡ Socero quinque

circa annos natu minor.

§ Vit. Galeat. secundi.

*opulentissimorum regum splendorem superasse videretur*, he was welcomed with such incredible magnificence, that a King's purse was scarce able to bear it; for besides many rich presents of horses, arms, plate, money, jewels, &c. he made one dinner for him and his company, in which were thirty two messes and as much provision left, *ut relatæ à mensa dapes decem millibus hominum sufficerent*, as would serve ten thousand men: But a little after Lionel died, *novæ nuptæ & intempestivis Conviviis operam dant*, &c. and to the Duke's great loss, the solemnity was ended. So can titles, honours, ambition, make many brave, but unfortunate matches of all sides for by-respects, though both crased in body and minde, most unwilling, averse, and often unfit,) so love is banished, and we feel the smart of it in the end. But I am too lavish peradventure in this subject.

Another let or hindrance is strict and severe Discipline, Laws and rigorous Customs, that forbid men to marry at set times, and in some places: as Prentises, Servants, Collegiats, States of lives in Coppy holds, or in some base inferior Offices, <sup>1</sup> *Velle licet* in such cases, *potiri non licet*, as he said. They see but as prisoners through a grate, they covet and catch, but *Tantalus à labris*, &c. Their love is lost, and vain it is in such an estate to attempt. \* *Gravissimum est adamare nec potiri*, 'tis a grievous thing to love and not enjoy. They may indeed, I deny not, marry if they will, and have free choice some of them; but in the mean time their case is desperate, *Lupum auribus tenent*, they hold a Wolfe by the ears, they must either burn or starve. 'Tis *Cornutum sophisma*, hard to resolve, if they marry they forfeit their estates, they are undone and starve themselves through beggery and want: if they do not marry, in this heroical passion they furiously rage, are tormented, and torn in pieces by their predominate affections. Every man hath not the gift of continence, let him † pray for it then, as Beza adviseth in his Tract *de Divortiis*, because God hath so called him to a single life, in taking away the means of marriage: ‡ Paul would have gone from Mysia to Bythinia, but the spirit suffered him not, and thou wouldest peradventure be a married man with all thy will, but that protecting Angel holds it not fit. The devil too sometimes may divert by his ill suggestions, and marr many good matches, as the same || Paul was willing to see the Romanes, but hindred of Satan he could not. There be those that think they are ne-

<sup>1</sup> Apuleius in Catel. nobis cupido velle dat, posse abnegat.

\* Anacreon 56,

† Continentiæ donum ex fide postulet quia certum sit cum vocari ad cohabitum cui demis, &c.

§ Act. 16. 7.

|| Rom. 1. 13.

cessitated

cessitated by Fate, their Stars have so decreed, and therefore they grumble at their hard fortune, they are well inclined to marry, but one rub or other is ever in the way: I know what Astrologers say in this behalf, what Ptolomy *quadripartit. Tract. 4. cap. 4.* Skoner *lib. 1. cap. 12.* what Leovitius *genitur. exempl. 1.* which Sextus ab Heminga takes to be the Horoscope of Hieronymus Wolfius, what Pezelius, Origanus and Leovitius his illustrator Garceus *cap. 12.* what Junctine, Protanus, Campanella, what the rest, (to omit those Arabian conjectures *à parte Conjugii, à parte lascivie, triplicitates veneris, &c.* and those resolutions upon a question, *an amicus potiat, &c.*) determine in this behalf, *viz. an sit natus conjugem habiturus, facile an difficulter sit sponsam imperaturus, quot conjuges, quo tempore, quales decernantur nato uxores, de mutuo amore conjugem,* both in men's and women's genitures, by the examination of the seventh house the Almutens, Lords and Planets there, *a ☾<sup>d</sup> & ☉<sup>a</sup> &c.* by particular Aphorismes, *Si dominus 7<sup>ma</sup> in 7<sup>ma</sup> vel secunda nobilem decernit uxorem, servam aut ignobilem si duodecima. Si Venus in 12<sup>ma</sup>, &c.* with many such, too tedious to relate. Yet let no man be troubled, or finde himself grieved with such Prædictions, as Hier. Wolfius well saith in his Astrologically \* Dialogue, *non sunt prætoriana decreta,* they be but conjectures, the Stars incline, but not enforce,

“ Sydera corporibus præsent cœlestia nostris,  
Sunt ea de vili Condita namque luto:  
Cogere sed nequeunt animum ratione fruentem,  
Quippe sub imperio solius ipse dei est.”

wisdom, diligence, discretion, may mitigate if not quite alter such decrees, *Fortuna sua à cujusque fingitur moribus, † Qui cauti, prudentes, voti compotes, &c.* let no man then be terrified or molested with such Astrological Aphorisms, or be much moved, either to vain hope or fear, from such predictions, but let every man follow his own free will in this case, and do as he sees cause. Better it is indeed to marry then burn, for their soul's health, but for their present fortunes, by some other means to pacifie themselves, and divert the stream of this fiery torrent, to continue as they are, \* rest satisfied, *lugentes virginitatis florem sic aruisse,* deploring their misery with that Eunuch in Libanius, since there is no helpe or remedy, and with Jepthe's daughter to bewaile their virginities.

Of like nature is superstition, those rash vowes of Monks

\* Præfix. gen. Leovitii. † Idem Wolfius dial.  
of it, and take his lot as it falls.

\* That is, make the best

and Friars, and such as live in religious Orders, but far more tyrannical and much worse. Nature, youth, and his furious passion forcibly inclines, and rageth on the one side : but their Order and Vow checks them on the other.

“ \* Votoque suo sua forma repugnat.”

What Merits and Indulgences they heap unto themselves by it, what commodities, I know not ; but I am sure, from such rash vowes, and inhumane manner of life, proceed many inconveniences, many diseases, many vices, masturbation, satyriasis, † priapismus, melancholy, madness, fornication, adultery, bug-gery, sodomy, theft, murder, and all manner of mischiefs : read but Bale's Catalogue of Sodomites, at the visitation of Abbies here in England, Henry Stephan. his Apol. for Herodotus, that which Ulricus writes in one of his Epistles, “ = that Pope Gregory when he saw 600. skuls and bones of infants taken out of a fishpond near a Nunnery, thereupon retracted that decree of Priests' marriages, which was the cause of such a slaughter, was much grieved at it, and purged himself by repentance.” Read many such, and then ask what is to be done, is this vow to be broke or not ? No, saith Bellarmine, *cap. 38. lib. de Monach. melius est scortari & uri quam de voto cælibatus ad nuptias transire*, better burne or fly out, then to break thy vow. And Coster in his *Enchirid. de cælibat. sacerdotum*, saith it is absolutely *gravius peccatum*, “ = a greater sin for a Priest to marry, then to keep a concubine at home.” Gregory de Valence, *cap. 6. de calibat.* maintaines the same, as those Essei and Montanists of old. Insomuch that many Votaries, out of a false perswasion of merit and holiness in this kinde, will sooner dye then marry, though it be to the saving of their lives. °Anno 1419. Pius 2. Pope, James Rossa Nephew to the King of Portugal, and then elect Archbishop of Lisbon, being very sick at Florence, “ = when his Physitians told him, that his disease was such, he must either lye with a wench, marry, or dye, cheerfully chose to dye ;” Now they commended him for it ; But S. Paul teacheth otherwise, “ Better marry then burne,” and as S. Hierome gravely delivers it, *Aliæ sunt leges Cæsarum, aliæ Christi, aliud Papinianus, aliud Paulus noster præcipit*, there's a difference betwixt

\* Ovid. 1. met.

† Mercurialis de Priapismo.

= Memorabile quod

Ulricus epistola refert Gregorium quum ex piscina quadam allata plus quam sex mille infantum capita vidisset, ingemuisse & decretum de cælibatu tantam cædis causam confessus condigno illud pœnitentiæ fructu purgasse. Kemnisius ex concil. Trident. part. 3. de cælibatu sacerdotum.

° Si nubat, quam si domi concubinam alat. ° Alphonsus Cicaonius lib. de gest. pontificum. ° Cum medici suaderent ut aut nuberet aut coitu uteretur, siq mortem vitari posse mortem potius inrepidus expectavit, &c.

God's

God's ordinances and men's lawes: and therefore Cyprian Epist. 8. boldly denounceth, *impium est; adulterum est, sacrilegum est, quodcunque humano furore statuitur, ut dispositio divina violetur*, it is abominable, impious, adulterous, and sacrilegious, what men make and ordaine after their own furies to cross God's lawes. \* Georgius Wicelius one of their owne arch Divines (*Inspect. eccles. pag. 18.*) exclaimes against it, and all such rash monasticall woves, and would have such persons seriously to consider what they do, whom they admit, *ne in posterum querantur de inanibus stupris*, lest they repent it at last. For either, as he follows it †, you must allow them Concubines or suffer them to marry, for scarce shall you finde three Priests of three thousand, *qui per ætatem non ament*, that are not troubled with burning lust. Wherefore I conclude, It is an unnatural and impious thing to bar men of this Christian liberty, too severe and inhumane an edict.

• The silly Wren, the Titmouse also,  
The little Redbreast have their election,  
They fly I saw and together gone,  
Whereas hem list, about enbiron  
As they of kinde have inclination,  
And as nature Impress and guide,  
Of every thing list to provide.

But man alone, alas the hard stond,  
Full cruelly by kinds ordinance  
Constrained is, and by statutes bound,  
And debarred from all such pleasance:  
What meaneth this, what is this pretence  
Of laws, I wis, against all right of kinde  
Without a cause, so narrow men to binde?

Many Laymen repine still at Priests' marriages above the rest, and not at Cleargy men only, but of all the meaner sort and condition, they would have none marry but such as are rich and able to maintain wives, because their parish belike shall be pestered with Orphanes, and the world full of beggars: but ‡ these are hard-hearted, unnatural, monsters of men, shallow politicians, they do not § consider that a great part of the world is not yet inhabited as it ought, how many Colonies into Ame-

\* Epist. 30.

† Vide vitam ejus edit. 1623. by D. T. James.

• Lid.

gate in Chaucer's flower of cur.esie.

‡ 'Tis not mult rude but idleness

which causeth beggery.

§ Or to set them awork, and bring them up in some honest trades.

sica, Terra Australis incognita, Africa, may be sent? Let them consult with Sir William Alexander's book of Colonies, Orpheus Junior's Golden fleece, Captaine Whitburne, Mr Hagthorp, &c. and they shall surely be otherwise enformed. Those politique Romans were of another minde, they thought their City and Country could never be too populous. 'Adrian the Emperour said he had rather have men then money, *malle se hominum adjectione ampliare imperium; quam pecuniâ*; Augustus Cæsar made an oration in Rome *ad calibes*, to persuade them to marry, some countries compelled them to marry of old, as 'Jews, Turks, Indians, Chinese, amongst the rest in these daies, who much wonder at our discipline to suffer so many idle persons to live in Monasteries and often marvel how they can live honest. 'In the Isle of Maragnan, the Governor and petty King there did wonder at the Frenchmen, and admire how so many Friars, and the rest of their company could live without wives, they thought it a thing impossible, and would not believe it. If these men should but survey our multitudes of religious houses, observe our numbers of Monasteries all over Europe, 18. Nunneries in Padua, in Venice 34 Cloisters of Monkes, 28. of Nunnes, &c. *ex ungue leonem*, 'tis to this proportion, in all other Provinces and Cities, what would they think, do they live honest? Let them dissemble as they will, I am of Tertullian's minde, that few can continue but by compulsion. " \* O chastity (saith he) thou art a rare Goddess in the world, not so easily got, seldom continuat: Thou maist now and then be compeld either for defect of nature, or if discipline perswade, decrees enforce:" or for some such by-respects, sullenness, discontent, they have lost their first loves, may not have whom they will themselves, want of meanes, rash vows, &c. But can he willingly containe? I thinke not. Therefore either out of commiseration of humane imbecillity, in policy, or to prevent a far worse inconvenience, for they hold some of them as necessary as meat and drink, and because vigour of youth, the state and temper of most men's bodies do so furiously desire it, they have heretofore in some nations liberally admitted polygamy and stewes, an hundred thousand Curtisans in grand Cairo in Ægypt, as † Radzivilus observes, are tolerated, besides boys: how many at Fessa, Rome, Naples, Florence, Venice, &c. and still in many other Provinces and Cities of Europe they do as much, because they think young men, Churchmen, and servants amongst the rest, can

\* Dion. Cassius lib. 56. \* Sardus. Buxtorphius. \* Claude Albavillè in his hist. of the Frenchmen to the Isle of Maragnan, An. 1614. \* Rara quidem dea tu es O chasitas in his terris, nec facile perfecta, rarius perpetua, cogi nunquam potest, ob naturæ defectum, vel si disciplina pervaserit, censura compresserit. † Peregrin. Hierosol.

hardly

hardly live honest. The consideration of this belike made Vibius the Spaniard, when his friend \*Crassus, that rich Roman gallant, lay hid in the Cave, *ut voluptatis quam ætas illa considerat copiam faceret*, to gratify him the more, send two † lusty lasses to accompany him all that while he was there imprisoned. And Surenus the Parthian general, when he warred against the Romans, to carry about with him 200 Concubines, as the Swisse Souldiers do now commonly their wives. But because this course is not generally approved, but rather contradicted as unlawful and abhorred, \* in most countries they do much encourage them to marriage, give great rewards to such as have many children, and mulct those that will not marry, *Jus trium liberorum*, and in Agellius *lib. 2. cap. 15.* Elian. *lib. 6. cap. 5.* Valerius *lib. 1. cap. 9.* \* We read that three children freed the father from painful offices, and five from all contribution. “A woman shall be saved by bearing children.” Epictetus would have all marry, and as † Plato will, 6 *de legibus*, he that marieth not before 35 years of his age, must be compelled and punished, and the mony consecrated to ‡ Juno’s Temple, or applied to publique uses. They account him in some countries unfortunate that dies without a wife, a most unhappy man as § Boetius inferres, and if at all happy, yet *infortunio felix*, unhappy in his supposed happiness. They commonly deplore his estate, and much lament him for it: O my sweet son, &c. See Lucian, *de Luctu, Sands fol. 83, &c.*

Yet notwithstanding many with us are of the opposite part, they are married themselves, and for others let them burne, fire and flame, they care not, so they be not troubled with them. Some are too curious, and some too covetous, they may marry when they will both for ability and meanes, but so nice, that except as Theophilus the Emperour was presented by his mother Euprosune, with all the rarest beauties of the Empire in the great Chamber of his Palace at once, and bid to give a golden apple to her he liked best. If they might so take and choose whom they list out of all the fair maids their nation affords, they could happily condescend to marry: otherwise, &c. why should a man marry, saith another Epicurean rout, what’s matrimony but a matter of money? why should free nature be entrenched on, confined or obliged, to this or that man or woman, with these manacles of body and goods? &c. There are those too, that dearly love, admire & follow women, all their lives long, *sponsi Penelopes*, never well but in their

\* Plutarch. *vita ejus, adolescentie medio constitutus.*

† Ancillas duas

agregia forma & ætatis flore.

\* Alex. ab. Alex. l. 4. c. 8.

‡ Tres filii pa-

trem ab excubiis, quinq; ab omnibus officiis liberabantur.

‡ Præcepto primo,

cogatur nubere aut mulctetur & pecunia templo Junonis dedicetur & publica fiat.

‡ Consol. 3. pros. 7.

§ Nic. Hill. Epic. philos.

companies,

companies, wistly gazing on their beauties, observing close, hanging after them, dallying still with them, & yet dare not, will not marry. Many poor people, & of the meaner sort are too distrustful of God's providence, "they will not, dare not for such worldly respects," fear of want, woes, miseries, or that they shall light, as \* "Lemnius saith, on a scold, a slut, or a bad wife." And therefore \* *Tristem Juventam venere desertâ colunt*, they are resolved to live single, as † Epaminodas did,

"† Nil ait esse prius, melius nil cœlibe vitâ,"

and ready with Hippolitus to abjure all women, § *Detestor omnes, horreo, fugio, execror, &c.* But,

"Hippolite nescis quod fugis vitæ bonum,  
Hippolite nescis"——

alas poor Hippolitus, thou knowest not what thou saiest, 'tis otherwise Hippolitus. ¶ Some make a doubt, *an uxor literato sit ducenda*, whether a Scholar should marry, if she be fair she will bring him back from his grammer to his horne book, or else with kissing and dalliance she will hinder his study; if foule with scolding, he cannot well intend to both, as Philippus Beroaldus that great Bononian Doctor once writ, *impediri enim studia literarum, &c.* but he recanted at last, and in a solemn sort with true conceived words he did ask the world and all women forgiveness: But you shall have the story as he relates himself, in his Commentaries on the sixt of Apuleius: For a long time I lived a single life, & *ab uxore ducenda semper abhorruï, nec quicquam libero lecto censui jucundius*. I could not abide marriage, but as a rambler, *erraticus ac volaticus amator* (to use his own words) *per multiplices amores discurrebam*, I took a snatch where I could get it, nay more, I railed at marriage down right, and in a publike auditory when I did interpret that sixt Satyre of Juvenal, out of Plutarch, and Seneca, I did heap up all the dicteries I could against women; but now recant with Stesichorus, *Palinodiam tano, nec pœnitet censeri in ordine maritorum*, I approve of marriage, I am glad I am a ¶ married man, I am heartily glad I have a wife, so sweet a wife, so noble a wife, so young, so chaste a wife, so loving a wife, and I do wish and desire all

\* Qui se capistrum matrimonii alligari non patiuntur, Lemn. lib. 4. 13. de occult. nat. Abhorrent multi à matrimonio, ne morosam, querulam, acerbam, amaram uxorem perferre cogantur. \* Senec. Hippol. † Cælobs enim vixerat nec ad uxorem ducendam unquam induci potuit. ‡ Senec. Hip. § Hor. ¶ Aeneas Sylvius de dictis Sigismundi. Hensius. Pruniero. ¶ Habeo uxorem ex animi sententia Camilliam Paleotti Jurisconsulti filiam.



other men to marry; and especially Scholars, that as of old Martia did by Hortensius, Terentia by Tullius, Calphurnia to Plinius, Pudentilla to Apuleius, \* hold the candle whilst their husbands did meditate and write, so their's may do them; and as my dear Camilla doth to me. Let other men be averse; raile then and scoffe at women, and say what they can to the contrary, *vir sine uxore malorum expertus est*, &c. a single man is an happy man, &c. but this is a toy.

“† Nec dulces amores sperne puer, neque tu choreas;”

these men are too distrustful and much to blame, to use such speeches,

“• Parcite paucorum diffundere crimen in omnes,”

They must not condemne all for some. As there be many bad, there be some good wives; as some be vitious, some be vertuous: read what Salomon hath said in their praises, Prov. 13. and Syracides *cap.* 26. & 30. “blessed is the man that hath a vertuous wife, for the number of his days shall be double. A vertuous woman rejoyceth her husband, and she shall fulfil the years of his life in peace. A good wife is a good portion, (& 36. 24.) an help, a pillar of rest,” *columina quietis*,

“† Qui capit uxorem, fratrem capit atque sororem.” Et. 30.

“he that hath no wife wandereth to and fro mourning.” *Minuuntur atræ conjugæ curæ*, women are the sole, only joy, and comfort of a man's life, borne *ad usum & lusum hominum*, *Firmamenta familiæ*,

“• Delitiæ humani generis, solatia vitæ,  
Blanditiæ noctis, placidi issima cura diei,  
Vota virûm, juvenum spes,” &c.

“• A wife is a young man's Mistress,† a middle age's companion, an old man's nurse:” *Particeps lætorum & tristium*, A prop, an help, &c.

“§ Optima viri possessio est uxor benevola,  
Mitigans iram & avertens animam ejus a tristitiâ,”  
Man's best possession is a loving wife,  
She tempers anger and diverts all strife.

There's no joy, no comfort, no sweetness, no pleasure in the world like to that of a good wife,

“Quàm cum chara domi conjux, fidusque maritus  
Unanimes degunt”——

\* Legentibus & meditantibus Candelas & Candelabrum tenuerunt. † Hor.  
Ovid. ‡ Aphranus. • Locheus. • Bacon's Essayes. § Euripides.  
saith

saith our Latin Homer, she is stil the same in sickness and in health, his eye, his hand, his bosome friend, his partner at all times, his other self, not to be separated by any calamity, but ready to share all sorrow, discontent, and as the Indian women do, live and die with him, nay more, to die presently for him. Admetus King of Thessaly, when he lay upon his death bed, was told by Apollo's Oracle, that if he could get any body to die for him, he should live longer yet, but when all refused, his parents, *etsi decrepiti*, friends and followers forsook him, Alcestus his wife, though young, most willingly undertook it; what more can be desired or expected? And although on the other side there be an infinite number of bad husbands (I should rail downright against some of them) able to discourage any women; yet there be some good ones again, and those most observant of marriage Rites. An honest Country fellow (as Fulgus relates it) in the Kingdom of Naples, \*at plough by the Sea side, saw his wife carried away by Mauritanian Pirates, he ran after in all haste, up to the chin first, and when he could wade no longer, swam, calling to the Governor of the ship to deliver his wife, or if he must not have her restored, to let him follow as a prisoner, for he was resolved to be a Gally-slave, his drudg, willing to endure any misery, so that he might but enjoy his dear wife. The moores seeing the man's constancy, and relating the whole matter to their Governors at Tunnis, set them both free, and gave them an honest pension to maintain themselves during their lives. I could tell many stories to this effect; but put case it often prove otherwise, because marriage is troublesome, wholly therefore to avoid it, is no argument; "† He that will avoid trouble must avoid the world" (Eusebius. *præpar. Evangel.* 5. cap. 50.) Some trouble there is in marriage I deny not, *Etsi grave sit matrimonium*, saith Erasmus, *edulcatur tamen multis*, &c. yet there be many things to \*sweeten it, a pleasant wife, *placens uxor*, pretty children, *dulces nati*, *delicia filiorum hominum*; the chief delight of the sons of men; Eccles. 2. 8. &c. And howsoever though it were all troubles, \**utilitatis publicæ causa devorandum*, *grave quid libenter subeundum*, it must willingly be undergon for publik good's sake,

"† Audite (populus) hæc, inquit Susarion,  
Malæ sunt mulieres, veruntamen O populares,  
Hoc sine malo domum inhabitare non licet."

\* Cum juxta mare agrum coleret: Omnis enim miseriæ immemorem, conjugalis amor cum fecerat. Non sine ingenti admiratione, tanta hominis charitate motus rex liberos esse jussit, &c. † Qui vult vitare molestias vitet mundum. Τίς βίος τίς τε περὶ τῶν ἀντρ. χυρὸς ἀφροδίτης. Quid vita est quæso quidve est sine Cypride dulce? Mimner. \* Erasmus. † E Stoben.

Hear

Hear me O my country men, saith Susarion,  
Women are naught, yet no life without one.

“ \* *Malum est mulier, sed necessarium malum.* ”

they are necessary evils, and for our own ends we must make use of them to have issue, † *Supplet Venus ac restituit humanum genus*, and to propagate the Church. For to what end is a man born? why lives he, but to increase the world? and how shall he do that well, if he do not marry? *Matrimonium humano generi immortalitatem tribuit*, saith Nevisanus, Matrimony makes us immortal, and, according to ‡ Tacitus, ‘*tie firmissimum imperii munimentum*, the sole and chief prop of an empire.

“ † *Indigné vitit per quem non vitit & alter,* ”

§ which Pelopidas objected to Epaminondas, he was an unworthy member of a Common-wealth, that left not a childe after him to defend it, and as † Trismegistus to his son Tatius, “ have no commerce with a single man : ” Holding belike that a Batchelor could not live honestly as he should, and with Georgius Wicelius, a great Divine and holy man, who of late by twenty six arguments commends marriage as a thing most necessary for all kinde of persons, most laudable and fit to be embraced: and is perswaded withall, that no man can live and die religiously, and as he ought, without a wife, *persuasus neminem posse neque piè vivere, neque benè mori citra uxorem*, he is false, an enemy to the Common wealth, injurious to himself, destructive to the world, an apostate to nature, a rebell against heaven and earth. Let our wilful, obstinate, and stale Bachelors ruminate of this, “ If we could live without wives,” as Marcellus Numidicus said in † Agellius, “ we would all want them; but because we cannot, let all marry, and consult rather to the publike good, then their own private pleasure or estate.” It were an happy thing, as wise || Euripides hath it, if we could buy children with gold and silver, and be so provided, *sine mulierum congressu*, without women’s company; but that may not be.

“ ¶ *Orbis jacebit squallido turpis situ,  
Vanum sine ullis clasibus stabit mare,  
Alesque cælo deerit & sylvis fera;* ”

\* Menander. † Seneca Hyp. Lib. 3. num. 1. ‡ Hist. lib. 4. § Palin-  
genius. § Bruson. lib. 7. cap. 23. † Noli societatem habere, &c. † Lib. 1.  
cap. 6. Si, inquit, Quirites, sine uxore esse possemus, omnes careremus; Sed  
quoniam sic est, saluti potius publicæ quam voluptati consulendum. || Beatum  
foret si liberos auro & argento mercari, &c. ¶ Seneca Hyp.

Earth

Earth, Ay, Sea, Land eftssoon would come to nought,  
The world it self should be to ruine brought.

necessity therefore compels us to marry.

But what do I trouble my self, to finde arguments to perswade to, or commend marriage? behold a brief abstract of all that which I have said, and much more, succinctly, pithily, pathetically, perspicuously, and elegantly delivered in twelve motions to mitigate the miseries of marriage, by \* Jacobus de Voragine,

- 1 *Res est? habes quæ tueatur & augeat.*
  - 2 *Non est? habes quæ quærat.*
  - 3 *Secundæ res sunt? felicitas duplicatur.*
  - 4 *Adversæ sunt? Consolatur, adsidet, onus participat ut tolerabile fiat.*
  - 5 *Domi es? solitudinis tædium pellit.*
  - 6 *Forus? Discedentem visu prosequitur, absentem desiderat, redeuntem læta excipit.*
  - 7 *Nihil jucundum absque societate? Nulla societas matrimonio suavior.*
  - 8 *Vinculum Conjugalis charitatis adamantinum.*
  - 9 *Accrescit dulcis affinium turba, duplicatur numerus parentum, fratrum, sororum, nepotum.*
  - 10 *Pulchra sis prole parens.*
  - 11 *Lex Mosis sterilitatem matrimonii execratur, quanto amplius Cœlibatum?*
  - 12 *Si natura pœnam non effugit, ne voluntas quidem effugiet.*
- 1 Hast thou meanes? thou hast none to keep and increase it.
  - 2 Hast none? thou hast one to helpe to get it.
  - 3 Art in prosperity? thine happiness is doubled.
  - 4 Art in adversity? shee'l comfort, assist, bear a part of thy burden to make it more tolerable.
  - 5 Art at home? shee'le drive away melancholy.
  - 6 Art abroad? shee lookes after thee going from home, wishes for thee in thine absence, and joyfully welcomes thy returne.
  - 7 There's nothing delightsome without society, no society so sweet as Matrimony.
  - 8 The band of Conjugal love is adamantine.
  - 9 The sweet company of kinsmen increaseth, the number of parents is doubled, of brothers, sisters, nephews.
  - 10 Thou art made a father by a faire and happy issue.
  - 11 Moses Curseth the barrenness of Matrimony, how much more a single life?

\* Gen. 2. Adjutorium simile, &c.

12. If

12 If Nature escape not punishment, surely thy Will shall not avoid it.

All this is true, say you, and who knowes it not? but how easy a matter is it to answer these motives, and to make an *Anti-parodia* quite opposite unto it? To exercise my self I will essay.

- 1 Hast thou meanes? thou hast one to spend it.
- 2 Hast none? thy beggery is increased.
- 3 Art in prosperity? thy happiness is ended.
- 4 Art in adversity? like Job's wife shee'l aggravate thy misery, vexe thy soule, make thy burden intollerable.
- 5 Art at home? shee'l scold thee out of doores.
- 6 Art abroad? If thou be wise keep thee so, shee'l perhaps graft hornes in thine absence, scowle on thee coming home.
- 7 Nothing gives more content then solitariness, no solitariness like this of a single life.
- 8 The band of marriage is adamantine, no hope of losing it, thou art undone.
- 9 Thy number increaseth, thou shalt be devoured by thy wife's friends.
- 10 Thou art made a Cornuto by an unchast wife, and shalt bring up other folkes Children in stead of thine owne.
- 11 Paul commends marriage, yet he preferres a single life.
- 12 Is marriage honourable? What an immortall crown belongs to virginity?

So Siracides himself speaks as much as may be for and against women, so doth almost every philosopher plead *pro* and *con*, every poet thus argues the case (though what cares *vulgus hominum* what they say?): so can I conceive peradventure, and so canst thou: when all is said, yet since some be good, some bad, let's put it to the venture. I conclude therefore with Seneca,

———"cur Toro viduo jaces?  
Tristem juventam solve: nunc luxur rape,  
Effunde habenas, optimos vitæ dies  
Effluere prohibe."

Why dost thou lye alone, let thy youth and best daies to pass away? Marry whilst thou maist, *donec viventi canities abest morosa*, whilst thou art yet able, yet lusty,

"\* Elige cui dicas, tu mihi sola places,"

\* Ovid.  
E e

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make

make thy choice, and that freely forthwith, make no delay,  
but take thy fortune as it falls, 'Tis true,

— " \* calamitosus est qui incidit  
In malam uxorem, felix qui in bonam,"

'Tis an hazard both waies I confess, to live single or to marry,

" † Nam & uxorem ducere, & non ducere malum est,

it may be bad, it may be good, as it is a cross and calamity on the one side, so 'tis a sweet delight, an incomparable happiness, a blessed estate, & most unspeakable benefit, a sole content, on the other; 'tis all in the proof. Be not then so wayward, so covetous, so distrustful, so curious and nice, but let's all marry, *mutuos foventes amplexus*; "Take me to thee, and thee to me," to morrow is St. Valentine's day, let's keep it Holiday for Cupid's sake, for that great God Love's sake, for Hymen's sake; and celebrate ‡ Venus' Vigil with our Ancestors for company together, singing as they did,

" Cras amet qui nunquam amavit, quique amavit, cras amet.

Ver novum, ver jam canorum, ver natus orbis est,

Vere concordant amores, vere nubunt alites,

Et amos comit resolvit, &c. —

Cras amet, &c. —

Let him that is averse from marriage read more in Barbarus *de re uxor. lib. 1. cap. 1.* Lemnius *de institut. cap. 4. P.* Godefridus *de Amor. lib. 3. cap. 1.* \* Nevisanus *lib. 3. Alex. ab Alexandro, lib. 4. cap. 8.* Tunstall, Erasmus tracts *in laudem matrimonii*, &c. and I doubt not but in the end he will rest satisfied, recant with Beroaldus, do penance for his former folly, singing some penitentiall ditties, desire to be reconciled to the Deity of this great God Love, go a pilgrimage to his Shrine, offer to his Image, sacrifice upon his altar, and be as willing at last to embrace marriage as the rest: There will not be found, I hope, " † No not in that severe family of Stoicks, who shall refuse to submit his grave beard, and supercilious looks to the clipping of a wife," or disagree from his fellowes in this point. "For what more willingly (as § Varro holds) can a proper man see then a fair wife, a sweet wife, a loving wife?" can the world afford a better sight, sweeter content, a fairer object, a more gracious aspect?

\* Euripides.  
‡ E Græco Valerius lib. 7. cap. 7.

† Pervigilium Veneris  
‡ Domus non potest consistere sine uxore. Nevisanus lib. 2. num. 18. † Nemo in severissima Stoicorum familia qui non barbam quoque & supercilium amplexibus uxoris submiserit, aut in ista parte à reliquis dissenserit. Hensius Primicro. § Quid libentius homo masculus videre debet quam bellam uxorem?

Since then this of marriage, is the last and best refuge, and cure of Heroical love, all doubts are cleared, and impediments removed; I say again, what remains, but that according to both their desires, they be happily joyned, since it cannot otherwise be helped. God send us all good wives; every man his wish in this kinde, and me mine!

**\* And God that all this world hath purought  
Send him his Love that bath it so deere bought.**

If all parties be pleased, aske their Names; 'tis a match. † *Fruitur Rhodanthe sponsa, sponso Dosicle, Rhodanthe and Dosicles shall go together, Clitiphon and Leucippe, Theagines and Chariclia, Poliarachus hath his Argenis, Lysander Calista, (to make up the maske)* = *Potiturque sud puer Iphis Ianthi.*

**And Troilus in lust and in quiet.  
Is with Creseid, his own heartsweet.**

And although they have hardly past the pikes, through many difficulties and delays brought the match about, yet let them take this of † *Aristenetus* (that so marry) for their comfort: “§ After many troubles and cares, the marriages of lovers are more sweet and pleasant.” As we commonly conclude a Comedy with an ° wedding, and shaking of hands, lets shut up our discourse, and end all with an || *Epithalamium*.

*Feliciter nuptis*, God give them joy together. ° *Hymen O Hymenæe, Hymen ades O Hymenæe! Bonum factum*, 'Tis well done, *Haud equidem sine mente reor, sine numine Divum*, 'tis an happy conjunction, a fortunate match, an even couple,

“*Ambo animis, ambo præstantes viribus, ambo  
Florentes annis,*”————

they both excell in gifts of body and mind, are both equal in yeares, youth, vigor, alacrity, she is fair and lovely as *Lais* or *Helena*, he as another *Charinus* or *Alcibiades*,

————— “*ludite ut lubet & brevi  
Liberos date.*”————

Then modestly go sport and play,  
And let's have every year a boy.

\* *Chaucer*: † *Conclusio Theod. Ptole m 9 l 1: Amor*: = *Ovid*, † *Epist. 4. l. 2. Jucundiores multo & salubres longe post adolescentie turbas amantiam nuptiæ.* § *Ollm meminisse juvabit.* ° *Quid expectatis, inus fuit nuptiæ; the music, guests; and all the goodcheere is within.* || The conclusion of *Chaucer's* Poem of *Troilus and Creseid*: † *Catullus*: ° *Catullus*: J. *Secundus sylvar. lib. Jam virgo thalamum subibit, unde ne virgo redeat, marte cura.*

"Goe give a sweet smel as Incense, and bring forth flowers as the Lilly:" that we may say hereafter,

"Scitus Mecastor natus est Pamphilo puer."

In the mean time I say,

"Ite, agite O juvenes, \* non murmura vestra columbæ,  
Brachia non hederæ, neque vincant oscula conchæ."

Gentle youths go sport your selves betimes,  
Let not the Doves outpass your murmurings,  
Or Ivy clasping armes, or oyster kissings.

And in the morne betime, as those 'Lacedæmonian Lasses  
saluted Helena and Mênelaus, singing at their windowes, and  
wishing good success, do we at yours :

"Salve O sponsa, salve felix, det vobis Latona  
Felicem Sobolem, Venus dea det æqualem amorem  
Inter vos mutuo; Saturnus durabiles divitias,  
Dormite in pectora mutuo amorem inspirantes,  
Et desiderium!"——

Good morrow Master Bridegroom, and Mistris Bride,  
Many fair lovely Bernes to you betide!  
Let Venus to you mutual love procure,  
Let Saturne give you riches to endure.  
Long may you sleep in one another's armes.  
Inspiring sweet deaire, and free from harmes.

Even all your lives long,

"Contingat vobis turturum concordia,  
Corniculæ vivacitas"——

The love of Turtles hap to you,  
And Ravens yeares still to renew.

Let the Muses sing, (as he said;) the Graces dance, not at their  
weddings only but all their daies long; "so couple their hearts,  
that no irksomeness or anger ever befall them: Let him never  
call her other name then my joy, my light, or she call him  
otherwise then sweet-heart. To this happiness of their's, let

\* Eccius. 39. 14. \* Galeni Epithal. \* O noctem quater & quater beatam.  
' Theocritus eidyli. 18. \* Erasm. Epithal. P. Ægidij. Nec saltent modo sed  
duo charissima pectora indissolubili mutue benevolentie nodo copulent, ut  
nihil unqua eos incedere possit ire vel tædii. Illa perpetuo nihil audiat nisi,  
mea lux: Ille vicissim nihil nisi anime mi: Atque huic jucunditati ne senectus  
detrahat, imo potius aliquid adaugeat.



not old age any whit detract, but as their yeares, so let their mutual love and comfort increase." And when they depart this life,

—————" \* concordēs quoniam vixere tot annos,  
Auferat hora duos eadem, nec conjugis usquam  
Busta suæ videat, nec sit tumulandus ab illa."

Because they have so sweetly liv'd together,  
Let not one dye a day before the other,  
He bury her, she him, with even fate,  
One houre their soules let jointly separate.

\* Fortunati ambo si quid mea carmina possunt,  
Nulla dies unquam memori vos eximet ævo."

Atq; hæc de amore dixisse sufficiat, *sub correctione*, <sup>h</sup> quod ait ille, *cujusque melius sentientis*. Plura qui volet de remediis amoris, legat *Jasonem Pratensem, Arnoldum, Montaltum, Savonarolam, Langium, Valescum, Crimisonum, Alexandrum Benedictum, Laurentium, Valleriolam*, è Poetis *Nasonem*, è nostratibus *Chaucerum*, &c. with whom I conclude;

† For my words here and every part,  
I speak hem all under correction,  
Of you that feeling have in love's art,  
And put it all in your discretion,  
To intreat or make diminution,  
Of my language, that I you beseech:  
But now to purpose of my rather speech,

\* Koramannus de linea amoris.

† Finis 3 book of Troilus & Greceid.

# SECT. III,

## MEMB. I. SUBJECT-I.

### JEALOUSY.

*Jealousie, its Equivocations, Name, Definition, Extent, severall kindes; of Princes, Parents, Friends.*

*In Beasts, Men: before marriage, as Rivals; or after, as in this place.*

**V**ALESCUS de Taranta cap. de Melanchol. Aelian Montaltus, Felix Platerus, Guianerius, put Jealousie for a cause of Melancholy, others for a Symptome; because melancholy persons amongst these passions and perturbations of the minde, are most obnoxious to it. But we think for the latitude it hath, and that prerogative above other ordinary symptoms, it ought to be treated of as a Species apart, being of so great and eminent note, so furious a passion, and almost of as great extent as Love itself, as Benedetto Varchi holds, “No love without a mixture of Jealousie,” *qui non zelat, non amat*. For these causes I will dilate, and treat of it by it self, as a bastard-branch or kinde of Love-Melancholy, which, as Heroical Love goeth commonly before marriage, doth usually follow, torture, and crucifie in like sort, deserves therefore to be rectified alike, requires as much care and industry, in setting out the severall causes of it, prognosticks and cures. Which I have more willingly done, that he that is or hath been jealous, may see his error as in a glass; he that is not, may learn to detest, avoid it himself, and dispossess others that are any wise affected with it.

Jealousie is described and defined to be “a certain suspicion which the lover hath of the party he chiefly loveth, lest he or she should be enamoured of another:” or any eager desire to enjoy some beauty alone, to have it proper to himself only: a fear or doubt, lest any forrainer should participate or share with him in his love. Or (as Scaliger adds) “a fear of losing her favour whom he so earnestly affects.” Cardan calls it “a

<sup>1</sup> In his Oration of Jealousie, put out by Fr. Sansavin.

<sup>2</sup> Benedetto Varchi.

<sup>3</sup> Exercitat. 317, Cum metuimus ne amata rei exturbimur possessione.

<sup>4</sup> zeal

"zeal for love, and a kinde of envy lest any man should beguile us." \*Ludovicus Vives defines it in the very same words, or little differing in sense.

There be many other Jealousies, but improperly so called all; as that of Parents, Tutors, Guardians over their children, friends whom they love, or such as are left to their wardship or protection.

"Storax non rediit hac nocte à cœnâ Æschinus,  
Neque servulorum quispiam qui adversum ierant?"

As the old man in the Comedy cried out in a passion, and from a solicitous fear and care he had of his adopted son; "not of beauty, but lest they should miscarry, do amiss, or any way discredit, disgrace (as Vives notes) or endanger themselves and us." \*Ægeus was so solicitous for his son Theseus, (when he went to fight with the Minotaure) of his success, lest he should be foiled, \**Prona est timori semper in pejus fides*. We are still apt to suspect the worst in such doubtful cases, as many wives in their husbands' absence, fond mothers in their childrens', lest if absent they should be misled or sick, and are continually expecting news from them, how they do fare, and what is become of them, they cannot endure to have them long out of their sight: Oh my sweet son, O my dear childe, &c. Paul was jealous over the Church of Corinth, as he confesseth, 2 Cor. 11. 12. "With a godly jealousy, to present them a pure Virgin to Christ;" and he was afraid still, lest as the Serpent beguiled Eva through his subtilty, so their mindes should be corrupt from the simplicity that is in Christ. God himself in some sense is said to be jealous "I am a jealous God, and will visit;" so Psal. 79. 3. "Shall thy jealousy burn like fire for ever?" But these are improperly called Jealousies, and by a Metaphor, to shew the care and solicitude they have of them. Although some Jealousies express all the Symptomes of this which we treat of, fear, sorrow, anguish, anxiety, suspition, hatred, &c. the object only varied. That of some fathers is very eminent, to their sons and heirs; for though they love them dearly being children, yet now coming towards man's estate they may not well abide them, the son and heire is commonly sick of the father, and the father again may not well brook his eldest son, *inde similtates, plerumque contentiones & inimicitia*; But that of Princes is most notorious, as when they fear corrivals

\* *Zelus de forma est invidentiæ species ne quis forma quam amamus fruatur.*  
\* 3. de Anima. \* R. de Anima. Tangimur zelotypia de pupillis, liberis charisq; curæ nostræ concreditæ, non de forma, sed ne male sit iis, aut ne nobis sibi que arent ignominiam. \* Plutarch. \* Senec. in Herc. fur. \* Exod. 20.

(If I may so call them) successors, emulators, subjects, or such as they have offended. \* *Omnisq; potestas impatiens consortis erit*: "They are still suspicious, lest their authority should be diminished," as one observes; and as Comineus hath it, "It cannot be expressed what slender causes they have of their grief and suspicion, a secret disease, that commonly lurks and breeds in Princes' families." Sometimes it is for their honour onely, as that of Adrian the Emperor, "that killed all his emulators." Saul envied David; Domitian Agricola, because he did excell him, obscure his honour as he thought, eclipse his fame. Juno turned Prætus' daughters into Kine, for that they contended with her for beauty; \* *Cyparissæ* King Eteocles' children, were envied of the Goddesses for their excellent good parts, and dancing amongst the rest, saith Constantine, "and for that cause flung down headlong from heaven, and buried in a pit, but the earth took pity of them, and brought out Cypress trees to preserve their Memories." \* Niobe, Arachne, and Marsias can testifie as much. But it is most grievous when it is for a kingdome it self, or matters of commodity, it produceth lamentable effects, especially amongst Tyrants, in *despotico Imperio*, and such as are more feared than beloved of their subjects, that get and keep their sovereignty by force, and fear. \* *Quod civibus tenere te invito scias*, &c. as Phalaris, Dionysius, Periander held theirs. For though fear, cowardise, and jealousie, in Plutarch's opinion, be the common causes of tyranny, as in Nero, Caligula, Tiberius, yet most take them to be symptomes. For "what slave, what hangman (as Bodine well expresseth this passion, *l. 2. c. 5. de rep.*) can so cruelly torture a condemned person, as this fear and suspicion? Fear of death, infamy, torments, are those furies and vultures that vex and disquiet tyrants, and torture them day and night, with perpetuall terrors and affrights, envy, suspicion, fear, desire of revenge, and a thousand such disagreeing perturbations, turn and affright the soul out of the hinges of health, and more grievously wound and pierce, than those cruel masters can exasperate and vex their Prentises

\* Lucan. \* *Danteus Aphoris. polit. semper metuunt ne eorum autoritas minuatur.* \* *Belli Neapol. lib. 5.* \* *Dici non potest quam tennes & infirmas causas habent metoris & suspicionis, & hic est morbus occultus, qui in familiis principum regnat.* \* *Omnes æmulos interfecit. Lamprid.* \* *Constant. agricult. lib. 10. c. 5. Cyparissæ Eteoclis filæ, saltantes ad æmulationem deorum in puteum demolitæ sunt, sed terra miserata, cupressos inde produxit.* \* *Ovid. Met.* \* *Seneca.* \* *Quis autem carnifex addictum supplicio crudelius afficiat, quam metus? Metus inquam mortis, infamæ cruciatus, sunt ille ultrices furæ quæ tyrannos exagitant, &c. Multo acerbius sauciant & pungunt, quam crudeles domini servos victos fustibus ac tormentis exulcerare possunt.*

or servants, with clubbes, whippes, chaines and tortures.\* Many terrible examples we have in this kinde, amongst the Turks especially, many jealous outrages; \* Selimus killed Kornutus his youngest brother, five of his Nephews, Mustapha Bassa, and divers others. \* Bajazet the second Turk, jealous of the valour and greatness of Acmet Bassa, caused him to be slain. \* Solyman the magnificent murdered his own Son Mustapha; and 'tis an ordinary thing amongst them, to make away their brothers, or any competitors, at the first comming to the Crown: 'tis all the solemnity they use at their father's funerals. What mad pranks in his jealous fury did Herod of old commit in Jury, when he massacred all the children of a year old? \* Valens the Emperor in Constantinople, when as he left no man alive of quality in his kingdom that had his name begun with Theo. Theodoti, Theognosti, Theodosii, Theoduli, &c. They went all to their long home, because a wizard told him that name should succeed in his Empire. And what furious designs hath Jo. Basilius, that Muscovian tyrant, practised of late? It is a wonder to read that strange suspicion, which Suetonius reports of Claudius Caesar, and of Domitian, they were afraid of every man they saw: And which Herodian of Antominus and Geta, those two jealous brothers, the one could not endure so much as the other's servants, but made away him, his chieftest followers, and all that belonged to him, or were his well-wishers. \* Maximinus "perceiving himself to be odious to most men, because he was come to that height of honour out of base beginnings, and suspecting his mean parentage would be objected to him, caused all the Senators that were nobly descended, to be slain in a jealous humour, turned all the servants of Alexander his predecessor out of doores, and slew many of them, because they lamented their master's death, suspecting them to be traitors; for the love they bare to him." When Alexander in his fury had made Clitus his dear friend to be put to death, and saw now (saith <sup>b</sup> Curtius) an alienation in his subjects' hearts, none durst talk with him, he began to be Jealous of himself, lest they should attempt as much on him, "and said they lived like so many wild beasts

\* Lonicers To. 1. Turc. hist. c. 24.    \* Jovius vita ejus.    \* Knowles. Busbequius. Sand. fol. 52.    \* Nicephorus lib. 11. c. 45. Socrates lib. 7. cap. 35. Neque Valens alicui pepercit qui Theo cognomine vocaretur.    Alexand. Gaguin Muscov. hist. descrip. c. 5.    \* D. Fletcher, timet omnes ne insidiæ essent, Herodot. 1. 7. Maximinus invidium se sentiens, quod ex infimo loco in tantam fortunam venisset moribus ac genere barbarus, metuens ne natalium obscuritas objiceretur, omnes Alexandri prædecessor. ministros ex aula ejecit, pluribus interfectis quod invidi essent ad mortem Alexandri, insidias inde metuens.    \* Sub. 8. tanquam feræ solitudine vivebant, terrentes alios, ut memores.

in a wilderness, one afraid of another." Our modern stories afford us many notable examples. Henry the third of France, jealous of Henry of Lorain Duke of Guise, Anno. 1588. caused him to be murdered in his own chamber. Lewes the eleventh was so suspicious, he durst not trust his children, every man about him he suspected for a traitor: Many strange tricks Comineus telleth of him. How jealous was our Henry the fourth of King Richard the second, so long as he lived, after he was deposed? and of his own son Henry in his later daies? which the Prince well perceiving, came to visit his father in his sickness, in a watchet velvet gown, full of oilet holes, and with needles sticking in them, (as an embleme of Jealousie) and so pacified his suspitious father, after some speeches and protestations, which he had used to that purpose. Perpetual imprisonment, as that of Robert Duke of Normandy, in the daies of Henry the first, forbidding of marriage to some persons, with such like edicts and prohibitions, are ordinary in all states. In a word (\* as he said) three things cause Jealousie, a mighty state, a rich treasure, a fair wife; or where there is a crackt title, much tyranny, and exactions. In our state, as being freed from all these fears and miseries, we may be most secure and happy under the raign of our fortunate Prince.

• His fortune hath indebted him to none  
But to all his people universally;  
And not to them but for their love alone,  
Which they account as placed worthily.  
He is so set, he hath no cause to be  
Jealous, or dreadfull of disloyalty;  
The pedestall whereon his greatness stands,  
Is held of all our hearts, and all our hands.

But I rove, I confess. These æquivocations, Jealousies, and many such, which crucifie the souls of men, are not here properly meant, or in this distinction of ours included, but that alone which is for beauty, tending to love; and wherein they can brook no corrival, or endure any participation: and this Jealousie belongs as well to brute beasts, as men. Some creatures, saith P Vives, Swans, Doves, Cocks, Bulls, &c. are jealous as well as men, and as much moved; for fear of communion.

\* Serres fol. 56. \* Neap. belli lib. 5. nulli prorsus homini fidebat, omnes insidiari sibi putabat. \* Camden's Remaines. \* Mat. Paris. \* R.T. notis in blason Jealousie. \* Daniel in his Panegyrick to the King. \* 3. de anima cap. de zel. Animalia quædam zelotypia tanguntur, ut olores, columbæ, galli, tauri, &c. ob metum communionis.

\* *Groge pro toto bella jentenci,  
Si conjugio timuere suo,  
Poscunt timidi praelia cervi,  
Et mugitus dant concepti signa furoris.*"

In Venus' cause what mighty battles make  
Your raving Bulls, and stirs for their herds sake?  
And Harts and Bucks that are so timorous,  
Will fight and roase, if once they be but jealous.

In Bulls, Horses, Goats, this is most apparently discerned, Bulls especially, *alium in pascuis non admittit*, he will not admit another Bull to feed in the same pasture, saith \* Oppian: which Stephanus Bathorius, late king of Poland, used as an Impress, with that Motto, *Regnum non capit duos*. R. T. in his blason of Jealousie, telleth a story of a Swan about Wind-sore, that finding a strange Cock with his mate, did swim I know not how many miles after to kill him, and when he had so done, came back and killed his hen; a certain truth, he saith, done upon Thames, as many Water-men, and neighbour Gentlemen can tell. *Fidem suam liberet*; for my part, I do beleve it may be true; for Swans have ever been branded with that Epithite of Jealousie.

**The jealous Swanne against his death that singeth,  
And eke the Owle that of death bode bringeth.**

\* Some say as much of Elephants, that they are more jealous than any other creatures whatsoever; and those old Egyptians, as Pierius informeth us, expresse in their Hieroglyphicks, the passion of Jealousie by a Camel; "because that fearing the worst still about matters of Venerie, he loves solitudes, that he may enjoy his pleasure alone, & *in quoscunque obvios insurgit, Zelotypiæ stimulis agitated*, he will quarrel and fight with whosoever comes next, man or beast, in his jealous fits. I have read as much of † Crocodiles; and if Peter Martyr's authority be authentique, *legat. Babylonicæ lib. 3.* you shall have a strange tale to that purpose confidently related. Another story of the jealousy of dogs, see in Hieron. Fabricius *Tract. 3. cap. 5. de loquelâ animalium*.

But this furious passion is most eminent in men, and is as well amongst Batchelors, as married men. If it appear amongst Batchelors, we commonly call them rivals or corrivals, a meta-

\* Seneca.

\* Lib. 11. Cynoget.

\* Chancer in his assembly of fowls.

\* Alderovand.

\* Lib. 12.

\* Sibi timens circa res veneras, solitudines

amat quo solus sola femina frustur.

† Crocodili zelotypi & uxorum aman-

simi, &c.

phor derived from a River, *rivales à \* rivo*; for as a river, saith Acron in *Hor. art. Poet.* and Donat. in *Ter. Eunuch.* divides a common ground betwixt two men, and both participate of it, so is a woman indifferent betwixt two suiters, both likely to enjoy her; and thence comes this emulation, which breaks out many times into tempestuous stormes, and produceth lamentable effects, murder itself, with much cruelty, many single combats. They cannot endure the least injury done unto them before their mistress, and in her defence will bite off one another's noses; they are most impatient of any flout, disgrace, lest emulation or participation in that kind. "† *Lacerat lacertum Largi mordax Memnius.* Memnius the Roman (as Tully tells the story *de oratore lib. 2.*) being corrial with Largus Terracina, bit him by the arme; which fact of his was so famous, that it afterwards grew to a proverb in those parts. ‡ Phædria could not abide his corrial Thraso; for when Parmeno demanded, *numquid aliud imperas?* whether he would command him any more service: "No more (saith he) but to speak in his behalf, and to drive away his corrial if he could." Constantine in the eleventh book of his husbandry, *cap. 11.* hath a pleasant tale of the Pine tree; \* she was once a fair maid, whom Pineus and Boreas, two corrials, dearly sought; but jealous Boreas broke her neck, &c. And in his 18 chapter he telleth another tale of † Mars, that in his jealousie slew Adonius. Petronius calleth this passion *amantium furiosam emulationem*, a furious emulation; and their symptomies are well expressed by Sir Jeffery Chaucer in his first Canterbury tale. It will make the nearest and dearest friends fall out; they will endure all other things to be common, goods, lands, monyes, participate of each pleasures, and take in good part any disgraces, injuries in another kinde; but as Propertius well describes it in an Elegy of his, in this they will suffer nothing, have no corrials.

"§ Tu mihi vel ferro pectus, vel perde veneno,  
A domina tantum te mode tolle mea:  
Te socium vitæ te corporis esse licebit,  
Te dominum admitto rebus amice meis.  
Lecto te solum, lecto te deprecor uno,  
Rivalem possum non ego ferre Jovem."

\* Qui dividit agrum communem; inde deductur ad amantes. † Erasmus  
ehil. 1. Cent. 9. adag. 99. ‡ Ter. Eun. Act. 1. sc. 1. Munus nostrum ornato  
verbis, & istum æmulum, quoad poteris, ab ea pellito. § Pinus puella quon-  
dam fuit, &c. † Mars zelotypus Adonidem interfecit. § R. T.



Stab me with sword, or poison strong  
 Give me to work my bane ;  
 So thou court not my lass, so thou  
 From mistress mine refrain.  
 Command my self, my body, purse,  
 As thine own goods take all,  
 And as my ever dearest friend,  
 I ever use thee shall.  
 O spare my Love, to have alone  
 Her to myself I crave,  
 Nay, *Love* himself Ile not endure  
 My rival for to have.

This Jealousie which I am to treat of, is that which belongs to married men, in respect of their own wives ; to whose estate, as no sweetness, pleasure, happiness can be compared in the world, if they live quietly and lovingly together ; so if they disagree or be jealous, those bitter pills of sorrow and grief, disastrous mischieves, mischances, tortures, gripings, disconsents, are not to be separated from them. A most violent passion it is where it taketh place, an unspeakable torment, a hellish torture, an infernal plague, as Ariosto calls it, " A fury, a continual fever, full of suspicion, fear, and sorrow, a martyrdom, a mirth-marring monster. The sorrow and grief of heart of one woman jealous of another, is heavier than death ; Ecclesiastes 28. 6. as \* Peninnah did Hannah, vex her and upbraid her sore." 'Tis a main vexation, a most intolerable burden, a corrosive to all content, a frenzy, a madness it self, as \* Benedetto Varchi proves out of that select Sonnet of Giovanni de la Casa, that reverend Lord, as he stiles him.

## SUBJECT. II.

*Causes of Jealousie. Who are most apt. Idleness, Melancholy, Impotency, long absence, beauty, wantonness, naught themselves. Allurements from time, place, persons, bad usage, Causes.*

**A**STROLOGERS make the stars a cause or sign of this bitter passion, and out of every man's Horoscope will give a probable conjecture whether he will be jealous or no, and at what time, by direction of the significators to their several promissors : their Aphorisms are to be read in Alubator, Pontanus, Schoner, Junctine, &c. Bodine cap. 5. meth. hist. ascribes

\* 1 Sam. 1. 6. \* Reason of Jealousie.

a great cause to the country of clime, and discourseth largely there of this subject, saying, that southern men are more hot, lascivious, and jealous, then such as live in the North; they can hardly contain themselves in those hotter climes, but are most subject to prodigious lust. Leo Afer telleth incredible things almost, of the lust and jealousy of his country men of Africk, and especially such as live about Carthage, and so doth every Geographer of them in <sup>b</sup> Asia, Turkey, Spaniards, Italians. Germany hath not so many drunkards, England Tobacconists, France dancers, Holland mariners, as Italy alone hath jealous husbands. And in <sup>\*</sup> Italy some account them of Piacenza more jealous then the rest. In <sup>c</sup> Germany, France, Brittain, Scandiar, Poland, Muscovy, they are not so troubled with this forall-malady, although Damianus à Goes, which I do much wonder at, in his Topography of Lapland, and Herbastain of Russia, against the stream of all other Geographers, would fasten it upon those Northern inhabitants. Antonius Peggus, and Munster in his description of Baden, reports that men and women of all sorts go commonly into the Baths together, without all suspicion, "the name of jealousy (saith Munster) is not so much as once heard of among them." In Friesland the women kiss him they drink to, and are kissed again of those they pledge. The virgins in Holland go hand in hand with young men from home, glide on the ice, such is their harmless liberty, and lodge together abroad without suspicion, which rash Sansonivius an Italian makes a great sign of unchastity. In France, upon small acquaintance, it is usual to court other men's wives, to come to their houses, and accompany them arm in arm in the streets, without imputation. In the most Northern Countries young men and maids familiarly dance together, men and their wives, † which, Siena only excepted, Italians may not abide. The <sup>d</sup> Greeks on the other side have their private bathes for men and women, where they must not come neer, not so much as see one another: and as <sup>e</sup> Bodine observes *lib. 5. de repub.* "the Italians could never endure this," or a Spaniard, the very conceit of it would make him mad: and for that cause they lock up their women, and will not suffer them to be neer men, so much as in the <sup>f</sup> Church,

. \* Mulierum conditio misera; nullam honestam credent nisi domo confinis vivat. \* Fines Morison. <sup>c</sup> Nomen zelotypia apud istos locum non habet lib. 3. c. 8. † Fines Moris. part. 3. cap. 2. <sup>d</sup> Busbequius. Sande. <sup>e</sup> Pra amore & zelotypia sæpius insaniunt. <sup>f</sup> Australes ne sacra quidem publica feri patiuntur nisi interque sexus patietie medio dividatur: & quum in Angliam inquit, legationis causa profectus essem, audiivi Mendozam legatum Hispaniarum dicentem turpe esse viros & feminas in, &c.

But with a partition between. He telleth moreover, how that when he was Embassadour in England, he heard Mendoza the Spanish Legate finding fault with it, as a filthy custome for men and women to sit promiscuously in Churches together: But Dr. Dale the Master of the requests told him again, that it was indeed a filthy custome in Spain, where they could not contain themselves from lascivious thoughts in their holy places, but not with us." Baronius in his Annals, out of Eusebius, taxeth Licinius the Emperour for a decree of his made to this effect, *Jubens ne viri simul cum mulieribus in Ecclesiâ interessent*: for being prodigiously taught himself, *aliorum naturam ex sua vitiosa mente spectavit*, he so esteemed others. But we are far from any such strange-conceits; and will permit our wives and daughters to go to the Tavern with a friend, as Aubanus saith, *modo absit lascivia*, and suspect nothing, to kiss coming and going; which, as Erasmus writes in one of his Epistles, they cannot endure. England is a paradise for women, and hell for horses: Italy a paradise of horses, hell for women, as the diverbe goes. Some make a question whether this headstrong passion rage more in women then men, as Montagne l. 3. But sure it is more outrageous in women, as all other melancholy is, by reason of the weakness of their sex. Scaliger Poet. lib. cap. 13. concludes against women: "Besides their inconstancy, treachery, suspition, dissimulation, superstition, pride, (for all women are by nature proud) desire of sovereignty, if they be great women, (he gives instance in Juno) bitterness and jealousy are the most remarkable affections.

"Sed neque fulvus aper media tam fulvus in ira est;  
Fulmineo rapidos dum rotat ore canes.  
Nec Leo," &c. —

Tyger, Bore, Bear, Viper, Lioness,  
A woman's fury cannot express.

Some say red-headed women, pale-coloured, black-eyed, and of a shrill voice, are most subject to jealousy.

\* High colour in a woman choler shews,  
Naught are they, peevish, proud, malicious;  
But worst of all red, shrill, and jealous;

\* Idea: mulieres præterquam quod sunt infidæ, suspicacæ, inconstantes; insidiosæ, simulatrices, supersticiosæ, & si potentes, intolerabiles, amore zelotypæ supra modum. Ovid. 2. de art. \* Bartello. \* R. T.

Comparisons

Comparisons are odious, I neither parallel them with others, nor debase them any more: men and women are both bad, and too subject to this pernicious infirmity. It is most part a symptome and cause of Melancholy, as Plater and Valescus teach us: melancholy men are apt to be jealous, and jealous apt to be melancholy.

Pale jealousie, childe of insatiate love,  
Of heart-sick thoughts which melancholy bred,  
A hell-tormenting fear, no faith can move,  
By discontent with deadly poison fed;  
With heedless youth and error vainly led.  
A mortall plague, a vertue-drowning flood,  
A hellish fire not quenched but with blood."

If idleness concurr with melancholy, such persons are most apt to be jealous; 'tis 'Névisanus' note, "An idle woman is presumed to be lascivious, and often jealous," *Mulier cum sola cogitat, male cogitat*: And 'tis not unlikely, for they have no other business to trouble their heads with.

More particular causes be these which follow. Impotency first, when a man is not able of himself to perform those dues which he ought unto his wife: for though he be an honest liver, hurt no man, yet Trebius the Lawyer may make a question, *an suum cuiq; tribuat*, whether he give every one their own; and therefore when he takes notice of his wants, and perceives her to be more craving, clamorous, unsatiable and prone to lust than is fit; he begins presently to suspect, that wherein he is defective, she will satisfie her self, she will be pleased by some other means. Cornelius Gallus hath elegantly expressed this humor in an Epigram to his Lychoris.

"Jamque alios juvenes aliosque requirit amores,  
Me vocat imbellem decrepitumque senem," &c.

For this cause is most evident in old men, that are cold and dry by nature, and married *succi plenis*, to young wanton wifes, with old doting Janivere in Chaucer, they begin to mistrust all is not well,

—she was young and he was old,  
And therefore he feared to be a Cuckold.

And how should it otherwise be? Old age is a disease of it self, loathsome, full of suspicion and fear; when it is at best, unable, unfit for such matters. *\* Tam apta nuptiis quam*

<sup>1</sup> Lib. 2. num. 8. mulier otiosa facile præsuntur luxuriosa, & sæpe zelotypa. <sup>2</sup> Lib. 2. num. 4.

*bruma messibus*, as welcome to a yong woman as snow in harvest, saith Nevisanus: *Et si capis juvenculam, faciet tibi cornua*: Marry a lusty maide and she will surely graft horns on thy head. "All women are slippery, often unfaithfull to their husbands (as *Aeneas Sylvius* *epist.* 38. seconds him), but to old men most treacherous: they had rather *mortem amplexarier*, lye with a coarsethan such a one: \* *Oderunt illum pueri, contemnunt mulieres*. On the other side many men, saith Hieronymus, are suspitious of their wives, "if they be lightly given, but old folks above the rest. In so much that she did not complain without a cause in "Apuleius of an old bald, bedridden knave she had to her good man. "Poor woman as I am, what shall I do? I have an old grim sire to my husband, as bald as a cout, as little and as unable as a child," a bedfull of bones, "he keeps all the doors barred and locked upon me, wo is me, what shall I do?" He was jealous, and she made him a cuckold for keeping her up: Suspition without a cause, hard usage is able of it self to make a woman flie out, that was otherwise honest.

—"† *plerasque bonas tractatio pravas  
Esse facit,*"——

bad usage aggravates the matter. *Nam quando mulieres cognoscunt maritum hoc advertere, licentius peccant*, "as Nevisanus holds, when a woman thinks her husband watcheth her, she will sooner offend; † *Liberius peccant, & pudor omnis abest*, rough handling makes them worse: as the good wife of Bathe in Chaucer brags,

**In his own grease I made him frie  
For anger and for very Jealousie.**

Of two extreames, this of hard usage is the worst. 'Tis a great fault (for some men are *uxorii*) to be too fond of their wives, to dote on them as "Senior Deliro on his Fallace, to be too effeminate, or as some do, to be sick for their wives, breed children for them, and like the "Tiberini lie in for them, as some birds hatch egges by turns, they do all women's offices: *Cælius Rhodiginus ant. lect. lib. 6. cap. 24.* makes mention of

\* *Quum omnibus infideles fœminæ, senibus infidelissimæ.*

\* *Mimnermus.*

• *Vix aliqua non impudica, & quam non suspectam merito quis habeat.* "Lib. 5. de aur. asino. At ego misera patre meo seniore maritum nacta sum, dem cucurbita calviorem & quovis puero pumiliorem, cunctam domum seris & catenis obditam custodientem. † Chaloner. "Lib. 4. n. 80. † Ovid. 2. de art. amandi. "Every man out of his humour. "Calpurnius Apol.

Tiberini ab uxorum partu earum vices subeunt, ut aves per vices incubant, &c.

a fellow out of Seneca, \* that was so besotted on his wife, he could not endure a moment out of her company, he wore her scarfe when he went abroad next his heart, and would never drink but in that cup she began first. We have many such fondlings that are their wives packhorses and slaves, (*nam grave malum uxor superans virum suum*, as the Comical Poet hath it, there's no greater misery to a man than to let his wife domineer) to carry her muffle, dog, and fan, let her wear the breeches, lay out, spend and do what she will, go and come whither, when she will, they give consent.

Here take my muffle, and do you hear good man ;  
Now give me pearl, and carry you my fan, &c.

——“ \* *poscit pallam, redimicula, inaures ;*  
*Curre, quid hic cessas? vulgo vult illa videri,*  
*Tu pete lecticas ——*”

many brave and worthy men have trespassed in this kinde, *multos foras claros domestica hæc destruxit infamia*, and many noble Senators and souldiers (as † Pliny notes) have lost their honour, in being *uxorii*, so sottishly overruled by their wives; and therefore Cato in Plutarch made a bitter jest on his fellow Citizens, the Romanes, “ we govern all the world abroad, and our wives at home rule us.” These offend in one extreame ; But too hard and too severe, are far more offensive on the other. As just a cause may be long absence of either party, when they must of necessity be much from home, as Lawyers, Physitians, Marriners, by their professions ; or otherwise make frivolous, impertinent journeyes, tarry long abroad to no purpose, lie out, and are gadding still, upon small occasions, it must needs yeeld matter of suspition, when they use their wives unkindly in the mean time, and never tarry at home, it cannot use but ingender some such conceit.

“ \* *Uxor si cessas amare te cogitat*  
*Aut tete amari, aut potare, aut animo obsequi,*  
*Et tibi benè esse soli, quum sibi sit malè.”*

If thou be absent long, thy wife then thinks,  
Th' art drunk, at ease, or with some pretty minks,  
'Tis well with thee, or else beloved of some,  
Whil'st she poor soul doth fare full ill at home.

Hippocrates the Physitian had a smack of this disease ; for when he was to go from home as far as Abdera, and some

\* *Exiturus fascia uxoris pectus alligabat, nec momento præsentia ejus carere poterat, potumque non hauriebat nisi prægustatum labris ejus.* \* Chaloner.  
† *Panegy. Trajano.* † *Ter. Adelph. Act. 1. sc. 1.*

other remote cities of Greece, he writ to his friend Dionysius (if at least those 'Epistles be his) " 'to oversee his wife in his absence, (as Apollo set a Raven to watch his Coronis) although she lived in his house with her father and mother, whom he knew would have a care of her; yet that would not satisfie his jealousie, he would have his speciall friend Dionysius to dwell in his house with her all the time of his peregrination, and to observe her behaviour, how she carried her self in her husband's absence, and that she did not lust after other men. ' For a woman had need to have an overseer to keep her honest; they are bad by nature, and lightly given all, and if they be not curbed in time, as an unproyned tree, they will be full of wild branches, and degenerate of a sudden." Especially in their husbands' absence: though one Lucretia were trusty, and one Penelope, yet Clytemnestra made Agamemnon cuckold; and no question there be too many of her conditions. If their husbands tarry too long abroad upon unnecessary business, well they may suspect: or if they run one way, their wives at home will flie out another, *Quid pro quo*. Or if present, and give them not that content which they ought, "*Primum ingratae, mox invisae noctes quae per somnum transiguntur*, they cannot endure to lie alone, or to fast long. \* Peter Godefridus in his second book of love, and sixt chapter, hath a story out of S. Anthonie's life, of a Gentleman, who, by that good man's advise, would not meddle with his wife in the passion week, but for his pains she set a pair of horns on his head. Such another he hath out of Abstenius, one perswaded a new married man, " 'to forbear the three first nights, and he should all his life time after be fortunate in cattle," but his impatient wife would not tarry so long: well he might speed in cattle, but not in children. Such a tale hath Heinsius of an impotent and slack scholler, a meer student, and a friend of his, that seeing by chance a fine damsel sing and dance, would needs marry her, the match was soon made, for he was young and rich, *genis gratus, corpore glabellus, arte multiscius, & fortunatâ opulentus*, like that Apollo in \* Apuleius. The first

\* Fab. Calvo. Ravennate interprete. \* Dum rediero domum meam habitabis, & licet cum parentibus habitet has mea peregrinatione; eam tamen & ejus mores observabis uti absentia viri sui probe degat, nec alios viros cogitet aut quærat. \* Fœmina semper custode eget qui se pudicam contineat; suapte enim natura nequitias insitas habet, quas nisi indies comprimat, ut arbores stolones emittunt, &c. \* Heinsius. \* Uxor cujusdam nobilis quum debitum maritale sacro passionis hebdomada non obtineret, alterum adiit. \* Ne tribus prioribus noctibus rem haberet cum ea, ut esset in pecoribus fortunatus, ab uxore moræ impatiente, &c. \* Totam noctem bene & pudicè nemini molestus dormiendo transegit; mane autem quum nullius conscius facinoris sibi esset, & inertiae puderet, audisse se dicebat cum dolore calculi solere eam confictari. Duo præcepta juris unâ nocte expressit, neminem læserat & honeste vixerat, sed an suum cuique reddidisset, quæri poterat. Mutus opinor & Trebatius hoc negassent. lib. 1.

night, having liberally taken his liquor (as in that countrey they do) my fine scholler was so fussed, that he no sooner was laid in bed, but he fell fast asleep, never waked till morning, and then much abashed, *purpureis formosa rosis cum Aurora ruberet*, when the fair morn with purple hue gan shine, he made an excuse, I know not what, out of Hippocrates Cous, &c. and for that time it went currant; but when as afterward he did not play the man as he should do, she fell in league with a good fellow, and whil'st he sate up late at his study about those Criticisemes, mending some hard places in Festus or Pollux, came cold to bed, and would tell her still what he had done, she did not much regard what he said, &c. “She would have another matter mended much rather, which he did not perceive was corrupt:” thus he continued at his study late, she at her sport, *alibi enim festivas noctes agitabat*, hating all schollers for his sake, till at length he began to suspect, and turned a little yellow, as well he might; for it was his own fault; and if men be jealous in such cases (as oft it falls out) the mends is in their own hands, they must thank themselves. Who will pitie them, saith Neander, or be much offended with such wives, *si deceptæ prius viros decipiant, & cornutos red-dant*, if they deceive those that cozened them first? A Lawyer's wife in \* Aristænetus, because her husband was negligent in his business, *quando lecto danda opera*, threatened to cornute him: and did not stick to tell Philinna one of her gossips as much, and that aloud for him to hear: “If he follow other men's matters and leave his own, Ile have an Orator shall plead my cause,” I care not if he know it.

A fourth eminent cause of jealousie may be this, when he that is deformed, and as Pindarus of Vulcan, *sine gratiis natus*, hirsute, ragged, yet vertuously given, will marry some fair nice peece, or light huswife, begins to misdoubt (as well he may) she doth not affect him. † *Lis est cum formâ magna pudicitia*, Beautie and honesty have ever been at oddes. Abraham was jealous of his wife because she was fair: so was Vulcan of his Venus, when he made her creaking shooes, saith † Philostratus, *ne mæcharetur, sandalio scilicet deferente*, That he might hear by them when she stirred, which Mars indigne ferre, ‡ was not well pleased with. Good cause had Vulcan to do as he did, for she was no honestier then she should be. Your fine faces have commonly this fault, and it is hard to

\* Alterius loci emendationem serio optabat, quem corruptum esse ille non invenit. † Such another tale is in Neander de Jocoseriis his first tale. \* Lib.

2. Ep. 3. Si pergit alienis negotiis operam dare sui negligens, erit alius mihi orator qui rem meam agat. † Ovid. rara est concordia formæ atque pudicitia.

† Epist. ‡ Quod strideret ejus calceamentum.



finde, saith Francis Philephus in an epistle to Saxola his friend, a rich man honest, a proper woman not proud or unchast. "Can she be fair and honest too?"

"\* Sæpe etenim occuluit pictâ sese Hydra sub herbâ,  
Sub specie formæ, incauto se sæpè marito  
Nequam animus vendit,"——

He that marries a wife that is snowt fair alone, let him look saith <sup>d</sup> Barbarus for no better successe than Vulcan had with Venus, or Claudius with Messalina. And 'tis impossible almost in such cases the wife should contain, or the good man not be jealous: for when he is so defective, weak, ill proportioned, displeasing in those parts which women most affect, and she most absolutely fair and able on the other side, if she be not very vertuously given, how can she love him? and although she be not fair, yet if he admire her and think her so, in his conceit she is absolute, he holds it impossible for any man living not to dote as he doth, to look on her and not lust, not to covet, and if he be in company with her, not to lay seige to her honestie: or else out of a deep apprehension of his infirmities, deformities, and other men's good parts, out of his own little worth and desert, he distrusts himself, (for what is jealousie but distrust?) he suspects she cannot affect him, or be not so kinde and loving as she should, she certainly loves some other man better then himself.

\* *Nevisanus lib. 4. num. 72.* will have barrenness to be a main cause of Jealousie. If her husband cannot play the man, some other shall, they will leave no remedies unassayed, and thereupon the good man growes jealous, I could give an instance, but be it as it is.

I finde this reason given by some men, because they have been formerly naught themselves, they think they may be so served by others, they turned up trumpe before the Cards were shuffled; they shall have therefore *legem talionis*, like for like.

"' Ipse miser docui, quo posset ludere pacto  
Custodes, eheu nunc premor arte meâ!"

Wretch as I was, I taught her bad to be,  
And now mine own sly tricks are put upon me.

*Mala mens, malus animus*, as the saying is, ill dispositions cause ill suspitions.

\* Hor. epist. 15.    <sup>d</sup> De re uxoria lib. 1. cap. 5.    \* Cum steriles sunt, ex mutatione viri se putant concipere.    <sup>f</sup> Tibullus eleg. 6.

“ There is none jealous I durst pawne my life,  
 But he that hath defil'd another's wife,  
 And for that he himself hath gone astray,  
 He straightway thinks his wife will tread that way.

To these two above named causes, or incendiaries of this rage, I may very well annex those circumstances of time, place, persons, by which it ebbs and flowes, the fewell of this furie, as <sup>a</sup> Vives truely observes; and such like accidents or occasions, proceeding from the parties themselves, or others, which much aggravate and intend this suspicious humour. For many men are so lasciviously given, either out of a depraved nature, or too much liberty, which they do assume unto themselves, by reason of their greatness, in that they are noble men, (for *licentia peccandi*, & *multitudo peccantium* are great motives) though their own wives be never so fair, noble, vertuous, honest, wise, able, and well given, they must have change.

“ <sup>1</sup> Qui cum legitimi junguntur sœdere lecti,  
 Virtute egregiis, facieq; domoq; puellis,  
 Scorta tamen, sœdasq; lupas in fornice quærunr,  
 Et per adulterium nova carpere gaudia tentant.”

Who being match'd to wives most vertuous,  
 Noble, and fair, fly out lascivious.

*Quod licet ingratum est*, that which is ordinary, is unpleasant. Nero (saith Tacitus) abhorred Octavia his own wife, a noble vertuous Lady, and loved Acte a base queane in respect. † Cerinthus rejected Sulpitia, a noble man's daughter, and courted a poor servant maid.

———“ tanta est aliena in messe voluptas,”

for that “ <sup>a</sup> stolne waters be more pleasant:” or as Vitellius the Emperour was wont to say, *Jucundiores amores, qui cum periculo habentur*, like stolne Venison, still the sweetest is that love which is most difficultly attained: they like better to hunt by stealth in another man's walk, then to have the fairest course that may be at game of their own.

“ <sup>1</sup> Aspice ut in cœlo modò sol, modò luna ministret,  
 Sic etiam nobis una pella parùm est.”

As Sun and Moon in Heaven change their course,  
 So they change loves, though often to the worse.

<sup>a</sup> Wither's Sat.    <sup>b</sup> 3. de Anima. Crescit ac decrescit zelotypia cum personis, locis, temporibus, negotiis,    <sup>c</sup> Marullus.    † Tibullus Epig.    <sup>d</sup> Prov. 9. 17.  
<sup>e</sup> Propert, eleg. 2.

Or that some fair object so forcibly moves them, they cannot contain themselves, be it heard or seen they will be at it. \* Nessus the Centaure was by agreement to carry Hercules and his wife over the river Evenus; no sooner had he set Diandra on the other side, but he would have offered violence unto her, leaving Hercules to swim over as he could: and though her husband was a spectator, yet would he not desist till Hercules with a poisoned arrow shot him to death. † Neptune saw by chance that Thessalian Tyro, Eunippius' wife, he forthwith, in the fury of his lust, counterfeited her husband's habit, and made him cuckold. Tarquin heard Collatine commend his wife, and was so far enraged, that in midst of the night to her he went. ‡ Theseus stole Ariadne, *vi rapuit* that Trazenian Anaxa, Antiope, and now being old, Helena a girle not yet ready for an husband. Great men are most part thus affected all, as an horse they neigh, saith <sup>m</sup> Jeremiah, after their neighbour's wives,

———"ut visa pullus adhinnit equa:"

And if they be in company with other women, though in their own wives' presence, they must be courting and dallying with them. Juno in Lucian complains of Jupiter that he was still kissing Ganymede before her face, which did not a little offend her: And besides he was a counterfeit Amphitryo, a bull, a swan, a golden shower, and plaid many such bad pranks, too long, too shameful to relate.

Or that they care little for their own Ladies, and fear no Lawes, they dare freely keep whores at their wives' noses. 'Tis too frequent with noble men to be dishonest; *Pietas, probitas, fides, privata bona sunt*, as <sup>m</sup> he said long since, piety, chastity, and such like vertues are for private men: not to be much looked after in great Courts: And which Suetonius of the good Princes of his time, they might be all engraven in one ring, we may truly hold of chaste potentates of our age. For great personages will familiarly run out in this kind, and yield occasion of offence. ° Montaigne, in his essayes, gives instance in Cæsar, Mahomet the Turk, that sacked Constantinople, and Ladislaus King of Naples that besieged Florence: great men, and great souldiers, are commonly great, &c. *probatum est*, they are good doers. Mars and Venus are equally ballanced in their actions,

|| Militis in galea nidum fecere columbæ,  
Apparet Marti quam sit amica Venus.

\* Ovid lib. 9. Met. Pausanias Strabo, quum crevit imbris hyemalibus. Dianeiram suscipit, Herculem nando sequi jubet. † Lucian tom. 4. ‡ Plutarch. ° Cap. 5. 8. ° Seneca. ° Lib. 2. cap. 23. || Petronius Catal

"A dove within a head-piece made her nest,  
 'Twixt Mars and Venus see an interest."

Especially if they be bald, for bald men have ever been suspicious (read more in Aristotle *Sect. 4. prob. 19.*) as Galba, Otho, Domitian, and remarkable Cæsar amongst the rest, \* *Urbani servate uxores, mæchum calvum adducimus*; besides, this bald Cæsar, saith Curio in Sueton, was *omnium mulierum vir*; he made love to Eunoe, Queen of Mauritania, to Cleopatra, to Posthumia wife to Sergius Sulpitius, to Lollia wife to Gabinus, to Tertulla of Crassus, to Mutia Pompey's wife, and I know not how many besides: And well he might, for if all be true that I have read, he had a licence to lye with whom he list. *Inter alios honores Cæsari decretos* (as Sueton, *cap. 52. de Julio*, and Dion *lib. 44.* relate) *jus illi datum, cum quibuscunque fæminis se jungendi*. Every private history will yield such variety of instances: Otherwise good, wise, discreet men, vertuous and valiant, but too faulty in this. Priamus had fifty sons, but seventeen alone lawfully begotten. † Philippus bonus left fourteen bastards. Laurence Medices, a good Prince and a wise, but, saith † Machiavel, prodigiously lascivious. None so valiant as Castruccio Castrucanus, but as the said Author hath it, † none so incontinent as he was. And 'tis not only predominant in Grandies this fault: but if you will take a great man's testimony, 'tis familiar with every base souldier in France, (and elsewhere I think) "This vice († saith mine Author) is so common with us in France, that he is of no account, a meer coward, not worthy the name of a souldier, that is not a notorious whoremaster." In Italy he is not a gentleman, that besides his wife hath not a Courtesan and a mistress. 'Tis no marvel then, if poor women in such cases be jealous, when they shall see themselves manifestly neglected, contemned, loathed, unkindly used: their disloyal husbands to entertain others in their rooms, and many times to court Ladies to their faces: other mens' wives to wear their jewels: how shall a poor woman in such a case moderate her passion?

"† Quis tibi punc Dido cernenti talia sensus?"

How on the other side shall a poor man contain himself from this feral malady, when he shall see so manifest signes of his wive's inconstancy? when as Milo's wife she dotes upon every yong man she sees, or as § Martial's Sota,

\* Sueton. † Pontus Heuter vita ejus. † Lib. 8. Flor. hist. Dux omnium optimus & sapientissimus, sed in re venerea prodigiosus. † Vita Castrucci. Idem uxores maritis abalienavit. † Sælius lib. 2. de Repub. Gallorum. Ita nunc apud infimos obtinuit hoc vitium, ut nullius fere pretii sit, & ignavus miles qui non in scortatione maxime excellat, & adulterio. † Virg. Æn. 4. § Epig. 9. lib. 4.

——— “deserto sequitur Clitum marito.”

Though her husband be proper and tall, fair and lovely to behold, able to give contentment to any one woman, yet she will taste of the forbidden fruit: Juvenal's Iberina to an hair, she is as well pleased with one eye as one man. If a yong gallant come by chance into her presence, a Fastidious Brisk, that can wear his cloaths well in fashion, with a lock, gingling spur, a feather, that can cringe, and withal complement, court a Gentlewoman, she raves upon him, “O what a lovely proper man he was,” another Hector, an Alexander, a goodly man, a demi-god, how sweetly he carried himself, with how comely a grace, *sic oculos, sic ille manus, sic ora ferebat*, how neatly he did wear his cloaths!

“ \* Quam sese ore ferens, quam forti pectore & armis,”

how bravely did he discourse, ride, sing and dance, &c. and then she begins to loath her husband, *repugnans osculatur*, to hate him and his filthy beard, his goatish complexion, as Doris said of Polyphemus, † *totus qui saniem, totus ut hircus olet*, he is a rammy fulsome fellow, a goblin-faced fellow, he smels, he stinks,

“ Et cæpas simul alliumque ructat” ———

*si quando ad thalamum, &c.* how like a dizard, a fool, an asse he looks, how like a clown he behaves himself! she will not come neer him by her good will, but wholly rejects him, as Venus did her fuliginous Vulcan, at last,

“ Nec Deus hunc mensâ, Dea nec dignata cubili est.”

So did Lucretia a Lady of Senæ, after she had but seen Eurialus, in *Eurialum tota ferebatur, domum reversa, &c.* she would not hold her eys off him in his presence,

——— “ § tantum egregio decus enitet ore,”

and in his absence could think of none but him, *odit virum*, she loathed her husband forthwith, might not abide him.

“ || Et conjugalis negligens tori, viri  
Præsente, acerbo nauseat fastidio.”

All against the Laws of Matrimony,  
She did abhor her husband's Phisnomy,

and sought all opportunity to see her sweet heart again. Now when the good man shall observe his wife so lightly given, “to

\* Virg. 4. Æn. † Secundus syl. \* Æneas Sylvius. § Virg. 4. Æn.  
|| S. Græco Simonides.

be so free and familiar with every gallant, her immodesty and wantonness," (as ' Camerarius notes) it must needs yield matter of suspicion to him, when she still pranks up her self beyond her means and fortunes, makes impertinent journeys, unnecessary visitations, staies out so long, with such and such companions, so frequently goes to plays, masks, feasts, and all publique meetings, shall use such immodest \* gestures, free speeches, and withal shew some distast of her own husband; how can he chuse, though he were another Socrates, but be suspicious, and instantly jealous?

" \* Socraticas tandem faciet transcendere metas ;"

More especially when he shall take notice of their more secret and sly tricks, which to comute their husbands they commonly use, (*dum ludis, ludos hæc te facit*) they pretend love, honour, chastity, and seem to respect them before all men living, Saints in shew, so cunningly can they dissemble, they will not so much as look upon another man, in his presence, † so chaste, so religious, and so devout, they cannot endure the name or sight of a quean, an harlot, out upon her? and in their outward carriage are most loving and officious, will kiss their husband, and hang about his neck, (dear husband, sweet husband) and with a composed countenance, salute him, especially when he comes home, or if he go from home, weep, sigh, lament, and take upon them to be sick and swoune, (like Jocundo's wife in \* Ariosto, when her husband was to depart) and yet arrant, &c. they care not for him,

Aye me, the thought (quoth she) makes me so fraid,  
That scarce the breath abideth in my breast ;  
Peace my sweet love and wife, Jocundo said,  
And weeps as fast, and comforts her his best, &c.  
All this might not assuage the woman's pain,  
Needs must I die before you come again,  
Nor how to keep my life I can devise,  
The doleful days and nights I shall sustain,  
From meat my mouth, from sleep will keep mine eys, &c.  
That very night that went before the morrow,  
That he had pointed surely to depart,  
Jocundo's wife was sick, and swoun'd for sorrow  
Amid his arms, so heavy was her heart.

And yet for all these counterfeit tears and protestations, Jocundo coming back in all haste for a Jewel he had forgot,

\* Cont 2. ca. 38 Oper. subcis. mulieris liberius & familiaris communicantis cum omnibus licentia & immodestia, sinistri sermonis & suspitionis materiam viro præbet. \* Voces liberæ, oculorum colloquia, contractiones parum verecundæ, motus immodici, &c. Heinsius. \* Chaloner. † What is here said, is not prejudicial to honest women. \* Lib. 28. sc. 13.

His chaste and yoke-fellow he found  
 Yok't with a knave, all honesty neglected,  
 The adulterer sleeping very sound,  
 Yet by his face was easily detected :  
 A beggar's brat bred by him from his cradle,  
 And now was riding on his master's saddle.

Thus can they cunningly counterfeit, as <sup>7</sup> Platina describes their customs, " kiss their husbands whom they had rather see hanging on a Gallows, and swear they love him dearer than their own lives, whose soul they would not ransom for their little dog's ;"

— " similis si permutatio detur,

Morte viri cupiunt animam servare catellæ.

Many of them seem to be precise and holy forsooth, and will go to such a <sup>2</sup> Church, to hear such a good man by all means, an excellent man, when 'tis for no other intent, (as he follows it) then " to see and to be seen, to observe what fashions are in use, to meet some Pander, Bawd, Monk, Frier, or to entise some good fellow." For they perswade themselves, as <sup>a</sup> Nevisanus shews, " That it is neither sin nor shame to lye with a Lord or a parish Priest, if he be a proper man ; <sup>b</sup> and though she kneele often, and pray devoutly, 'tis (saith Platina) not for her husband's welfare, or children's good, or any friend, but for her sweet-heart's return, her Pander's health." If her husband would have her go, she fains her self sick, <sup>c</sup> *Et simulat subito condoluisse caput* : her head akes, and she cannot stir : but if her Paramour ask as much, she is for him in all seasons, at all hours of the night. <sup>d</sup> In the Kingdome of Malabar, and about Goa in the East-Indies, the women are so subtile, that with a certain drink they give them to drive away cares as they say, " <sup>e</sup> they will make them sleep for twenty foure houres, or so intoxicate them, that they can remember naught of that they saw done, or heard, and by washing of their feet, restore them again, and so make their husbands cuckolds to their faces." Some are ill disposed at all times, to all persons they like, others more wary to some few, at such and such seasons, as Au-

<sup>7</sup> Dial. amor. Pendet fallax & blanda circa oscula mariti, quem in cruce, si fieri posset, deosculari velit : Illius vitam chariorem esse sua jurejurando affirmat : quem certe non redimeret animâ catelli si posset. <sup>a</sup> Adeunt templum ut rem divinam audiant, ut ipsæ simulant, sed vel ut Monachum fratrem, vel adulterum lingua, oculis, ad libidinem provocent.

<sup>b</sup> Lib. 4. num. 81. Ipse sibi persuadent, quod adulterium cum Principe vel cum Præsule, non est pudor, nec peccatum. <sup>c</sup> Deum rogat, non pro salute mariti, filii, cognati vota suscipit, sed pro reditu mæchi si abest, pro valetudine lenonis si ægrotet. <sup>d</sup> Tibullus. <sup>e</sup> Gortardus Arthus descrip. Indiæ Orient. Linchoffen.

<sup>f</sup> Garcias ab Horto hist. lib. 2. cap. 24. Daturam herbam vocat & describit, Tam proclives sunt ad venerem mulieres ut viros inebrient per 24 horas, liquore quodam, ut nihil videant, recorderentur, at dormiant, & post lotionem pedum, ad se restituant, &c.

gusta

gusta, Livia, *non nisi plend navi vectorem tollebat.* But as he said,

' No pen could write, no tongue attain to tell,  
By force of eloquence, or help of Art,  
Of womens' treacheries the hundredth part.

Both, to say truth, are often faulty ; Men and women give just occasions in this humour of discontent, aggravate and yield matter of suspition : but most part of the chief causes proceed from other adventitious accidents and circumstances, though the parties be free, and both well given themselves. The indiscreet carriage of some lascivious gallant (*& à contra* of some light woman) by his often frequenting of an house, bold unseemly gestures, may make a breach, and by his over familiarity, if he be inclined to yellowness, colour him quite out. If he be poor, basely born, saith Beneditto Varchi, and otherwise unhandsome, he suspects him the less ; but if a proper man, such as was Alcibiades in Greece, and Castruccijs Castrucanus in Italy, well descended, commendable for his good parts, he taketh on the more, and watcheth his doings. \* Theodosius the Emperorgave his wife Eudoxia a golden apple when he was a suiter to her, which she long after bestowed upon a young Gallant in the Court, of her especiall acquaintance. The Emperor, espying this apple in his hand, suspected forthwith, more than was, his wive's dishonesty, banished him the Court, and from that day following forbare to accompany her any more. † A rich merchant had a fair wife ; according to his custome he went to travell ; in his absence a good fellow tempted his wife ; she denied him ; yet he, dying a little after, gave her a legacy for the love he bore her. At his return her jealous husband because she had got more by land than he had done at Sea, turned her away upon suspition.

Now when those other circumstances of time and place, opportunity and importunity shall concur, what will they not effect ?

Fair opportunitie can win the coyest she that is,  
So wisely he takes time, as hee'll be sure he will not miss :  
Then he that loves her gamesome vean, and tempers toyes with  
art,

Brings love that swimmeth in her eyes to dive into her heart.

As at Playes, Masks, great feasts and banquets, one singles out his wife to dance, another courts her in his presence, a third tempts her, a fourth insinuates with a pleasing complement, a sweet smile, ingratiates himself with an amphibological speech,

† Ariosto, Lib. 23. st. 75.

\* Lipsius Polit.

† Seneca lib. 2. contriv. 8.



as that merry companion in the \* Satyrist did to his Glycerium,  
*adsidens & interiorem palmam amabiliter concutiens,*

“ Quod meus hortus habet sumat impune licebit,  
 Si dederis nobis quod tuus hortus habet,”

with many such, &c. and then as he saith,

¶ **She may no while in chastity abide,  
 That is assaid on every side.**

For after a great feast,

— “ *Vino sæpè suum nescit amica virum.*”

Noah (saith † Hierome) “ shewed his nakedness in his drunkenness, which for six hundred years he had covered in soberness. Lot lay with his daughters in his drink, as Cyneras with Myrrha,

— “ † quid enim Venus ebria curat ?”

The most continent may be overcom, or if otherwise they keep bad company, they that are modest of themselves, and dare not offend, “ confirmed by <sup>h</sup> others, grow impudent, and confident, and get an ill habit.”

“ § *Alia quæstus gratiâ matrimonium corrumpit,  
 Alia peccans multas vult morbi habere socias.*”

Or if they dwell in suspected places, as in an infamous Inne, neer some Stewes, neer Monkes, Friers, Nevisanus addes, where be many tempters and solliciters, idle persons that frequent their companies, it may give just cause of suspition. Martial of old inveighed against them that counterfeited a disease to go to the Bath ; for so, many times,

— “ relicto

Conjuge Penelope venit, abit Helene.”

*Æneas Sylvius* puts in a caveat against Princes' Courts, because there be *tot formosi juvenes qui promittunt*, so many brave suiters to tempt, &c. “ ¶ If you leave her in such a place, you shall likely find her in company you like not, either they come to her, or she is gone to them.” <sup>i</sup> Kornmannus makes a doubting jest in his lascivious Countrey, *Virginis illibata censeatur ne castitas ad quam frequentur accedant scholares?* And

\* Bodicher. Sat. ¶ Chaucer. \* Tibullus. † Epist. 85. ad Oceanum. Ad unius horæ ebrietatem nudat femora, quæ per sexcentos annos sobrietate contexterat. † Juv. Sat. 13. <sup>h</sup> Nihil audent primo, post ab aliis confirmatum, audaces & confidentes sunt. Ubi semel verecundiæ limites transierint. § Euripides. 1. 63. ¶ De miser. Curialium. Aut alium cum eâ invenies, aut isse alium reperies. <sup>i</sup> Cap. 18. de Virg.

Baldus the Lawyer scoffs on, *quum scholaris, inquit, loquitur cum puellâ, non præsumitur ei dicere, pater noster*, When a Scholler talkes with a maid, or another man's wife in private, it is presumed he saith not a *Pater noster*. Or if I shall see a Monke or a Frier climbe up by a ladder at midnight into a Virgine's or Widowe's chamber window, I shall hardly think he then goes to administer the Sacraments, or to take her confession. These are the ordinary causes of jealousy, which are intended or remitted as the circumstances vary.

## MEMB. II. SUBSECT. I.

*Symptomes of Jealousie, fear, sorrow, suspition, strange actions, gestures, outrages, locking up, oathes, trials, lawes, &c.*

OF all passions, as I have already proved, Love is most violent, and of those bitter potions which this Love-Melancholy affords, this bastard Jealousie is the greatest, as appears by those prodigious Symptomes which it hath, and that it produceth. For besides Fear and Sorrow, which is common to all Melancholy, anxiety of minde, suspition, aggravation, restless thoughts, paleness, meagerness, neglect of business, and the like, these men are farther yet misaffected, and in an higher strain. 'Tis a more vehement passion, a more furious perturbation, a bitter pain, a fire, a pernicious curiosity, a gall corrupting the honey of our life, madness, vertigo, plague, hell, they are more than ordinarily disquieted, they lose *bonum pacis*, as \* Chrysostome observes; and though they be rich, keep sumptuous tables, be nobly allied, yet *miserrimi omnium sunt*, they are most miserable, they are more than ordinarily discontent, more sad, *nihil tristius*, more than ordinarily suspicious. Jealousie, saith \* Vives, "begets unquietness in the minde, night and day: he hunts after every word he hears, every whisper, and amplifies it to himself (as all melancholy men do in other matters) with a most unjust calumny of others, he misinterprets every thing is said or done, most apt to mistake or misconster," he pryes into every corner, follows close, observes to an hair. 'Tis proper to Jealousie so to do,

Pale hagg, infernall fury, pleasure's smart,  
Envie's observer, prying in every part.

\* Hom. 38. in c. 17. Gen. Etsi magnis affluunt divitiis, &c. l. 3. de Animz. Omnes voces, auras, omnes susurros captat zelotypus, & amplificat apud se cum iniquissima de singulis calumnia. Maxime suspitiosi, & ad pejora credendum proclives.

Besides

Besides those strange gestures of staring, frowning, grinning, rolling of eyes, menacing, gastly looks, broken pace, interrupt, precipitate, half-turns. He will sometimes sigh, weep, sob for anger,

“ *Nempe suos imbres etiam ista tonitrua fundunt,*”

swear and bely, slander any man, curse, threaten, braule, scold, fight ; and sometimes again flatter and speak fair, ask forgiveness, kiss and coll, condemn his rashness and folly, vow, protest, and swear he will never do so again ; and then eftsoons, impatient as he is, rave, roar, and lay about him like a mad man, thump her sides, drag her about perchance, drive her out of doors, send her home, he will be divorced forthwith, she is a whore, &c. and bye and bye with all submiss complement in-treat her fair, and bring her in again, he loves her dearly, she is his sweet, most kinde and loving wife, he will not change, nor leave her for a kingdom ; so he continues off and on, as the toy takes him, the object moves him, but most part brauling, fretting, unquiet he is, accusing and suspecting not strangers only, but Brothers and Sisters, Father and Mother, nearest and dearest friends. He thinks with those Italians,

“ *Chi non tocca parentado,  
Tocca mai e rado.*”

And through fear conceives unto himself things almost incredible and impossible to be effected. As an Hearn when she fishes, still prying on all sides ; or as a Cat doth a Mouse, his eye is never off her's ; he glotes on him, on her, accurately observing on whom she looks, who looks at her, what she saith, doth, at dinner, at supper, sitting, walking, at home, abroad, he is the same, still enquiring, mandring, gazing, listning, affrighted with every small object ; why did she smile, why did she pity him, commend him ? why did she drink twice to such a man ? why did she offer to kiss, to dance ? &c. a whore, a whore, an arrant whore. All this he confesseth in the Poet,

“ *Omnia me terrent, timidus sum, ignosce timori,  
Et miser in tunica suspicor esse virum.  
Me lædit si multa tibi dabit oscula mater,  
Me soror, & cum qua dormit amica simul.*”

Each thing affrights me, I do fear,  
Ah pardon me my fear,  
I doubt a man is hid within  
The cloathes that thou dost wear,

Is't not a man in woman's apparel ? is not some body in that

<sup>1</sup> Propertius.

great

great chest, or behinde the door, or hangings, or in some of those barrels? may not a man steal in at the window with a ladder of ropes, or come down the chimney, have a false key, or get in when he is asleep? If a Mouse do but stir, or the winde blow, a casement clatter, that's the villaine, there he is: by his good will no man shall see her, salute her, speak with her, she shall not go forth of his sight, so much as to do her needs. " *Non ita bovem argus*, &c. Argus did not so keep his Cow, that watchful dragon the golden fleece, or Cerberus the coming in of Hell, as he keeps his wife. If a dear friend or neer kinsman come as guest to his house, to visit him, he will never let him be out of his own sight and company, lest peradventure, &c. If the necessity of his business be such that he must go from home, he doth either lock her up, or commit her with a deal of injunctions and protestations to some trusty friends, him and her he sets and bribes to oversee: one servant is set in his absence to watch another, and all to observe his wife, and yet all this will not serve, though his business be very urgent, he will when he is half way come back again in all post hast, rise from supper, or at midnight, and be gone, and sometimes leave his business undone, and as a stranger court his own wife in some disguised habit. Though there be no danger at all, no cause of suspition, she live in such a place, where Messalina her self could not be dishonest if she would, yet he suspects her as much as if she were in a bawdy house, some Prince's Court, or in a common Inne, where all comers might have free access. He cals her on a sudden all to naught, she is a strumpet, a light huswife, a bitch, an errant whore. No perswasion, no protestation can divert this passion, nothing can ease him, secure or give him satisfaction. It is most strange to report what outrageous acts by men and women have been committed in this kind, by women especially, that will run after their husbands into all places and companies, " as Jovianus Potanus' wife did by him, follow him whithersoever he went, it matters not, or upon what business, raving like Juno in the Tragedy, miscalling, cursing, swearing, and mistrusting every one she sees. Gomesius in his third book of the life and deeds of Francis Ximenius, sometime Archbishop of Toledo, hath a strange story of that incredible jealousie of Joane Queen of Spain, wife to King Philip, mother of Ferdinand and Charles the 5. Emperours; when her husband Philip, either for that he was tyred with his wive's jealousie, or had some great business, went into the Low-countries: she was so impatient and melancholy upon his departure, that she would scarce eat her

" *Æneas Silv.*      " *Ant. Dial.*

meat,

meat, or converse with any man ; and though she were with child, the season of the yeer very bad, the winde against her, in all haste she would to sea after him. Neither Isabella her Queen mother, the Archbishop, or any other friend could perswade her to the contrary, but she would after him. When she was now come into the Low-countries, and kindly entertained by her husband, she could not contain herself, “ \* but in a rage ran upon a yellow haired wench,” with whom she suspected her husband to be nought, “ cut off her hair, did beat her black and blew, and so dragged her about.” It is an ordinary thing for women in such cases to scrat the faces, slit the noses of such as they suspect ; as Henry the second’s impertune Juno did by Rosamond at Woodstock : for she complains in a \* moderne Poet, she scarce spake,

But flies with eager fury to my face,  
Offering me most unwomanly disgrace.  
Look how a Tigresse, &c.  
So fell she on me in outrageous wise,  
As could Disdain and Jealousie devise.

Or if it be so they dare not or cannot execute any such tyrannical injustice, they will miscall, rail and revile, bear them deadly hate and malice, as † Tacitus observes, “ The hatred of a jealous woman is inseparable against such as she suspects.”

“ † Nulla vis flammæ tumidique venti  
Tanta, nec teli metuanda torti.  
Quantum cum conjux viduata tædis  
Ardet & odit.

Windes, weapons, flames make not such hurly burly,  
As raving women turn all topsie turvy.

So did Agrippina by Lollia, and Calphurnia in the dayes of Claudius. But women are sufficiently curbed in such cases, the rage of men is more eminent, and frequently put in practice. See but with what rigour those jealous husbands tyrannize over their poor wives. In Greece, Spain, Italy, Turkie, Africk, Asia, and generally over all those hot countries, ‡ *Mulieres vestræ terra vestra, arate sicut vultis*, Mahomet in his Alcoran gives this power to men, your wives are as your land, till them, use them, intreat them fair or foul, as you will your selves.

“ (§ Mecastor lege durâ vivunt mulieres.)

\* Rabie conceptâ, cæsariem abrasit, puellæq; mirabiliter insultans faciem vinctibus sedavit. † Daniel. ‡ Annal. lib. 12. Principis mulieris zelotypæ est in alias mulieres quas suspectas habet, odium inseparabile.

† Seneca in Medea ‡ Alcoran cap. Bovis, interprete Ricardo præd. c. 8. Confutationis: § Plautus.

they lock them still in their houses, which are so many prisons to them, will suffer no body to come at them, or their wives to be seen abroad,

— "nec campos liceat lustrare patentes."

They must not so much as look out. And if they be great persons, they have Eunuchs to keep them, as the Grand Seignior among the Turks, the Sophies of Persia, those Tartarian Mogors, and Kings of China. *Infantes masculos castrant innumeros ut regi serviant*, saith ' Riccius, "they geld innumerable infants" to this purpose; the King of ' China "maintains 10000 Eunuchs in his family to keep his wives." The Xeriffes of Barbary keep their Curtezans in such a strict manner, that if any man come but in sight of them he dies for it; and if they chance to see a man, and do not instantly cry out, though from their windows, they must be put to death. The Turks have I know not how many black deformed Eunuchs (for the white serve for other ministeries) to this purpose sent commonly from Ægypt, deprived in their childhood of all their privities, and brought up in the Seraglie at Constantinople to keep their wives; which are so penned up they may not confer with any living man, or converse with younger women, have a Cucumber or Carret sent into them for their diet, but sliced, for fear, &c. and so live and are left alone to their unchaste thoughts all the dayes of their lives. The vulgar sort of women, if at any time they come abroad, which is very seldome, to visit one another, or to go to their Bathes, are so covered, that no man can see them, as the matrons were in old Rome, *lecticâ aut sellâ tectâ vectæ*, so \* Dion and Seneca record, *Velatæ totæ incedunt*, which ' Alexander ab Alexandro relates of the Parthians, *lib. 5. cap. 24.* which, with Andreas Tiraquellus his Commentator, I rather think should be understood of Persians. I have not yet said all, they do not onely lock them up, *sed & pudendis seras adhibent*: hear what Bembus relates *lib. 6.* of his Venetian History, of those inhabitants that dwell about Quiloa in Africk. *Lusitani, inquit, quorundam civitates adierunt, qui natis statim fœminis naturum consuunt, quoad urinæ exitus ne impediatur, easque quum adoleverint sic consutas in matrimonium collocant, ut sponsi prima cura sit conglutinatæ puellæ oras ferro interscindere.* In some parts of Greece at this day, like those old Jews, they will not beleve their wives are honest, *nisi pannum menstruatam prima nocte videant*: our Countryman ' Sands, in his peregrination, saith it is severely observed in Zazynthus, or Zante; and Leo Ater in his time at

' Expediit. in Sinas. l. 3. c. 9.

' Docent Eunuchorum millia numerantur in regia familia, qui servant uxores ejus.

\* Lib. 37. ep. 81.

• Semotis à viris

servant in interioribus, ab eorum conspectu immune.

• Lib. 2. fol. 2.

Fez, in Africke, *non credunt virginem esse nisi viderent sanguinem mappam; si non, ad parentes pudore rejicitur.* Those sheets are publickly shewed by their parents, and kept as a sign of incorrupt virginity. The Jews of old examined their maids *ex tenui membrana*, called Hymen, which Laurentius in his *Anatomy*, Columbus *lib. 12. cap. 16.* Capivaccius *lib. 4. cap. 11. de uteri affectibus*, Vincent. Alsarus Genuensis *quæsit. med. cent. 4.* Hieronymus Mercurialis *consult. Ambros. Pareus, Julius Cæsar Claudinus Respons. 4.* as that also *de "ruptura venarum ut sanguis fluat*, copiously confute; 'tis no sufficient triall, they contend. And yet others again defend it, Gaspar Bartholinus *Institut. Anat. lib. 1. cap. 31.* Pinæus of Paris, Albertus Magnus *de secret. mulier. cap. 9. & 10. &c.* and think they speak too much in favour of women. \* Ludovicus Boncialus, *lib. 2. cap. 2. muliebr. naturalem illam uteri labiorum constrictionem, in qua virginitatem consistere volunt, astringentibus medicinis fieri posse vendicat, & si deflorate sint, astute \* mulieres (inquit) nos fallunt in his.* Idem Alsarius Crucius Genuensis *iisdem ferè verbis.* Idem Avicenna *lib. 3. Fen. 20. Tract. 1. cap. 47.* † Rhasis *Continent. lib. 24.* Rodericus à Castro *de nat. mul. lib. 1. cap. 3.* An old bawdy nurse in ‡ Aristænetus, (like that Spanish Cælestina, § *quæ quinque mille virgines fecit mulieres, totidemque mulieres arte sua virgines*) when a fair maid of her acquaintance wept and made her moan to her, how she had been deflowred, and now ready to be married, was afraid it would be perceived, comfortably replied, *Noli vereri filia, &c.* "Fear not, daughter, I'll teach thee a trick to help it. *Sed hæc extra callem.* To what end are all those astrological questions, *an sit virgo, an sit casta, an sit mulier?* and such strange absurd trials in Albertus Magnus, Bap. Porta, Mag. *lib. 2. cap. 21.* in Wecker. *lib. 5. de secret.* by Stones, perfumes, to make them pisse, and confess I know not what in their sleep; some jealous brain was the first founder of them. And to what passion may we ascribe those severe laws against jealousie, *Num. 5. 14. Adulterers Deut. cap. 22. v. 22.* as amongst the Hebrewes, amongst the Egyptians (reade Bohemus *l. 1. c. 5. de mor. gen.* of the Carthaginians, *cap. 6.* of Turks, *lib. 2. cap. 11.*) amongst the Athenians of old, Italians at this day, wherein they are to be severely punished, cut in pieces, burned, *vivi-comburio*, buried alive, with severall expurgations, &c. are they not as so many symptomes of incredible

\* *Diruptiones hymenis sæpe sunt à propriis digitis vel ab aliis instrumentis.*  
 \* Idem Rhasis Arab. cont.      \* *Ita clausæ pharmacis ut non possunt coitum exercere.*

† Qui & Pharmacum præscribit docetque.      † *Epist. 6. Mercere Inter.*  
 § Barthius. Ludus illi temeratum pudicitie florem mentis machinis pro integro vendere. Ego docebo te, qui mulier ante nuptias sponso te probæ virginem.

Qui mulierem violasset, virilia execabant, & mille virgas dabant

G g 2

jealousie?

jealousie? we may say the same of those Vestall virgins that fetched water in a Sive, as Tatia did in Rome, *anno ab. urb. condita*. 800. before the Senators; and \**Æmilia, virgo innocens*, that ran over hot irons, as Emma, Edward the Confessor's mother did, the King himself being a spectator, with the like. We read in Nicephorus, that Chunegunda the wife of Henricus Bavarus Emperour, suspected of adultery, *insimulata adulterii per ignitos vomeres illasa transit*, trod upon red hot coulthers, and had no harm: such another story we finde in Regino *lib. 2.* In Aventinus and Sigonius of Charles the third and his wife Richarda, *An. 887.* that was so purged with hot irons. Pausanias saith, that he was once an eye-witness of such a miracle at Diana's temple, a maid without any harm at all walked upon burning coals. Pius secund. in his description of Europe, *c. 46.* relates as much, that it was commonly practised at Diana's Temple, for women to go barefoot over hot coals, to try their honesties; Plinius, Solinus, and many writers, make mention of \**Feronia's Temple*, and Dionysius Halicarnasseus, *lib. 3.* of Memnon's statue, which were used to this purpose. Tatius *lib. 6.* of Pan his Cave, (much like old St. Wilfride's needle in Yorkshire) wherein they did use to try maids, \* whether they were honest; when Leucippe went in, *suavissimus exaudiri sonus caput*. Austin. *de civ. Dei lib. 10. c. 16.* relates many such examples, all which Lavater *de spectr. part. 1. cap. 19.* contends to be done by the illusion of Devils; though Thomas *quest. 6. de potentiâ, &c.* ascribe it to good Angels. Some, saith<sup>b</sup> Austin, compell their wives to swear they be honest, as if perjury were a lesser sin than adultery; <sup>c</sup> some consult Oracles, as Phærus that blinde King of Ægypt. Others reward, as those old Romanes used to do; If a woman were contented with one man, *Coronâ pudicitie donabatur*, she had a crown of chastity bestowed on her. When all this will not serve, saith Alexander Gaguinus, *cap. 5. descript. Muscovie*, the Muscovites, if they suspect their wives, will beat them till they confess, and if that will not avail, like those wilde Irish, be divorced at their pleasures, or else knock them on the heads, as the old † Gaules have done in former ages. Of this tyrannie of Jealousie read more in Parthenius *Erot. cap. 10.* Camerarius *cap. 53. hor. subcis. & cent. 2. cap. 34.* Cælia's Epistles, Tho. Chaloner *de repub. Ang. lib. 9.* Ariosto *lib. 31. stasse 1.* Fælix Platerus *observat. lib. 1. &c.*

\* Dion. Halic.    \* Viridi gaudens Feronia luco. Virg.    \* Ismene was so tried by Diana's Well, in which maids did swimme, unchast were drowned, Eustathius *lib. 8.*    <sup>b</sup> Contra mendac. ad confess. 21. cap.    <sup>c</sup> Phærus Ægypti rex captus oculis per decennium, oraculum consuluit de uxoris pudicitia. Herod. Euterp.    † Cæsar. *lib. 6. de bello Gall. vitæ necisque in uxores habuerunt potestatem.*



## MEMB. III.

*Prognostickes of Jealousie, Despair, Madness, to make away themselves and others.*

THOSE which are jealous, most part, if they be not otherwise relieved, “<sup>d</sup> proceed from suspition to hatred, from hatred to frenzie, madness, injurie, murder and despair.”

“ A plague by whose most damnable effect,  
Divers in deep despair to die have sought,  
By which a man to madness neer is brought,  
As well with causlesse as with just suspect.

In their madness many times, saith ‘ Vives, they make away themselves and others. Which induceth Cyprian to call it, *Fœcundam & multiplicem perniciem, fontem cladum & seminarium delictorum*, a fruitful mischief, the seminary of offences, and fountain of murders. Tragical examples are too common in this kind, both new and old, in all ages, as of \* Cephalus and Procris, \* Phærus of Ægypt, Tereus, Atreus, and Thyestes. <sup>b</sup> Alexander Phærus was murdered of his wife, *ob pellicatús suspitionem*, Tully saith. Antoninus Verus was so made away by Lucilla; Demetrius the son of Antigonus, and Nicanor, by their wives. Hercules poisoned by Deianira, <sup>c</sup> Cæcinnna murdered by Vespasian, Justina, a Romane Lady, by her husband. <sup>d</sup> Amestris, Xerxes’ wife, because she found her husband’s cloak in Masista’s house, cut off Masista, his wife’s paps, and gave them to the dogs, flead her besides, and cut off her ears, lips, tongue, and slit the nose of Artaynta her daughter. Our late writers are full of such outrages.

<sup>e</sup> Paulus Æmilius, in his History of France, hath a Tragical story of Chilpericus the first his death, made away by Ferde-

<sup>a</sup> Animi dolores & zelotypia si diutius perserverent, demones reddunt. Acak. comment. in par. art. Galeni. \* Ariosto lib. 31. staff. 6. <sup>f</sup> 3. de

an. ma, c. 3. de zelotyp. transit in rabiem & odium, & sibi & aliis violentias sæpe manus injiciunt. \* Higinius cap. 189. Ovid, &c. <sup>g</sup> Phærus /Egypti

rex de cæcitate oraculum consulens, visum ei rediturum accepit, si oculos abluisset loio mulieris quæ aliorum virorum esset experta; uxoris urinam expertus nihil profecit, & aliarum frustra, eas omnes (ea excepta per quam curatus fuit) unum in locum coactas concremavit. Herod. Euterp. <sup>h</sup> Offic.

lib. 2. <sup>i</sup> Aurelius Victor. <sup>k</sup> Herod. lib. 9. in Calliope. Masistæ uxorem eacarnificat, mammillas præscindit, easque canibus abjicit, filæ nares præscidit, labra, linguam, &c. <sup>l</sup> Lib. 1. Dum formæ curandæ intenta capillum

in sole pecut, à marito per lusum leviter percussa furtim superveniente virga, Risu suborto, mi Landrice dixit, frontem vir fortis petet, &c. Marito conspecto attonita, cum Landrico mox in ejus mortem conspirat, & statim iqtet vepandum efficit.

gunde his Queene. In a jealous humour he came from hunting, and stole behinde his wife, as she was dressing and combing her head in the sun, gave her a familiar touch with his wand, which she mistaking for her lover, said, "Ah Landre, a good Knight should strike before, and not behinde:" but when she saw herself betrayed by his presence, she instantly took order to make him away. Hierome Osorius, in his eleventh book of the deeds of Emanuel King of Portugal, to this effect hath a tragical narration of one Ferdinandus Chalderia, that wounded Gutherinus, a noble countryman of his, at Goa in the East Indies, "and cut off one of his legs, for that he looked as he thought too familiarly upon his wife, which was afterwards a cause of many quarrels, and much bloodshed." Guianerius *cap. 36. de ægritud. matr.* speaks of a silly jealous fellow, that seeing his childe new born included in a kell, thought sure a Franciscan that used to come to his house, was the father of it, it was so like the Frier's Coule, and thereupon threatened the Frier to kill him: Fulgosus of a woman in Narbonne, that cut off her husband's privities in the night, because she thought he plaid false with her. The story of Jonuses Bassa, and fair Manto his wife, is well known to such as have read the Turkish History; and that of Joane of Spaine, of which I treated in my former section. Her jealousy, saith Gomesius, was the cause of both their deaths: King Philip died for grief a little after, as Martian his Physitian gave it out, "and she for her part after a melancholy discontented life, mispent in lurking-holes, and corners, made an end of her miseries." Fælix Plater, in the first book of his observations, hath many such instances, of a Physitian of his acquaintance, "that was first mad through jealousy, and afterwards desperate: of a Merchant "that killed his wife in the same humour, and after precipitated himself:" Of a Doctor of law that cut off his man's nose: of a painter's wife in Basil, Anno 1600, that was mother of nine children, and had been 27 yeers married, yet afterwards jealous, and so impatient that she became desperate, and would neither eat nor drink in her own house, for fear her husband should poison her. 'Tis a common signe this; for when once the humours are stirred, and the imagination misaffected, it will vary it self in divers forms; and many

\* Qui Gox uxorem habens, Gotherinum principem quendam virum quod uxori suæ oculos adjecisset, ingenti vulnere deformavit in facie, & tibiam abscidit, unde mutæ coedes.

\* Eo quod infans natus involutus esset panniculo, credebat eum filium fratris Francisci, &c.

† Zelotypia reginæ regis mortem acceleravit paulo post, ut Martianus medicus mihi retulit. Illa autem atra bile inde exagitata in latebras se subducens præ ægritudine animi reliquum tempus consumpsit.

‡ A zelotypiâ redactus ad insaniam & desperationem. § Uxorem interemit, inde desperabundus ex alto se præcipitavit.

such

such absurd symptomes will accompany, even madness it self. Skenkius *observat. lib. 4. cap. de Uter.* hath an example of a jealous woman that by this means had many fits of the Mother: and in his first book of some that through jealousy ran mad: of a Baker that gelded himself to try his wive's honesty, &c. Such examples are too common.

## MEMB. IV. SUBSECT. I.

*Cure of Jealousie: by avoiding occasions, not to be idle: of good counsell: to contemn it, not to watch or lock them up: to dissemble it, &c.*

AS of all other melancholy, some doubt whether this ma-  
lady may be cured or no, they think 'tis like the 'Gout,  
or Suitzers, whom we commonly call Wallownes, those hired  
souldiers, if once they take possession of a Castle, they can ne-  
ver be got out.

" Qui timet ut sua sit, ne quis sibi subtrahat illam,  
Ille Machaonia vix ope salvus erit."

• This is that cruel wound against whose smart,  
No liquor's force prevails, or any plaister,  
No skill of stars, no depth of Magick art.  
Devised by that great clerk Zoroaster,  
A wound that so infects the soul and heart,  
As all our sense and reason it doth master;  
A wound whose pang and torment is so durable,  
As it may rightly called be incurable.

Yet what I have formerly said of other Melancholy, I will say again, it may be cured or mitigated at least by some contrary passion, good counsel and perswasion, if it be withstood in the beginning, maturely resisted, and as those ancients hold, "the nailes of it be pared before they grow too long." No better means to resist or repell it then by avoiding idleness, to be stil seriously busied about some matters of importance, to drive out those vain fears, foolish fantasies and irksome suspicions out of his head, and then to be perswaded by his judicious friends, to give ear to their good counsel and advice, and wisely to consider, how much he discredits himself, his friends, dishonours his children, disgraceth his family, publisheth his shame, and as a trumpeter of his own misery, divulgeth, ma-

• Tollere nodosam nescit medicina podagram.

• Ariosto lib. 31. staff.

• Veteres mature suadent unguis esse radendos, priusquam producant se nimis.

cerates, grieves himself and others; what an argument of weakness it is, how absurd a thing in its own nature, how ridiculous, how brutish a passion, how sottish, how odious; for as \* Hierome well hath it, *Odium sui facit, & ipse novissime sibi odio est*, others hate him, and at last he hates himself for it; how harebrain a disease, mad and furious. If he will but hear them speak, no doubt he may be cured. \* Joan, Queen of Spain, of whom I have formerly spoken, under pretence of changing air, was sent to Complutum, or Alcada de las Heneras, where Ximenius the Archbishop of Toledo then lived, that by his good counsel (as for the present she was) she might be eased. “ 7 For a disease of the soul, if concealed, tortures and overturns it, and by no physick can sooner be removed then by a discreet man’s comfortable speeches.” I will not here insert any consolatory sentences to this purpose, or forestall any man’s invention, but leave it every one to dilate and amplify as he shall think fit in his own judgment: let him advise with Siracides cap. 9. 1. “Be not jealous over the wife of thy bosome;” read that comfortable and pithy speech to this purpose of Ximenius, in the author himself, as it is recorded by Gomesius; consult with Chaloner *lib. 9. de repub. Anglor.* or Cælia in her Epistles, &c. Only this I will add, that if it be considered aright, which causeth this jealous passion, be it just or unjust, whether with or without cause, true or false, it ought not so painingly to be taken; ’tis no such real or capital matter, that it should make so deep a wound. ’Tis a blow that hurts not, an insensible smart, grounded many times upon false suspicion alone, and so fostered by a sinister conceit. If she be not dishonest, he troubles and macerates himself without a cause; or put case which is the worst, he be a cuckold, it cannot be helped, the more he stirs in it, the more he aggravates his own misery. How much better were it in such a case to dissemble or contain it? why should that be feared which cannot be redressed? *multæ tandem deposuerunt* (saith \* Vives) *quum flecti maritos non posse vident*, many women, when they see there is no remedy, have been pacified; and shall men be more jealous then women? ’Tis some comfort in such a case to have companions,

“Solamen miseris sociisque habuisse doloris;”

Who can say he is free? Who can assure himself he is not one *de præterito*, or secure himself *de futuro*? If it were his case

\* In Jovianum. \* Gomesius lib. 3. de reb. gestis Ximenii. 7 Urit enim præcordia ægritudo animi compressa, & in angustias adducta mentem subvertit, nec alio medicamine facilius erigitur, quam cordati hominis sermone. 7 3. De anima.

alone,

alone, it were hard; but being as it is almost a common calamity, 'tis not so grievously to be taken. If a man have a lock, which every man's key will open, as well as his own, why should he think to keep it private to himself? In some countries they make nothing of it; *ne nobiles quidem*, saith \*Leo Afer, in many parts of Africk (if she be past fourteen) there's not a Noble man that marries a maid, or that hath a chaste wife; 'tis so common; as the Moon gives horns once a moneth to the world, do they to their husbands at least. And 'tis most part true which that Caledonian Lady, <sup>b</sup>Argetocoxus, a British Prince's wife, told Julia Augusta, when she took her up for dishonesty, "We Brittaines are naught at least with some few choice men of the better sort, but you Romanes lye with every base knave, you are a company of common whores." Severus the Emperor in his time made laws for the restraint of this vice; and as <sup>c</sup>Dion Nicæus relates in his life, *tria millia mæchorum*, three thousand cuckold makers, or *naturæ monetam adulterantes*, as Philo calls them, false coyners, and clippers of nature's money, were summoned into the court at once. And yet,

"Non omnem molitor quæ fluit unda videt,"

the Miller sees not all the water that goes by his mill: no doubt, but, as in our daies, these were of the commonalty, all the great ones were not so much as called in question for it. <sup>d</sup>Martial's Epigram I suppose might have been generally applied in those licentious times, *Omnia solus habes, &c.* thy goods, lands, mony, wits are thine own, *Uxorem sed habes Candide cum populo*; but neighbour Candidus your wife is common: Husband and Cuckold in that age it seems were reciprocal terms; the Emperors themselves did wear Actæon's badge; how many Cæsars might I reckon up together, and what a catalogue of cornuted Kings and Princes in every story? Agamemnon, Menelaus, Phillippus of Greece, Ptolomeus of Ægypt, Lucullus, Cæsar, Pompeius, Cato, Augustus, Antonius, Antoninus, &c. that wore fair plumes of Bull's feathers in their crests. The bravest souldiers and most heroicall spirits could not avoid it. They have been active and passive in this business, they have either given or taken horns. <sup>e</sup>King Arthur, whom we call one of the nine worthies, for all his great valour, was unworthily served by Mordred, one of his Roundtable Knights: and Guithera, or Helena Alba, his fair wife,

\* Lib. 3. <sup>b</sup> Argetocoxi Calcedoni Reguli uxor, Julię Augustę cum ipsam morderet quod inhoneste versaretur, respondet, nos cum optimis viris consuetudinem habemus; vos Romanas autem occulte passim homines constuprant.

<sup>c</sup> Leges de mœchis fecit, ex civibus plures in jus vocati.

<sup>d</sup> L. 3. Epig. 96. <sup>e</sup> Asser Arthuri; parcetum libenter heroinarum læsę majestati, si non historiae veritas aurem vellicaret. Leland.

as Leland interprets it, was an arrant honest woman. *Parcerem libenter* (saith mine \* author) *Heroinarum læsæ majestati, si non historiæ veritas aurem vellicaret*, I could willingly wink at a fair Ladie's faults, but that I am bound by the laws of history to tell the truth: against his will, God knows, did he write it, and so do I repeat it. I speak not of our times all this while, we have good, honest, vertuous men and women, whom fame, zeal, fear of God, religion and superstition containes: and yet for all that, we have many knights of this order, so dubbed by their wives, many good women abused by dissolute husbands. In some places, and such persons you may as soon injoyn them to carry water in a Sive, as to keep themselves honest. What shall a man do now in such a case? What remedy is to be had? how shall he be eased? By suing a divorce? this is hard to be effected: *si non castè, tamen cautè*, they carry the matter so cunningly, that though it be as common as Simony, as clear and as manifest as the nose in a man's face, yet it cannot be evidently proved, or they likely taken in the fact: they will have a knave Gallus to watch, or with that Roman † Sulpitia, all made fast and sure,

“ Ne se Cadurcis destitutam fasciis,  
Nudam Caleno concumbentem videat.”

she will hardly be surprised by her husband, be he never so wary. Much better then to put it up: the more he strives in it, the more he shall divulge his own shame; make a vertue of necessity, and conceal it. Yea but the world takes notice of it, 'tis in every man's mouth: let them talke their pleasure, of whom speak they not in this sence? From the highest to the lowest they are thus censured all: there is no remedy then but patience. It may be 'tis his own fault, and he hath no reason to complain, 'tis *quid pro quo*, she is bad, he is worse: “ Bethink thy self, hast thou not done as much for some of thy neighbours? why dost thou require that of thy wife, which thou wilt not performe thy self? Thou rangest like a Town Bull, why art thou so incensed if she tread awry?”

\* Be it that some woman break chaste wedlock's laws,  
And leaves her husband and becomes unchaste:  
Yet commonly it is not without cause,  
She sees her man in sin her goods to waste,  
She fees that he his love from her withdraws,  
And hath on some perhaps less worthy plac't,

\* Leland's assert. Arthuri. † Epigram. † *Cogita an sic aliis tu unquam feceris; an hoc tibi nunc fieri dignum sit? severus aliis, indulgens tibi, cur ab uxore exis quod non ipse præstas? Plutar.* \* *Vaga libidine cum ipse quovis raptaris, cur si vel modicum aberret ipse, insanias?* † Ariosto li. 28. staffe 80.

Who

Who strikes with sword, the scabbard them may strike,  
And sure love craveth love, like asketh like.

*Ea semper studebit*, saith <sup>1</sup> Nevisanus, *pares reddere vices*, she will quit it if she can. And therefore as well adviseth Siracides, *cap. 9. 1.* "teach her not an evill lesson against thy self," which as Jansenius, Lyranus, on this text, and Carthusianus interpret, is no otherwise to be understood then that she do thee not a mischief. I do not excuse her in accusing thee; but if both be naught, mend thy self first; for as the old saying is, A good husband makes a good wife.

Yea but thou repliest, 'Tis not the like reason betwixt man and woman, through her fault my children are bastards, I may not endure it; <sup>\*</sup> *Sit amarulenta, sit imperiosa, prodiga, &c.* Let her scold, brawl, and spend, I care not, *modò sit casta*, so she be honest, I could easily bear it; but this I cannot, I may not, I will not; my faith, my fame, mine eye must not be touched, as the diverbe is,

"Non patitur tactum fama, fides, oculus."

I say the same of my wife, touch all, use all, take all but this. I acknowledge that of Seneca to be true, *Nullius boni jucunda possessio sine socio*, there is no sweet content in the possession of any good thing without a companion, this only accepted, I say, *This*. And why this? Even this which thou so much abhorrest, it may be for thy progenie's good, <sup>1</sup> better be any man's son then thine, to be begot of base Irus, poor Seius, or mean Mevius, the town swineheard's, a shepherd's son: and well is he, that like Hercules he hath any two fathers; for thou thy self hast peradventure more diseases then an horse, more infirmities of body and minde, a cankerd soul, crabbed conditions, make the worst of it, as it is *vulnus insanabile, sic vulnus insensibile*, as it is incurable, so it is insensible. But art thou sure it is so?

"\* res agit ille tuas?"

doth he so indeed? It may be thou art over suspicious, and without a cause as some are; if it be *octimestris partus*, born at eight months, or like him, and him, they fondly suspect he got it; if she speak or laugh familiarly with such or such men, then presently she is naught with them; such is thy weakness: Whereas charity, or a well-disposed minde, would interpret all unto the best. S. Francis, by chance seeing a Frier familiarly kissing another man's wife, was so far from misconceiving it, that he presently kneeled down and thanked God

<sup>1</sup> Sylva nupt. l. 4. num. 72.

<sup>1</sup> Optimum bene nasci.

<sup>\*</sup> Lemnius lib. 4. Cap. 13. de occult. nat. mir,

<sup>\*</sup> Mart.

there

there was so much charity left : but they on the other side will ascribe nothing to naturall causes, indulge nothing to familiarity, mutual society, friendship : but out of a sinister suspicion, presently lock them close, watch them, thinking by those means to prevent all such inconveniences, that's the way to help it ; whereas by such tricks they do aggravate the mischief. 'Tis but in vain to watch that which will away.

“ \* Nec custodiri si velit ulla potest ;  
Nec mentem servare potes, licet omnia serves ;  
Omnibus exclusis, intus adulter erit.”

None can be kept resisting for her part ;  
Though body be kept close, within her heart  
Advoury lurks, t' exclude it ther's no art.

Argus with an hundred eyes cannot keep her, & *hunc unus sæpè fefellit amor*, as in *Æriosto*.

If all our hearts were eyes, yet sure they said  
We husbands of our wives should be betrayed.

Hierome holds, *Uxor impudica servari non potest, pudica non debet, infida custos castitatis est necessitas*, to what end is all your custody ? A dishonest woman cannot be kept, an honest woman ought not to be kept, necessity is a keeper not to be trusted. *Difficile custoditur, quod plures amant* ; That which many covet, can hardly be preserved, as *Salisburyensis* thinks. I am of *Æneas Sylvius* minde, “ \* Those jealous Italians do very ill to lock up their wives ; for women are of such a disposition, they will most covet that which is denyed most, and offend least when they have free liberty to trespass.” It is in vain to lock her up if she be dishonest ; & *tyrannicum imperium*, as our great Mr. Aristotle calls it, too tyrannical a taske, most unfit : For when she perceives her husband observes her and suspects, *liberius peccat*, saith *Nevisamus*. *† Toxicæ Zelotypo dedit uxor mæcha marito*, she is exasperated, seeks by all means to vindicate her self, and will therefore offend, because she is unjustly suspected. The best course then is to let them have their own wills, give them free liberty, without any keeping.

In vain our friends from this do us dehort,  
For beauty will be where is most resort.

\* Ovid. amor. lib. 3. eleg. 4.    \* Lib. 4. st. 72.    \* Policrat. lib. 8. c. 11.  
De amor.    \* Eurial. & Lucret. qui uxores occludunt, meo judicio minus utiliter faciunt ; sunt enim eo ingenio mulieres ut id potissimum cupiant, quod maxime denegatur ; si liberas habent habenas, minus delinquant ; frustra seram adhibes, si non sit sponte casta.    † Quando cognoscunt maritos hoc advertere.  
\* Aragon. us.



If she be honest as Lucretia to Collatinus, Laodamia to Proteus, Penelope to her Ulysses, she will so continue her honour, good name, credit,

“ Penelope conjux semper Ulyssis ero ;”

And as Phocias' wife, in \*Plutarch, called her husband “ her wealth, treasure, world, joy, delight, orbe and spheare,” she will her's. The vow she made unto her good man ; love, virtue, religion, zeal, are better keepers then all those locks, Eunuches, prisons ; she will not be moved :

“ At mihi vel tellus optem prius ima dehiscat,  
Aut pater omnipotens adigat me fulmine ad umbras,  
Pallentes umbras Erebi, noctemq; profundam,  
Ante pudor quam te violem, aut tua jura resolvam.”

First I desire the earth to swallow mee,  
Before I violate mine honesty,  
Or thunder from above drive me to hell,  
With those pale ghosts, and ugly nights to dwell.

She is resolv'd with Dido to be chaste ; though her husband be false, she will be true : and as Octavia writ to her Anthony ;

† These walls that here do keep me out of sight,  
Shall keep me all unspotted unto thee,  
And testifie that I will do thee right,  
I'll never stain thine house, though thou shame mee.

Turn her loose to all those Tarquines and Satyrs, she will not be tempted. In the time of Valence the Emperour, saith † St. Austin, one Archidamus, a Consul of Antioch, offered an hundred pound of gold to a fair young wife, and besides to set her husband free, who was then *sub gravissima custodia*, a dark prisoner, *pro unius noctis concubitu* : but the chaste matron would not accept of it. When Ode commended Theana's fine arme to his fellows, she took him up short, “ Sir, 'tis not common ;” she is wholly reserved to her husband. Bilias had an old man to her spouse, and his breath stunk, so that nobody could abide it abroad ; “ coming home one day, he reprehended his wife, because she did not tell him of it : she rowed unto him, she had told him, but that she thought every man's breath had been as strong as his.” “ Tigranes and Armenia his Lady were invited to supper by King Cyrus : when

\* Opes suas, mundum suum, thesaurum suum, &c. Virg. *Æn.* . † Daniel. † 1 de serm. d. in monteros. 16. . O quam formosus lacertus hic quidam inquit ad æquales conversus ; at illa, publicus, inquit, non est. Bilias Dinutum virum ænem habuit & spiritum foetidum habentem, quem quum quidam exprobrasset, &c. Numquid tibi, Armena, Tigranes videbatur esse pulcher ? & illum, inquit, ædopol, &c. Xenoph. *Cycrop.* 4. 9. .

they came home, Tigranes asked his wife, how she liked Cyrus, and what she did especially commend in him? "she swore she did not observe him; when he replied again, what then she did observe, whom she looked on? She made answer, her husband, that said he would die for her sake." Such are the properties and conditions of good women: and if she be well given, she will so carry her self; if otherwise she be naught, use all the means thou canst, she will be naught. *Non deest animus sed corruptor*, she hath so many lies, excuses, as an hare hath muses, tricks, Panders, Bawds, shifts to deceive, 'tis to no purpose to keep her up, or to reclaim her by hard usage. Faire means peradventure may do somewhat.

" \* *Obsequio vinces aptius ipse tuo.*"

Men and women are both in a predicament in this behalfe, so sooner won, and better pacified. *Duci volunt, non cogi*: though she be as arrant a scold as Xantippe, as cruel as Medea, as clamorous as Hecuba, as lustfull as Messalina, by such means (if at all) she may be reformed. Many patient Grizels, by their obsequiousness in this kind, have reclaimed their husbands from their wandring lusts. In Nova Francia and Turkey (as Leah, Rachel, and Sarah did to Abraham and Jacob) they bring their fairest damsels to their husband's beds; Livia seconded the lustful appetites of Augustus: Stratonice, wife to King Diotarus, did not only bring Electra, a fair maid, to her good man's bed, but brought up the children begot on her, as careful as if they had been her own. Tertius Æmilius' wife, Cornelia's mother, perceaving her husband's intemperance, *rem dissimulavit*, made much of the maid, and would take no notice of it. A new married man, when a pickthank friend of his, to curry favour, had shewed him his wife familiar in private with a young gallant, courting and dallying, &c. Tush, said he, let him do his worst, I dare trust my wife, though I dare not trust him. The best remedy then is by fair means; if that will not take place, to dissemble it as I say, or turn it off with a jest: hear Guexerra's advise in this case, *vel joco excipies, vel silentio eludes*; for if you take exceptions at every thing your wife doth, Solomon's wisdom, Hercules' valour, Homer's learning, Socrates' patience, Argus' vigilancy will not serve turne. Therefore *Minus malum*, \* a less mischief, Nevisanus holds, *dissimulare*, to be \* *Cunarum emptor*, a buyer of cradles, as the proverb is, then to be too soli-

\* Ovid.      \* Read Petrarch's tale of patient Grizel in Chaucer.  
sup. lib. 4. num. 80.      \* Erasmus.

\* Sil.

citous.

citous. "A good fellow, when his wife was brought to bed before her time, bought half a dozen of Cradles before hand for so many children, as if his wife should continue to bear children at every two months." Pertinax the Emperour, when one told him a Fidler was too familiar with his Empress, made no reckoning of it. And when that Macedonian Philip was upbraided with his wife's dishonesty, *cum tot victor regnorum ac populorum esset, &c.* a Conqueror of Kingdomes could not tame his wife, (for she thrust him out at doores) he made a jest of it. *Sapientes portant cornua in pectore, stulti in fronte*, saith Nevisanus, wise men bear their hornes in their hearts, fooles on their foreheads. Eumenes, King of Pergamus, was at deadly feud with Perseus of Macedonia, in so much that Perseus hearing of a journey he was to take to Delphos, \* set a company of souldiers to intercept him in his passage; they did it accordingly, and as they supposed left him stoned to death. The news of this fact was brought instantly to Pergamus; Attalus, Eumenes' brother, proclaimed himself King forthwith, took possession of the crown, and married Stratonice the Queen. But by and by when contrary newes was brought, that King Eumenes was alive, and now coming to the citie, he laid by his crown, left his wife, as a private man went to meet him, and congratulate his return. Eumenes, though he knew all particulars passed, yet dissembling the matter, kindly embraced his brother, and took his wife into his favour again, as if no such matter had been heard of or done. Jocundo, in Ariosto, found his wife in bed with a knave, both asleep, went his wayes, and would not so much as wake them, much less reprove them for it. <sup>d</sup> An honest fellow finding in like sort his wife had plaid false at tables, and born a man too many, drew his dagger, and swore if he had not been his very friend, he would have kill'd him. Another hearing one had done that for him, which no man desires to be done by a deputy, followed in a rage with his sword drawn, and having overtaken him, laid adultery to his charge; the offender hotly pursued, confessed it was true; with which confession he was satisfied, and so left him, swearing that if he had denied it, he would not have put it up. How much better is it to do thus, then to macerate himself, impatiently to rave and rage.

<sup>b</sup> Quum accepisset uxorem peperisse secundo à nuptiis mense, cunas quinas vel senas coemit, ut si forte uxor singulis bimensibus pareret. <sup>c</sup> Julius Capitol. vita ejus, quum palam Citharæus uxorem diligeret, minime curiosus fuit.

\* Disposuit armatos qui ipsum interficerent: hi protenus mandatum exequentes, &c. Ille & rex declaratur, & Stratonicem quæ fratri nupserat, uxorem ducit; sed postquam audit fratrem vivere, &c. Attalum comiter accepit, pristinaque uxorem complexus, magno honore apud se habuit. <sup>d</sup> S. John Harrington's notes in 28. book of Ariosto.

to enter an Action (as Arnoldus Tilius did in the court of Thoulouse, against Martin Guerre his fellow souldier, for that he counterfeited his habit, and was too familiar with his wife) so to divulge his own shame, and to remain for ever a Cuckold on record? how much better be Cornelius Tacitus, than Publius Cornutus, to condemn in such cases, or take no notice of it? *Melius sic errare, quam Zeiotypie curis*, saith Erasmus, *se conficere*, better be a wittall and put it up, then to trouble himself to no purpose. And though he will not *omnibus dormire*, be an asse, as he is an oxe, yet to wink at it as many do is not amisse at some times, in some cases, to some parties, if it be for his commodity, or some grèat man's sake, his Land-lord, Patron, Benefactor, (as Calbas the Roman saith \* Plutarch did by Mæcenas, and Phayllus of Argos did by King Philip, when he promised him an office on that condition he might lie with his wife) and so to let it passe :

“ † pol me haud pœnitet,  
Scilicet boni dimidium dividere cum Jove,”

it never troubles me, said Amphitrio, to be cornuted by Jupiter, let it not molest thee then; be friends with her;

“ ‡ Tu cum Alcmenâ uxore antiquam in gratiam  
Redi”——

let it I say make no breach of love betwixt you. Howsoever the best way is to contemn it, which † Henry the second King of France advised a courtier of his, jealous of his wife, and complaining of her unchastness, to reject it, and comfort himself; for he that suspects his wife's incontinenzie, and fears the Pope's curse, shall never live a merry hour, or sleep a quiet night: no remedy but patience. When all is done according to that counsell of † Nevisanus, *si vitium uxoris corrigi non potest, ferendum est*: If it may not be helped, it must be endured. *Date veniam & sustinete taciti*, 'tis Sophocles' advice, keep it to thy self, and which Chrysostome calls *palæstram philosophiæ*, & *domesticum Gymnasium*, a school of Philosophy, put it up. There is no other cure, but time to wear it out, *Injuriarum remedium est oblivio*, as if they had drunk a draught of Lethe in Trophonius' den: To conclude, age will bereave her of it, *dies dolorem minuit*, time and patience must end it.

‘ The minds affection's Patience will appease,  
It passions kills, and healeth each disease.

\* Amator. dial.  
conjurat. French.

† Plautus scen. ult. Amphit.  
Li. 4. num. 80. ‘ R. T.

‡ Idem.

‘ T. Daniel

SUBJECT:

## SUBSECT. II.

*By prevention before, or after marriage, Plato's communitie, marry a Curtesan, Philters, Stewes, to marry one equal in yeers, fortunes, of a good family, education, good place, to use them well, &c.*

OF such medicines as conduce to the cure of this malady, I have sufficiently treated; there be some good remedies remaining, by way of prevention, precautions, or admonitions, which if rightly practised, may do much good. Plato, in his commonwealth, to prevent this mischief belike, would have all things, wives and children, all as one: and which Cæsar in his commentaries observed of those old Brittaines, that first inhabited this land, they had ten or twelve wives allotted to such a family, or promiscuously to be used by so many men; not one to one, as with us, or four, five or six to one, as in Turkie. The \* Nicholaïtes, a Sect that sprung, saith Austin, from Nicholas the Deacon, would have women indifferent; and the cause of this filthie sect, was Nicholas the Deacon's jealousie, for which when he was condemned to purge himself of his offence, he broched his heresie, that it was lawfull to lie with one another's wives, and for any man to lie with his: like to those \* Anabaptists in Munster, that would consort with other men's wives as the spirit moved them: or as <sup>b</sup> Mahomet, the seducing prophet, would needs use women as he list himself, to beget prophets; 205, their Alcoran saith, were in love with him, and † he as able as fortie men. Amongst the old Carthaginians, as <sup>1</sup> Bohernus relates out of Sabellicus, the king of the countrey lay with the bride the first night, and once in a yeer they went promiscuously altogether. Munster *Cosmog. lib. 3. cap. 497.* ascribes the beginning of this brutish custome (injustly) to one Picardus, a Frenchman, that invented a new sect of Adamites, to go naked as Adam did, and to use promiscuous Venerie at set times. When the Priest repeated that of Genesis, "Increase and multiply," out ‡ went the candles in the place where they met, "and without all respect of age, persons, conditions, catch that catch may, every man took her that came

\* L.b. de heres. Quum de zeile culparetur, purgandi se causa permisisset ferretur ut ea qui vellet uteretur; quod ejus factum in sectam turpissimam versum est, qua placet usus indifferens foeminarum. \* Sleiden, Com. <sup>b</sup> Alchoran. † Alcoran edit. & Bibliandro. <sup>1</sup> De mor. gent. lib. 1. cap. 6. Nuptiarum regi de virginandæ exhibentur. ‡ Lumina exstinguebantur, nec personarum & ætatis habita reverentia, in quam quisque per tenebras incidit, mulierem cognoscit.

next," &c. some fasten this on those ancient Bohemians and Russians: \* others on the inhabitants of Mambrium, in the Lucerne valley in Pedemont; and, as I read, it was practised in Scotland amongst Christians themselves, untill King Malcome's time, the King or the Lord of the town had their maidenheads. In some parts of <sup>k</sup> India in our age, and those <sup>l</sup> Islanders, <sup>as</sup> amongst the Babylonians of old, they will prostitute their wives and daughters (which Chalcocondila, a Greek modern writer, for want of better intelligence, puts upon us Britains) to such travellers or sea-faring men as come amongst them by chance, to shew how far they were from this feral vice of jealousy, and how little they esteemed it. The Kings of Calecut, as † Lod. Vertomannus relates, will not touch their wives, till one of their Biarmi or high priests have lain first with them, to sanctifie their wombs. But those Esai and Montanists, two strange sects of old, were in another extream, they would not marry at all, or have any society with women, "because of their intemperance they held them all to be naught." Nevisanus the Lawyer, *lib. 4. num. 33. syl. nupt.* would have him that is inclined to this malady, to prevent the worst, marry a quean, *Capiens meretricem, hoc habet saltem boni quoddam decipitur, quia scit eam sic esse, quod non contingit aliis.* A fornicator in Seneca constuprated two wenches in a night; for satisfaction, the one desired to hang him, the other to marry him. • Hierome, king of Syracuse in Sicily, espoused himself to Pitho, keeper of the Stews; and Ptolomy took Thais a common whore to be his wife, had two sons, Leontiscus and Lagus by her, and one daughter Irene: 'tis therefore no such unlikely thing. † A Citizen of Eugubine gelded himself to try his wife's honesty, and to be freed from jealousy: so did a Baker in † Basil, to the same intent. But of all other presidents in this kind, that of † Combalus is most memorable: who to prevent his master's suspicion, for he was a beautiful yong man, and sent by Seleucus his Lord and King, with Stratonice the Queen to conduct her into Syria, fearing the worst, gelded

\* Leander Albertus. Flagitioso ritu cuncti in ædem convenientes post impuram concionem, extinctis luminibus in Venerem ruunt.

† Lod. Vertomannus navig. lib. 6. cap. 8. & Marcus Polus lib. 1. cap. 46. Uxores viatoribus prostituunt.

† Dithmarus, Bleskenius, ut Agetas Aristoni, pulcherrimam uxorem habens prostituit.

• Herodot. in Erato. Mulieres Babyloni cæcum hospite permiscuntur ob argentum quod post Veneri sacrum. Bohemus lib. 2. † Navigat. lib. 5. cap. 4. prius thorum non init, quam à digniore sacerdote nova nupta deflorata sit.

• Bohemus lib. 2. cap. 3. Ideo nubere nolent ob mulierum intemperantiam, nullam servare viro fidem putabant.

• Stephanus præfat. Herod. Alius è lupanari meretricem, Pitho dictam, in uxorem duxit; Ptolomæus Thaidem nobile scortum duxit & ex ea duos filios suscepit, &c.

† Poggius Floren. † Fel x Plater. † Plutarch, Lucan, Salmutz Tit. 2. de porcellanis cum in Panciro l. de nov. rept. & Plutarchus.

himself

himself before he went, and left his genitals behind him in a box sealed up. His mistriss by the way fell in love with him, but he not yielding to her, was accused to Seleucus of incontinency, (as that Bellerophon was in like case, falsely traduced by Sthenobia, to King Prætus her husband, *cum non posset ad coitum inducere*) and that by her, and was therefore at his coming home cast into prison: the day of hearing appointed, he was sufficiently cleared and acquitted, by shewing his privities, which to the admiration of the beholders he had formerly cut off. The Lydians used to geld women whom they suspected, saith Leonicus *var. hist. lib. 3. cap. 59.* as well as men. To this purpose † Saint Francis, because he used to confess women in private, to prevent suspition, and prove himself a maid, stripped himself before the Bishop of Assise and others: and Frier Leonard for the same cause went through Viterbium in Italy, without any garments.

Our Pseudocatholikes, to help these inconveniences which proceed from Jealousie, to keep themselves and their wives honest, make severe Laws; against adultery present death; and withal fornication a venial sin, as a sink to convey that furious and swift stream of concupiscence, they appoint and permit stews, those punks and pleasant sinners, the more to secure their wives in all populous Cities, for they hold them as necessary as Churches; and howsoever unlawful, yet to avoid a greater mischief, to be tolerated in policy, as usury, for the hardness of men's hearts; and for this end they have whole Colledges of Curtesans in their Towns and Cities. Of \* Cato's mind belike, that would have his servants (*cum ancillis congregari coitus causa, definito ære, ut graviora facinora evitarent, cæteris interim interdicens*) familiar with some such feminine creatures, to avoid worse mischiefs in his house, and made allowance for it. They hold it impossible for idle persons, yong, rich, and lusty, so many servants, Monks, Friars, to live honest, too tyrannical a burden to compel them to be chaste, and most unfit to suffer poor men, yonger brothers and souldiers at all to marry, as those diseased persons, votaries, priests, servants. Therefore, as well to keep and ease the one as the other, they tolerate and wink at these kind of Brothel houses and Stews. Many probable arguments they have to prove the lawfulness, the necessity, and a toleration of them, as of usury; and without question in policy they are not to be contradicted: but altogether in Religion. Others prescribe philters, spels, charms to keep men and women honest. *† Mulier ut alienum virum non admittat præter suum: Ac-*

\* Stephanus è l. confor. Bonavent. c. 6. vit. Francisçi.  
ejus. † Vecker. lib. 7. secret.

\* Plutarch. vit.

*cipe fel hirci, & adipem, & exsicca, calescat in oleo, &c. & non alium præter te amabit. In Alexi, Porta, &c. plura invenies, & multò his absurdiora, uti & in Rhasi, ne mulier virum admittat, & maritum solum diligat, &c.* But these are most part Pagan, impious, irreligious, absurd, and ridiculous devices.

The best means to avoid these and like inconveniences, are, to take away the causes and occasions. To this purpose <sup>a</sup> Varro writ *Satyriam Menippeam*, but it is lost. <sup>b</sup> Patritius prescribes foure rules to be observed in chusing of a wife (which who so will may read); Fonseca the Spaniard in his 45. *c. Amphitheat. Amoris*, sets down six special cautions for men, foure for women; Sam. Neander out of Shonbernerus, five for men, five for women; Anthony Guivarra many good lessons; <sup>c</sup> Cleobulus two alone, others otherwise; as first to make a good choice in marriage, to invite Christ to their wedding, and which <sup>d</sup> Saint Ambrose adviseth, *Deum conjugii præsidem habere*, and to pray to him for her, (*d Domino enim datur uxor prudens*, Prov. 19.) not to be too rash and precipitate in his election, to run upon the first he meets, or dote on every stout fair piece he sees, but to chuse her as much by his ears as eys, to be well advised whom he takes, of what age, &c. and cautelous in his proceedings. An old man should not marry a yong woman, or a yong woman an old man,

“† Quàm malè inæquales veniunt ad aratra juvenci!”

such matches must needs minister a perpetual cause of suspicion, and be distastful to each other.

“<sup>e</sup> Noctua ut in tumultis, super atque cadavera hubo,  
Talis apud Sophoclem nostra puella sedet.”

Night-crows on tombs, Owl sits on carcass dead,  
So lies a wench with Sophocles in bed.

For Sophocles, as <sup>a</sup> Atheneus describes him, was a very old man, as cold as January, a bedfellow of bones, and doted yet upon Archippe a yong Curtesan, then which nothing can be more odious. † *Senex maritus uxori juveni ingratus est*, an old man is a most unwelcome guest to a yong wench, unable, unfit:

“§ Amplexus suos fugiunt puellæ,  
Omnis horret amor, Venusque Hymenque.”

<sup>a</sup> Citatur à Gellio. <sup>b</sup> Lib. 4. Tit. 4. de instit. reipub. de officio mariti. <sup>c</sup> Ne cum eâ blande nimis agas, ne objurges præsentibus extraneis. <sup>d</sup> Epist. 70.  
† Ovid. <sup>e</sup> Alciat. emb. 116. <sup>f</sup> Deipnosoph. l. 3. cap. 12. <sup>g</sup> Euripides.  
§ Pontanus hiarum lib. 1.



And as in like case a good fellow that had but a peck of corn weekly to grind, yet would needs build a new mill for it, found his error eftsoons, for either he must let his mill lye waste, pull it quite down, or let others grind at it. So these men, &c.

Seneca therefore disallows all such unseasonable matches, *habent enim maledicti locum crebræ nuptiæ*. And as \* Tully farther inveighs, “ ’tis unfit for any, but ugly and filthy in old age,” *Turpe senilis amor*, one of the three things † God hateth. Plutarch in his book *contra Coleten*, rails downright at such kind of marriages, which are attempted by old men, *qui jam corpore impotenti, & à voluptatibus deserti, peccant animo*, and makes a question whether in some cases it be tolerable at least for such a man to marry,

—————“ qui Venerem affectat sine viribus,”

that is now past those venerous exercises, “ as a gelded man lies with a virgin and sighs,” Eccclus 30. 20. and now complains with him in *Petronius*, *funerata est hæc pars jam, quæ fuit olim Achillea*, he is quite done,

“ † Vixit puellæ nuper idoneus,  
Et militavit non sine gloriâ.”

But the question is whether he may delight himself as those Priapeian Popes, which in their decrepit age lay commonly between two wenches every night, *contactu formosarum, & contractatione, num adhuc gaudeat*; and as many doting Syres still do to their own shame, their children’s undoing, and their families confusion: he abhors it, *tanquam ab agresti & furioso domino fugiendum*, It must be avoided as a Bedlam master, and not obeyed.

“ Alecto—————  
Ipsa facies præfert nubentibus, & malus Hymen  
Triste ululat,”—————

the diuel himself makes such matches. \* Levinus Lemnius reckons up the e things which generally disturb the peace of marriage: the first is when they marry intempestive or unseasonably, “ as many mortal men marry precipitately and inconsiderately, when they are effæte and old: the second when they marry unequally for fortunes and birth: the third, when a sick impotent person weds one that is sound,” *novæ nuptiæ spes frustratur*: Many dislikes instantly follow. Many doting

\* Offic. lib. *Luxuria cum omni ætati turpis, tum senectuti fædisima.* † Eccclus. 25. 2. An old man that dotes, &c. ‡ Hor. lib. 3. ode 26    \* Cap. 54. insit. ad optimam vitam. max ma mortalium pars præcipitanter & inconsideratè nubit, idque ea ætate quæ minus apta est, quum senex, adolescentulæ, sanus morbidæ, dives pauperi, &c.

dizards, it may not be denied, as Plutarch confesseth, “ ⁊ recreate themselves with such obsolete, unseasonable and filthy remedies (so he calls them), with a remembrance of their former pleasures, against nature they stir up their dead flesh :” but an old lecher is abominable; *mulier tertio nubens*, \* Nevisanus holds, *presumitur lubrica & inconstans*, a woman that marries the third time may be presumed to be no honeste then she should. Of them both, thus Ambrose concludes in his comment upon Luke, “ ⁊ they that are coupled together, not to get children, but to satisfie their lust, are not husbands, but fornicators,” with whom St. Austin consents: matrimony without hope of children, *non matrimonium, sed concubium dici debet*, is not a wedding but a jumbling or coupling together. In a word (except they wed for mutual society, help and comfort one of another, in which respects, though \* Tiberius deny it, without question old folks may well marry) for sometimes a man hath most need of a wife, according to Puccius, when he hath no need of a wife; otherwise it is most odious, when an old Acheronticke dizard, that hath one foot in his grave, *à silicernium*, shall flicker after a lusty yong wench that is blithe and bonny,

—— “ § salaciorque  
Verno passere, & albulis columbis.”

What can be more detestable ?

“ ⁊ Tu cano capite amas senex nequissime  
Jam plenus ætatis, animæque fœtidâ,  
Senex hircosus tu osculare mulierem?  
Utine adiens vomitum potiùs excuties.”

Thou old goat, hoary lecher, naughty man,  
With stinking breath, art thou in love?  
Must thou be slaving? she spews to see  
Thy filthy face, it doth so move.

Yet, as some will, it is much more tolerable for an old man to marry a yong woman (our Ladies match they call it) for *cras erit mulier*, as he said in Tully. Cato the Roman, Critobulus in † Xenophon, † Tyraquellus of late, Julius Scaliger, &c. and many famous presidents we have in that kind; but not *contra*: 'tis not held fit for an ancient woman to match with a yong man. For as Varro will, *Anus dum ludit morti delitias*

⁊ Absoleto, intempestivo, turpi remedio fatentur se uti; recordatione pristinorum voluptatum se recreant, & adversante natura, pollinctam carnem & enectam excitant. \* Lib. 2. nu. 25.

Qui vero non procreandæ prolis, sed explendæ libidinis causa sibi invicem copulantur, non tam conjuges quam fornicarii habentur. \* Lex Papia. Sueton. Claud. c. 23. § Pontantis biarium lib. 1.

Plautus mercator. † Symposio. † Vide Thuani historiam.

facit,

*facit*, 'tis Charon's match between \* *Cascus* and *Casca*, and the devil him-elf is surely well pleased with it. And therefore as the 'Poet inveighs, thou old *Vetustina* bed-ridden quean, that art now skin and bones,

" Cui tres capilli, quatuorque sunt dentes,  
Pectus cicadæ, crusculumque formicæ,  
Rugosiorẽ quæ geris stolâ frontem,  
Et arænarum cassibus pares mammas."

That hast three hairs, foure teeth, a brest  
Like grasshopper, an emmet's crest,  
A skin more rugged then thy coat,  
And duggs like spiders web to boot.

Must thou marry a youth again? And yet *ducentas ire nuptum post mortes amant*: howsoever it is, as <sup>d</sup> *Apuleius* gives out of his *Meroe*, *congressus annosus, pestilens, abhorrendus*, a pestilent match, abominable, and not to be endured. In such case how can they otherwise choose but be jealous, how should they agree one with another? This inequality is not in years only, but in birth, fortunes, conditions, and all good qualities,

" † *Si qua volēs aptè nubere, nube pari,*"

'Tis my counsel, saith *Anthony Guiverra*, to chose such a one. *Civis Civem ducat, Nobilis Nobilem*, let a citizen match with a citizen, a gentleman with a gentlewoman; he that observes not this precept (saith he) *non generum sed malum Genium, non nurum sed Furiam, non vitæ Comitẽ, sed litis fomitem domi habebit*, in stead of a fair wife shall have a fury, for a fit son in law a meer feind, &c. examples are too frequent.

Another main caution fit to be observed, is this, that though they be equal in years, birth, fortunes, and other conditions, yet they do not omit vertue and good education, which *Musonius* and *Antipater* so much inculcate in *Stobeus*;

" *Doç est magna parentum  
Virtus, & metuens alterius viri  
Certo sedere castitas.*"

If, as *Plutarch* adviseth, one must eat *modium salis*, a bushell of salt with him, before he chuse his friend, what care should be had in chusing a wife, his second self, how solicitous should he be to know her qualities and behaviour? and when he is assured of them, not to prefer birth, fortune, beauty, before bringing up, and good conditions. \* *Coquage* god of Cuckolds, as one meirily said, accompanies the goddess jealousy, both

\* Calabect vet. poetarum. \* *Martial*. lib. 3. 62. *Epig.* \* Lib. 1. *Miles*,  
† *Ovid.* \* *Rablaus* hist. *Pantagruel*. l. 3. cap. 33.

follow the fairest, by Jupiter's appointment, and they sacrifice to them together: beauty and honesty seldom agree; straight personages have often crooked manners; fair faces, foul vices; good complexions, ill conditions. *Suspitionis plena res est, & insidiarum*, beauty (saith <sup>1</sup> Chrysostome) is full of treachery and suspicion: he that hath a fair wife, cannot have a worse mischief, and yet most covet it, as if nothing else in marriage but that and wealth were to be respected. <sup>2</sup> Francis Sforza, Duke of Millain, was so curious in this behalf, that he would not marry the Duke of Mantua's daughter, except he might see her naked first: Which Lycurgus appointed in his lawes, and Morus in his Utopian Commonwealth approves. <sup>3</sup> In Italy, as a traveller observes, if a man have three or four daughters, or more, and they prove fair, they are married eftsoones: if deformed, they change their lovely names of Lucia, Cynthia, Camæna, call them Dorothea, Ursula, Briget, and so put them into Monasteries, as if none were fit for marriage, but such as are eminentlie fair: but these are erroneous tenents: a modest virgin well conditioned, to such a fair snout peece, is much to be preferred. If thou wilt avoid them, take away all causes of suspicion and jealousie, marry a course peece, fetch her from Cassandra's <sup>4</sup> Temple, which was wont in Italy to be a Sanctuary of all deformed maids, and so thou shall be sure that no man will make thee cuckold, but for spight. A citizen of Bizance in France had a filthy dowdy, deformed slut to his wife, and finding her in bed with another man, cryed out as one amazed; "*O miser!*" *quæ te necessitas huc adegit?* O thou wretch, what necessity brought thee hither? as well he might; for who can affect such a one? But this is warily to be understood, most offend in another extream, they prefer wealth before beauty, and so she be rich, they care not how she look; but these are all out as faulty as the rest. *Attendenda uxoris forma*, as <sup>5</sup> Salisburiensis adviseth, *ne si alteram aspexeris, mox eam sordere putes*, as the Knight in Chaucer that was married to an old woman,

And all day after hid him as an owl,  
So woe was his wife looked so foul.

Have a care of thy wife's complexion, lest whilst thou seest another, thou loathest her, she prove jealous, thou naught,

<sup>1</sup> Hom. 80. Qui pulchram habet uxorem, nihil pejus habere potest. <sup>2</sup> Ar-niseus.

<sup>3</sup> Itinerar. Ital. Coloniz edit. 1620. Nomine trium Ger. fol. 304. dis-plicuit quod dominæ sibiabus immutent nomen inditum in Baptismo, & pro Catharina, Margareta, &c. ne quid desit ad luxuriam, appellant ipsas nominibus Cynthia, Camæna, &c.

<sup>4</sup> Leonicus de var. lib. 3. c. 43. Asylum virginum deformium, Cassandræ templum. Plutarch.

<sup>5</sup> Polycrat. l. 8. cap. 11.

" Si

“ Si tibi deformis conjux, si serva venusta,  
Ne utaris servâ,”——

I can perhaps give instance. *Molestum est possidere, quod nemo habere dignetur*, a misery to possess that which no man likes: on the other side, *Difficile custoditur quod plures amant*. And as the bragging souldier vaunted in the Comedy, *nimia est miseria pulchrum esse hominem nimis*. Scipio did never so hardly besiege Carthage, as these yong gallants will beset thine house, one with wit or person, another with wealth, &c. If she be fair, saith Guazzo, she will be suspected howsoever. Both extreems are naught, *Pulchra citò adamatur, fada facile concupiscit*, the one is soon beloved, the other loves: one is hardly kept, because proud and arrogant, the other not worth keeping; what is to be done in this case? Ennius in Menelippe adviseth thee as a friend to take *statam formam, si vis habere incolumem pudicitiam*, one of a middle size, neither too fair, nor too foul,

“ \* Nec formosa magis quam mihi casta placet,”

with old Cato, though fit let her beauty be, *neque lectissima, neque illiberalis*, between both. This I approve; but of the other two I resolve with *Salisburiensis, cæteris paribus*, both rich alike, endowed alike, *majori miseriâ deformis habetur quam formosa servatur*, I had rather marry a fair one, and put it to the hazard, than be troubled with a blowze; but do thou as thou wilt, I speak only of my self.

Howsoever, *quod iterum moneo*, I would advise thee thus much, be she fair or foul, to choose a wife out of a good kindred, parentage, well brought up, in an honest place.

“ † Primum animo tibi proponas quo sanguine creta,  
Quâ formâ, quâ ætate, quibusque ante omnia virgo  
Moribus, in junctos veniat nova nupta penates.”

He that marries a wife out of a suspected Inne or Alehouse, buyes a horse in Smithfield, and hires a servant in Paul's, as the diverbe is, shall likely have a jade to his horse, a knave for his man, an arrant honest woman to his wife. *Filia præsumitur esse matri similis*, saith <sup>1</sup> Nevisanus? “ Such a mother, such a daughter;” *mali corvi malum ovum*, Cat to her kind.

“ ‡ Scilicet expectas ut tradat mater honestos  
Atque alios mores quàm quos habet?”——

If the mother be dishonest, in all likelihood the daughter will

\* Marullus.

† Chaloner lib. 9. de repub. Ang.

<sup>1</sup> Lib. 2. num. 159.

“ Si genetrix caste, caste quoque filia vivit; Si meretrix mater, filia talis erit.

‡ Juven. Sat. 6.

*matrisare,*

*matrizare*, take after her in all good qualities,

“Creden’ Pasiphae non tauripotente futuram  
Tauripetam?”——

If the dam trot, the foal will not amble. My last caution is, that a woman do not bestow her self upon a fool, or an apparent melancholy person; jealousy is a symptome of that disease, and fools have no moderation. Justina, a Romane Lady, was much persecuted, and after made away by her jealous husband, she caused and enjoyned this Epitaph, as a caveat to others, to be engraven on her tomb:

“Discite ab exemplo Justinæ, discite patres,  
Ne nubat fatuo filia vestra viro,” &c.

Learn parents all, and by Justina’s case,  
Your children to no dizards for to place.

After marriage, I can give no better admonitions than to use their wives well, and which a friend of mine told me that was a married man, I will tell you as good cheap, saith Nicostratus in \*Stobeus, to avoid future strife, and for quietness sake, “when you are in bed, take heed of your wife’s flattering speeches over night, and curtain sermons in the morning.” Let them do their endeavour likewise to maintain them to their means, which †Patricius ingeminates, and let them have liberty with discretion, as time and place requires: many women turn queans by compulsion, as °Nevisanus observes, because their husbands are so hard, and keep them so short in diet and apparell, *paupertas cogit eas meretricari*, poverty and hunger, want of means, makes them dishonest, or bad usage; their churlish behaviour forceth them to fly out, or bad examples, they do it to cry quittance. In the other extreme some are too liberal, as the proverb is, *Turdus malum sibi cacat*, they make a rod for their own tails, as Candaules did to Gyges in ‡Herodotus, commend his wife’s beauty himself, and besides would needs have him see her naked. Whilst they give their wives too much liberty to gad abroad, and bountifull allowance, they are accessary to their own miseries; *animæ uxorū pessimè olent*, as Plautus jybes, they have deformed souls, and by their painting and colours procure *odium mariti*, their husband’s hate, especially,

\* Camerarius cent. 2 cap. 54. oper. subcis.

\* Ser. 72. Quod amicus quidam uxorem habens mihi dixit, dicam vobis, In cubili cavendæ adulationes vesperi, mane clamores. † Lib. 4. tit. 4. de institut. Reipub. cap de officio mariti & uxoris.

° Lib. 4. syl. nup. num. 81. Non curant de uxoribus, nec volunt iis subvenire de victu, vestitu, &c. ‡ In Clio. Speciem uxoris supra modum extollens, fecit ut illam eandem coram aspiceret.

——— “† cūm

———“ \* *cùm miserè viscantur labra mariti.*”

Besides, their wives (as <sup>†</sup> Basil notes) *Impudentè se exponunt masculorum aspectibus, jactantes tunicas, & coram tripudiantibus*, impudently thrust themselves into other mens companies, and by their undecent wanton carriage provoke and tempt the spectators. Vertuous women should keep house; and 'twas well performed and ordered by the Greeks,

———“ *mulier ne qua in publicum Spectandam se sine arbitro præbeat viro:*”

which made Phidias belike at Elis paint Venus treading on a Tortoise, a symbole of women's silence and house-keeping. For a woman abroad and alone, is like a Deer broke out of a Parke, *quam mille venatores insequuntur*, whom every hunter follows; and besides in such places she cannot so well vindicate her self, but as that virgin Dinah (Gen. 34. 2.) “going for to see the daughters of the land,” lost her virginity, she may be defiled and overtaken on a sudden;

“*Imbelles damæ quid nisi præda sumus?*”

And therefore I know not what Philosopher he was, that would have women come but thrice abroad all their time, “† to be baptized, married, and buried;” but he was too strait laced. Let them have their liberty in good sort, and go in good sort, *modò non annos viginti ætatis suæ domi relinquunt*, as a good fellow said, so that they look not twenty years yonger abroad then they do at home, they be not spruce, neat, Angels abroad, beasts, dowdies, sluts at home; but seek by all means to please and give content to their husbands; to be quiet above all things, obedient, silent and patient; if they be incensed, angry, chide a little, their wives must not ‡ cample again, but take it in good part. An honest woman, I cannot now tell where she dwelt, but by report an honest woman she was, hearing one of her gossips by chance complain of her husband's impatience, told her an excellent remedy for it, and gave her withall a glasse of water, which when he brauled she should hold still in her mouth, and that *toties quòties*, as often as he chid; she did so two or three times with good success, and at length seeing her neighbour, gave her great thanks for it, and would needs know the ingredients, § she told her in brief what it was, “Fair water,” and no more: for it was not the water, but her silence which performed the cure. Let every froward woman imitate

\* Juven. Sat. 6. He cannot kisse his wife for paine.

† Orat. contra ebr.

‡ Ad baptismum, matrimonium & tumulum. § Non vociferatur illa si maritus obganniat. § Fraudem aperiens ostendit ei non aquam sed silentium iracundie moderari.

this

this example, and be quiet within doors, and (as <sup>†</sup>M. Aurelius prescribes) a necessary caution it is to be observed of all good matrons that love their credits, to come little abroad, but follow their work at home, look to their household affairs and private business, *œconomix incumbentes*, be sober, thrifty, wary, circumspect, modest, and compose themselves to live to their husband's means, as a good huswife should do,

“<sup>\*</sup> Quæ studiis gavisæ coli, partita labores  
Fallet opus cantu, formæ assimilata coronæ  
Cura puellaris, circum fusosque rotasque  
Cum volvet,” &c.

Howsoever 'tis good to keep them private, not in prison ;

“<sup>†</sup> Quisquis custodit uxorem vectibus & seris,  
Etsi sibi sapiens, stultus est, & nihil sapit.”

Reade more of this subject, Horol. *princ. lib. 2. per totum*. Arnisæus, *polit.* Cyprian, Tertullian, Bossus *de mulier. apparat.* Godefridus *de Amor. lib. 2. cap. 4.* Levinus Lemnius *cap. 54. de institut.* Christ. Barbarus *de re uxor. lib. 2. cap. 2.* Franciscus Patritius *de institut.* Reipub. *lib. 4. Tit. 4 & 5. de officio mariti & uxoris*, Christ. Fonseca *Amphitheat. Amor. cap. 45.* Sam. Neander, &c.

These cautions concern him ; and if by those or his own discretion otherwise he cannot moderate himself, his friends must not be wanting by their wisdom, if it be possible, to give the party grieved satisfaction, to prevent and remove the occasions, objects, if it may be to secure him. If it be one alone, or many, to consider whom he suspects or at what times, in what places he is most incensed, in what companies. <sup>†</sup>Nevisanus makes a question whether a young Physitian ought to be admitted in case of sickness, into a new married man's house, to administer a julip, a syrup, or some such physick. The Persians of old would not suffer a young Physitian to come amongst women. <sup>\*</sup>Apollonides Cous made Artaxerxes cruel, and was after buried alive for it. A gaoler in Aristænetus had a fine young gentleman to his prisoner ; <sup>‡</sup> in commiseration of his youth and person he let him loose, to enjoy the liberty of the prison, but he unkindly made him a Cornuto. Menelaus gave good welcome to Paris a stranger, his whole house and family were at his command, but he ungently stole away his best beloved wife. The like measure was offered to Agis king of Lacedæmon, by § Alcibiades an exile, for his good entertain-

<sup>\*</sup> Horol. *princi. lib. 2. cap. 8.* Diligenter cavendum fœminis illustribus ne frequenter exeant. <sup>\*</sup> Chaloner. <sup>†</sup> Menander. <sup>\*</sup> Lib. 5. num. 11. <sup>\*</sup> Cæsar in Persicis finxit vulvæ morbum esse nec curari posse nisi cum viro concumberet, hac arte voti compos. &c. <sup>‡</sup> Exsolvit vinculis solutumq; demisit, at ille inhumanus stupravit conjugem. § Plutarch. *vita ejus.*

ment,



ment, he was too familiar with Timæa his wife, begetting a child of her, called Leotichides; and bragging moreover when he came home to Athens, that he had a son should be king of the Lacedemonians. If such objects were removed, no doubt but the parties might easily be satisfied, or that they could use them gently, and intreat them well, not to revile them, scoffe at, hate them, as in such cases commonly they do, 'tis an humane infirmity, a miserable vexation, and they should not add grief to grief, nor aggravate their misery, but seek to please, and by all means give them content, by good counsel, removing such offensive objects, or by mediation of some discreet friends. In old Rome there was a Temple erected by the matrons to that \**Viriplaca Dea*, another to *Venus verticorda, quæ maritos uxoribus reddebat benevolos*, whither (if any difference hapned betwixt man and wife) they did instantly resort: there they did offer sacrifice, a white Hart, Plutarch records, *sine jelle*, without the gall, (Some say the like of Juno's temple) and make their prayers for conjugall peace: before some "indifferent arbitrators and friends, the matter was heard betwixt man and wife, and commonly composed. In our times we want no sacred Churches, or good men to end such controversies, if use were made of them. Some say that precious stone called \**Beryllus*, others a Diamond, hath excellent vertue, *contra hostium injurias, & conjugatos invicem conciliare*, to reconcile men and wives, to maintain unity and love; you may try this when you will, and as you see cause. If none of all these means and cautions will take place, I know not what remedy to prescribe, or whither such persons may go for ease, except they can get into the same \**Turkie paradise*, "Where they shall have as many fair wives as they will themselves, with clear eyes, and such as look on none but their own husbands," no fear, no danger of being cuckolds; or else I would have them observe that strict rule of †*Alphonsus*, to marry a deaf and dumb man to a blind woman. If this will not help, let them, to prevent the worst, consult with an ‡*Astrologer*, and see whether the signifiers in her Horoscope agree with his, that they be not in *signis & partibus odiose intuentibus aut imperantibus, sed mutuo & amicè antiscius & obedientibus*, otherwise, (as they hold) there will be intolerable enmities between them: or else get him *Sigillum veneris*, a Characteristical Seal stamped in

\* Rosinus lib. 2. 19. Valerius lib. 2. cap. 1.      \* Alexander ab Alexandro 1. 4. cap. 8. gen. dier.      \* Fr. Rueus de gemmis l. 2. cap. 8. & 15.      \* Strozius Cicogna lib. 2. cap. 15. spirit. et in can. habent ibidem uxores quot volunt cum oculis clarissimis, quos nunquam in aliquem præter maritum fixuri sunt, &c. Bredenbachius, Idem & Bohemus &c.      † Uxor cæca ducat maritum surdum, &c.      ‡ See Valent. Nabod. differ. com. in Alcabitium, ubi plura.

the day and hour of Venus, when she is fortunate, with such and such set words and charmes, which Villanovanus and Leo Suavius prescribe, *ex sigillis magicis Salomonis, Hermetis, Raguelis, &c.* with many such, which Alexis, Albertus, and some of our natural magicians put upon us: *ut mulier cum aliquo adulterare non possit, incide de Capillis ejus, &c.* and he shall shurely be gracious in all women's eyes, and never suspect or disagree with his own wife, so long as he wears it. If this course be not approved, and other remedies may not be had, they must in the last place sue for a divorce: but that is somewhat difficult to effect, and not all out so fit. For as Felisacus in his Tract *de justa uxore* urgeth, If that law of Constantine the great, or that of Theodosius and Valentinian, concerning divorce, were in use in our times, *innumeras propemodum viduas haberemus, et calibes viros*, we should have almost no married couples left. Try therefore those former remedies: or as Tertullian reports of Democritus, that put out his eyes, \*because he could not look upon a woman without lust, and was much troubled to see that which he might not enjoy; let him make himself blind, and so he shall avoid that care and molestation of watching his wife. One other sovereign remedy I could repeat, an especial Antidote against Jealousie, an excellent cure, but I am not now disposed to tell it, not that like a covetous Emperick I conceal it for any gain, but some other reasons, I am not willing to publish it; if you be very desirous to know it, when I meet you next, I will peradventure tell you what it is in your ear. This is the best counsel I can give; which he that hath need of, as occasion serves may apply unto himself. In the mean time,

———“*dii talem terris avertite pestem,*”

as the proverb is, from Heresie, Jealousie, and Frensie, good Lord deliver us.

\* Cap. 46. Apol. quod mulieres sine concupiscentia aspicere non posset, &c.

## SECT. IV.

## MEM. I. SUBSECT. I.

*RELIGIOUS MELANCHOLY.*

*Its object God; what his beauty is; How it allureth. The parts and parties affected.*

**T**HAT there is such a distinct Species of love Melancholy, no man hath ever yet doubted; but whether this subdivision of *Religious Melancholy* be warrantable, it may be controverted.

“ \* Pergite Pierides, medio nec calle vagantem  
Linquite me, quà nulla pedum vestigia ducunt,  
Nulla rotæ currus testantur signa priores.”

I have no pattern to follow as in some of the rest, no man to imitate. No Physitian hath as yet distinctly written of it as of the other; all acknowledge it a most notable Symptome, some a cause, but few a species or kinde. <sup>a</sup> Areteus, Alexander, Rhasis, Avicenna, and most of our late writers, as Gordonius, Fuchsius, Plater, Bruel, Montaltus, &c. repeat it as a Symptome. “ <sup>a</sup> Some seem to be inspired of the Holy Ghost, some take upon them to be Prophets, some are addicted to new opinions, some foretell strange things, *de statu mundi & Antichristi*, saith Gordonius. Some will prophecy of the end of the world to a day almost, and the fall of the Antichrist, as they have been addicted or brought up; for so melancholy works with them, as <sup>b</sup> Laurentius holds. If they have been precisely given, all their meditations tend that way, and in conclusion produce strange effects, the humour imprints symptoms according to their several inclinations and conditions, which makes <sup>c</sup> Guianerius and <sup>d</sup> Felix Plater put too much devotion, blinde zeal, fear of eternal punishment, and that last judgment for a cause of those enthusiasticks and desperate persons: but some do not obscurely make a distinct species of it, dividing Love Melancholy into that whose object is women;

<sup>r</sup> Called Religious because it is still conversant about religion and such divine objects.    <sup>\*</sup> Grotius.    <sup>a</sup> Lib. 1. cap. 16. nonnulli opinionibus addicti sunt, & futura se prædicere arbitrantur.    <sup>a</sup> Aliis videtur quod sunt prophetæ & inspirati à Spiritu sancto, & incipiunt prophetare, & multa tutura prædicunt.    <sup>b</sup> Cap. 6. de Melanch.    <sup>c</sup> Cap. 5. Tractat. multi ob timorem Dei sunt melancholici, & timorem gehennæ. They are still troubled for their sins.    <sup>d</sup> Plater c. 13.

and into the other whose object is God. Plato, in *Convivio*, makes mention of two distinct furies; and amongst our Neotericks, *Hercules de Saxonia lib. 1. pract. med. cap. 16. cap. de Melanch.* doth expressly treat of it in a distinct Species. ““ Love Melancholy (saith he) is twofold; the first is that (to which peradventure some will not vouchsafe this name or species of Melancholy) affection of those which put God for their object, and are altogether about prayer, fasting, &c. the other about women.” Peter Forestus in his observations delivereth as much in the same words: and Felix Platerus *de mentis alienat. cap. 3. frequentissima est ejus species, in quâ curandâ sæpissimè multùm fui impeditus*; ’tis a frequent disease; and they have a ground of what they say, forth of Areteus and Plato. ‘Areteus an old author in his third book cap. 6. doth so divide Love Melancholy, and derives this second from the first, which comes by inspiration or otherwise. \* Plato in his *Phædrus* hath these words, “Apollo’s priests in Delphos, and at Dodana, in their fury do many pretty feats, and benefit the Greeks, but never in their right wits.” He makes them all mad, as well he might; and he that shall but consider that superstition of old, those prodigious affects of it (as in its place I will shew the several furies of our *Fatidici dii*, *Pythonissas*, *Sibyls*, *Enthusiasts*, *Pseudoprophets*, *Hereticks* and *Schismaticks* in these our latter ages) shall instantly confess, that all the world again cannot afford so much matter of madness, so many stupend symptoms, as superstition, heresie, schisme hath brought out: that this Species alone may be parallel’d to all the former, hath a greater latitude, and more miraculous effects; that it more besots and infatuates men, than any other above named whatsoever, doth more harme, work more disquietness to mankind, and hath more crucified the souls of mortal men (such hath been the divel’s craft) than wars, plagues, sicknesses, dearth, famine, and all the rest.

Give me but a little leave, and I will set before your eyes in breif a stupend, vast, infinite Ocean of incredible madness and folly: a sea full of shelves and rocks, sands, gulfes, Euripes and contrary tides, full of fearfull monsters, uncouth shapes, roaring waves, tempests, and Siren calmes, Halcyonian seas, unspeakable misery, such Comœdies and Tragœdies, such absurd and ridiculous, feral and lamentable fits, that I know not whether

\* *Melancholia Erotica vel quæ cum amore est, duplex est: prima quæ ab aliis forsân non meretur nomen melancholiæ, est affectio eorum quæ pro objecto proponunt Deum & ideo nihil aliud curant aut cogitant quam Deum, jejunia, vigiliis: altera ob mulieres.* † *Alia reperitur furoris species à prima vel à secunda, deorum roganrium, vel affiatu numinum furor hic venit.* \* *Qui in Delphis futura prædicunt vates, & in Dodona sacerdotes furentes quidem multa jucunda Græcis, deferunt, sani vero exigua aut nulla.*

they

they are more to be pitied or derided, or may bee beleived, but that we daily see the same still practised in our dayes, fresh examples, *nova novitia*, fresh objects of misery and madness, in this kind that are still represented unto us, abroad, at home, in the midst of us, in our bosomes.

But before I can come to treat of these several errors and obliquities, their causes, symptomes, affections, &c. I must say something necessarily of the object of this love, God himself, what this love is, how it allureth, whence it proceeds, and (which is the cause of all our miseries) how we mistake, wander and swerve from it.

Amongst all those divine attributes that God doth vindicate to himself, eternity, omnipotency, immutability, wisdom, majesty, justice, mercy, &c. his <sup>h</sup> beauty is not the least, One thing, saith David, have I desired of the Lord, and that I will still desire, to behold the beauty of the Lord, Psal. 27. 4. And out of Sion, which is the perfection of beauty, hath God shined, Psal. 50. 2." All other creatures are fair, I confess, and many other objects do much enamour us, a fair house, a fair horse, a comely person. "I am amazed, saith Austin, when I look up to heaven and behold the beauty of the stars, the beauty of Angels, principalities, powers, who can express it? who can sufficiently commend, or set out this beauty which appears in us? so fair a body, so fair a face, eyes, nose, cheeks, chin, brows, all fair and lovely to behold; besides the beauty of the soul which cannot be discerned. If we so labour and be so much affected with the comeliness of creatures, how should we be ravished with that admirable lustre of God himself?" If ordinary beauty have such a prerogative and power, and what is amiable and fair, to draw the eyes and ears, hearts and affections of all spectatours unto it, to move, win, entice, allure: how shall this divine forme ravish our souls, which is the fountain and quintessence of all beauty? *Cælum pulchrum, sed pulchrior cæli fabricator*; if heaven be so fair, the sun so fair, how much fairer shall he be, that made them fair? "For by the greatness and beauty of the creatures, proportionally, the the maker of them is seen," Wisd. 13. 5. If there be such pleasure in beholding a beautifull person alone, and as a plausible sermon, he so much affect us, what shall this beauty of God himself, that is infinitely fairer then all creatures, men, angels, &c. \* *Omnis pulchritudo florum, hominum, angelorum, & rerum omnium pulcherrimarum ad Dei pulchritu-*

<sup>h</sup> Deus bonus, justus, pulcher, juxta Platonem. <sup>i</sup> Miror & stupeo cum cælum aspicio & pulchritudinem syderum, angelorum, &c. & quis digne laudet quod in nobis vigeat, corpus tam pulchrum, frontem pulchram, nares, genas, oculos, in electum, omnia pulchra; si sic in creaturis laboramus; quid in ipso deo?  
\* Drexelius Nicet. lib. 2. cap. 11.

*dinem collata, nox est & tenebræ*, all other beauties are night it self, meer darkness to this our inexplicable, incomprehensible, unspeakable, eternal, infinite, admirable and divine beauty. This lustre, *pulchritudo omnium pulcherrima*. This beauty and “<sup>1</sup> splendor of the divine Majesty,” is it that draws all creatures to it, to seek it, love, admire, and adore it; and those Heathens, Pagans, Philosophers, out of those reliques they have yet left of God’s Image, are so far forth incensed, as not only to acknowledge a God; but, though after their own inventions, to stand in admiration of his bounty, goodness, to adore and seek him; the magnificence and structure of the world it self, and beauty of all his creatures, his goodness, providence, protection, inforceth them to love him, seek him, fear him, though a wrong way to adore him: but for us that are Christians, regenerate, that are his adopted sons, illuminated by his word, having the eyes of our hearts and understandings opened; how fairly doth he offer and expose himself? *Ambit nos Deus* (Austin saith) *donis & formā suā*, he woos us by his beauty, gifts, promises, to come unto him; “<sup>1</sup> the whole Scripture is a message, an exhortation, a love letter to this purpose;” to incite us, and invite us, “God’s Epistle, as Gregory calls it, to his creatures. He sets out his Son and his Church in that Epithalamium or mystical song of Solomon, to enamour us the more, comparing his head “to fine gold, his locks curled and black as a Raven, Cant. 4. 5. his eyes like doves on rivers of waters, washed with milk, his lippes as lillies, dropping down pure juyce, his hands as rings of gold set with chrysolite: and his Church to a vineyard, a garden inclosed, a fountain of living waters, an orchard of Pomegranates, with sweet scents of saffron, spike, calamus and cinamon, and all the trees of incense, as the chief spices, the fairest amongst women, no spot in her, “his sister, his spouse, undefiled, the onely daughter of her mother, dear unto her, fair as the Moon, pure as the Sun, looking out as the morning;” That by these figures, that glass, these spiritual eyes of contemplation, we might perceive some resemblance of his beauty, the love betwixt his church and him. And so in the 45 Psalm. this beauty of his Church is compared to a “Queen in a vesture of gold of Ophir, embroidered raiment of needle worke, that the King might take pleasure in her beauty.” To incense us further yet, “John, in his Apocalypse, makes a description of that heavenly Jerusalem, the beauty of it, and in it the maker of it; “Likening it to a city of pure gold, like unto cleer glass, shining and garnished with all manner of precious stones,

<sup>1</sup> Fulgor divinz majestatis. Aug.    <sup>1</sup> In Psal. 64. misit ad nos Epistolas & totam scripturam, quibus nobis faceret amandi desiderium.    “Epist. 48. l. 4. quid est tota scriptura nisi Epistola omnipotentis Dei ad creaturam suam?” Cap. 6. 8.    “Cap. 27. 11.

having no need of Sun or Moon : for the Lambe is the light of it, the glory of God doth illuminate it : to give us to understand the infinite glory , beauty and happiness of it." Not that it is no fairer then these creatures to which it is compared, but that this vision of his, this lustre of his divine majesty, cannot otherwise be expressed to our apprehensions, " no tongue can tell, no heart can conceive it," as Paul saith. Moses himself, Exod. 33. 18. when he desired to see God in his glory, was answered that he might not endure it, no man could see his face and live. *Sensible forte destruit sensum*, a strong object overcometh the sight, according to that axiome in Philosophy : *fulgorem solis ferre non potes, multo magis creatoris*; if thou canst not endure the Sun beams, how canst thou endure that fulgor and brightness of him that made the Sun? The Sun it self and all that we can imagine, are but shadowes of it, 'tis *visio præcellens*, as <sup>r</sup> Austin calls it, the quintessence of beauty this, " which far exceeds the beauty of Heavens, Sun and Moon, Stars, Angels, gold and silver, woods, fair fields, and whatsoever is pleasant to behold." All those other beauties fail, vary, are subject to corruption, to loathing; " ' But this is an immortall vision, a divine beauty an immortall love, an indefatigable love and beauty, with sight of which we shall never be tired nor wearied, but still the more we see the more we shall covet him. " ' For as one saith, where this vision is, there is absolute beauty; and where is that beauty, from the same fountain comes all pleasure and happiness; neither can beauty, pleasure, happiness, be separated from his vision or sight, or his vision from beauty, pleasure; happiness." In this life we have but a glimpse of this beauty and happiness: we shall hereafter, as John saith, see him as he is: thine eyes, as Isay promiseth, 33. 17. " shall behold the King in his glory," then shall we be perfectly inamoured, have a full fruition of it, desire, ' behold and love him alone as the most amiable and fairest object, or *summum bonum*, or cheifest good.

This likewise should we now have done, had not our will been corrupted; and as we are enjoined to love God with all our heart, and all our soul: for to that end were we born, to love this object, as <sup>r</sup> Melancthon discourseth, and to enjoy it. " And him our will would have loved and sought alone as our

<sup>r</sup> In Psal. 85. omnes pulchritudines terrenas auri, argenti, nemorum & camporum pulchritudinem Solis & Lunæ, stellarum, omnia pulchra superans. ' Immortalis hæc visio immortalis amor, indefessus amor & visio. ' Osorius; ubicunque visio & pulchritudo divini aspectus, ibi voluptas ex eodem fonte omnisque beatitudo, nec ab ejus aspectu voluptas, nec ab illa voluptate aspectus separari potest. ' Leon Hæbreus. Dubitatur an humana felicitas Deo cognoscendo an amando terminetur. " Lib. de anima. Ad hoc objectum amandum & fruendum nati sumus; & hunc expectisset, unicum hunc amasset humana voluntas, ut *summum bonum*, & cæteræ res omnes eo ordine.

*summum bonum*, or principall good, and all other good things for God's sake : and nature, as she proceeded from it, would have sought this fountain ; but in this infirmity of humane nature this order is disturbed, our love is currupt : " and a man is like that monster in \* Plato composed of a Scylla a lyon, and a man ; we are carried away headlong with the torrent of our affections : the world, and that infinite variety of pleasing objects in it, do so allure and enamour us, that we cannot so much as look towards God, seek him, or think on him as we should : we cannot, saith Austin, Rempub. *caulestem cogitare*, we cannot contain our selves from them, their sweetness is so pleasing to us. Marriage, saith y Gualter, detains many ; " a thing in it self laudable, good and necessary, but many, deceived and carried away with the blind love of it, have quite laid aside the love of God, and desire of his glory. Meat and drink hath overcome as many, whilst they rather strive to please, satisfie their guts and belly, then to serve God and nature." Some are so busied about merchandise to get mony, they loose their own souls, whilst covetously carried, and with an unsatiable desire of gain, they forget God ; as much we may say of honour, leagues, friendships, health, wealth, and all other profits or pleasures in this life, whatsoever. " \* In this world there be so many beautiful objects, splendors and brightness of gold, majesty of glory, assistance of friends, fair promises, smooth words, victories, triumphs, and such an infinite company of pleasing beauties to allure us, and draw us from God, that we cannot look after him." And this is it which Christ himself, those Prophets and Apostles so much thundred against, 1 John 17. 15. dehorth us from ; " Love not the world, nor the things that are in the world : if any man love the world, the love of the father is not in him, 16. For all that is in the World, as lust of the flesh, the lust of the eyes, and pride of life, is not of the Father, but of the world : and the world passeth away and the lust thereof ; but he that fulfilleth the will of God abideth for ever. No man, saith our Saviour, can serve two masters, but he must love the one and hate the other, &c." *bonos vel malos mores, boni vel mali faciunt amores*, Austin well infers : and this is that which all the fathers inculcate. He cannot ( \* Austin admonisheth) bee God's friend, that is delighted with the pleasures of the world : " make clean thine heart, purifie thine

\* 9. de Repub. y Hom. 9. in epist. Johannis cap. 2. *Mukos conjugium decepit, res alioqui salutaris & necessaria, eo quod cæco ejus amore decepti, divini amoris & gloriæ studium in universum abjecerunt ; plurimos cibis & potus perdit.* \* In mundo splendor opum, gloriæ majestas, amicitiarum præsidia, verborum blanditiæ, voluptatum omnis generis illecebræ, victoriæ, triumphi, & infinita alia ab amore dei nos abstrahunt, &c. \* In Psal. 32. *Dei amicus esse non potest qui mundi studiis delectatur ; ut hanc, formam videtur munda cor, serena cor, &c.*

heart,



heart; if thou wilt see this beauty, prepare thy self for it. It is the eye of contemplation by which we must behold it, the wing of meditation which lifts us up and rears our souls with the motion of our hearts, and sweetness of contemplation :” so saith Gregory cited by <sup>b</sup> Bonaventure. And as <sup>c</sup> Philo Judæus seconds him, “ He that loves God, will soare aloft and take him wings ; and leaving the earth flye up to Heaven, wander with Sun and Moon, Stars, and that heavenly troop, God himself being his guide.” If we desire to see him, we must lay aside all vain objects, which detain us and dazel our eyes, and as <sup>d</sup> Ficinus adviseth us, “ get us solar eyes, spectacles as they that look on the Sun : to see this divine beauty, lay aside all material objects, all sense, and then thou shall see him as he is.” Thou covetous wretch, as <sup>e</sup> Austin expostulates, “ Why dost thou stand gaping on this dross, muck-hils, filthy excrements ? behold a far fairer object, God himself woos thee ; behold him, enjoy him, he is sick for love.” Cant. 5. He invites thee to his sight, to come into his fair Garden, to eat and drink with him, to be merry with him, to enjoy his presence for ever. \* Wisdome cryes out in the streets besides the gates, in the top of high places, before the city, at the entry of the door, and bids them give ear to her instruction, which is better then gold or precious stones ; no pleasures can be compared to it : leave all then and follow her, *vos exhortor & amici & obsecro*. In <sup>f</sup> Ficinus’ words, I exhort and beseech you, “ that you would embrace and follow this divine love with all your hearts and abilities, by all offices and endeavours make this so loving God propitious unto you.” For whom alone, saith <sup>g</sup> Plotinus, “ we must forsake the Kingdomes and Empires of the whole earth, Sea, Land, and Aire, if we desire to be ingrafted into him, leave all and follow him.

Now forasmuch as this love of God, is an habit infused of God, as <sup>h</sup> Thomas holds, 1. 2. *quest.* 23. “ by which a man is inclined to love God above all, and his neighbour as himself,” We must pray to God that he will open our eyes,

<sup>b</sup> Contemplationis pluma nos sublewat, atque inde erigimur intentione cordis, dulcedine contemplationis distinct. 6. de 7. Itineribus. <sup>c</sup> Lib. de victimis : amans Deum, sublimia petit, sumptis alis & in cælum rectè volat, relicta terra, cupidus aberandi cum sole, luna, stellarumque sacra militia, ipso Deo duce. <sup>d</sup> Incom. Plat. cap. 7. ut Solem videas oculis, fieri debes solaris : ut divinam aspicias pulchritudinem, demitte materiam, demitte sensum, & Deum qualis sit videbis. <sup>e</sup> Avare, quid inhias his, &c. pulchrior est qui te ambit ipsum visurus, ipsum habiturus. <sup>f</sup> Prov. 8. <sup>g</sup> Cap 18. Rom. Amorem hunc divinum totis viribus amplexamini ; Deum vobis omni officiorum genere propitium facite. <sup>h</sup> Cap. 7. de pulchritudine regna et imperia totius terræ & maris & cœli oportet abjicere si ad ipsum conversus velis inseri. <sup>i</sup> Habitus à Deo infusus, per quem inclinatur homo ad diligendum Deum super omnia.

make clear our hearts, that we may be capable of his glorious rayes, and performe those duties that he requires of us, *Deut.* 6. and *Jos.* 23. "To love God above all, and our neighbour as our self, to keep his commandments. In this we know, saith John, c. 5, 2. we love the children of God, when we love God and keep his commandments." This is the love of God that we keep his commandments; he that loveth not, knoweth not God, for God is love, *cap.* 4. 8. and he that dwelleth in love, dwelleth in God, and God in him;" for love presupposeth knowledge, faith, hope, and unites us to God himself, as <sup>1</sup> Leon Hebreus delivereth unto us, and is accompanied with the fear of God, humility, meekness, patience, all those vertues, and charity it self. For if we love God, we shall love our neighbour, and performe the duties which are required at our hands, to which we are exhorted, *1 Cor.* 15. 4. 5. *Ephes.* 4. *Coloss.* 3. *Rom.* 12. We shall not be envious or puffed up, or boast, disdain, think evil, or be provoked to anger, but suffer all things; "Endeavour to keep the unity of the spirit in the bond of peace." Forbear one another, forgive one another, cloath the naked, visit the sick, and perform all those works of mercy, which <sup>2</sup> Clemens Alexandrinus calls *amoris & amicitiae impletionem & extentionem*, the extent and complement of Love; and that not for fear or worldly respects, but *ordine ad Deum*, for the love of God himself. This we shall do if we be truly enamoured; but we come short in both, we neither love God nor our neighbour as we should. Our love in spiritual things is too "defective, in worldly things too excessive, there is a jarre in both. We love the world too much; God too little; our neighbour not at all, or for own ends.

"Vulgus amicitias utilitate probat."

The cheif thing we respect is our commodity: and what we do is for fear of worldly punishment, for vain glory, praise of men, fashion, and such by-respects, not for God's sake. We neither know God aright, nor seek, love or worship him as we should. And for these defects, we involve our selves, into a multitude of errours, we swerve from this true love and worship of God: which is a cause unto us of unspeakable miseries; running into both extremes, we become fools, madmen, without sense, as now in the next place I will shew you.

The parties affected are innumerable almost, and scattered over the face of the earth, far and neer, and so have been in all

<sup>1</sup> Dial. 1. Omnia convertit amor in ipsius pulchri naturam.  
lib. 2. <sup>2</sup> Greenham

<sup>2</sup> Strigmatum

precedent

precedent ages, from the beginning of the world to these times, of all sorts and conditions. For method's sake I will reduce them to a twofold division, according to those too extreams of Excess and Defect, Impiety and Superstition, Idolatry and Atheisme. Not that there is any excess of divine worship or love of God ; that cannot be, we cannot love God too much, or do our duty as we ought, as Papists hold, or have any perfection in this life, much less supererogate ; when we have all done, we are unprofitable servants. But because we do *aliud agere*, zealous without knowledge, and too solicitous about that which is not necessary, busying our selves about impertinent, needless, idle, and vain ceremonies, *populo ut placerent*, as the Jews did about sacrifices, oblations, offerings, incense, new Moons, feasts, &c. but Isay taxeth them 1, 12. " Who required this at your hands ? " We have too great opinion of our own worth, that we can satisfie the Law ; and do more then is required at our hands, by performing those Evangelical Counsels, and such works of supererogation, merit for others, which Bellarmine, Gregory de Valentia, all their Jesuites and champions defend, that if God should deal in rigour with them, some of their Franciscans and Dominicans are so pure, that nothing could be objected to them. Some of us again are too dear, as we think, more divine and sanctified then others, of a better mettle, greater gifts, and with that proud Pharisee condemn others in respect of our selves, we are better Christians, better learned, choice spirits, inspired, know more, have special revelation, perceive God's secrets, and thereupon presume, say and do that many times which is not befitting to be said or done. Of this number are all superstitious Idolaters, Ethnicks, Mahometans, Jews, Heretiques, <sup>m</sup> Enthusiasts, Divinators, Prophets, Sectaries, and Scismatiques. Zanchius reduceth such Infidels to four chief sects ; but I will insist and follow mine own intended method : all which with many other curious persons, Monks, Heremits, &c. may be ranged in this extream, and fight under this superstitious banner, with those rude Idiots, and infinite swarms of people that are seduced by them. In the other extream or in defect, march those impious Epicures, Libertines, Atheists, Hypocrites, Infidels, worldly, secure, impenitent, unthankful, and carnal minded men, that attribute all to natural causes, that will acknowledge no supream power ; that have cauterized consciences, or live in a reprobate sense ; or such desperate persons as are too distrustful of his mercies. Of these there be many subdivisions, divers degrees of madness

<sup>m</sup> De primo præcepto.

and folly, some more than other, as shall be shewed in the Symptoms : And yet all miserably out, perplexed, doting, and besides themselves for religion's sake. For as <sup>a</sup> Zanchy well distinguished, and all the world knows, Religion is twofold, true or false ; False is that vain superstition of Idolaters, such as were of old, Greeks, Romans, present Mahometans, &c. *Timorem deorum inanem*, <sup>o</sup> Tully could terme it ; or as Zanchy defines it, *Ubi falsi dii, aut falso cultu colitur Deus*, when false gods, or that God is falsely worshipped. And 'tis a miserable plague, a torture of the Soul, a meer madness, *Religiosa insania*, <sup>p</sup> Meteran calls it, or *insanus error*, as <sup>q</sup> Seneca, a frantick error ; or as Austin, *Insanus animi morbus*, a furious disease of the Soul ; *insania omnium insanissima*, a quintessence of madness ; <sup>r</sup> for he that is superstitious, can never be quiet. 'Tis proper to man alone, *uni superbia, avaritia, superstitio*, saith Plin. *lib. 7. cap. 1. atq; etiam post sœvit de futuro*, which wrings his soul for the present, and to come : the greatest miserie belongs to mankind, a perpetual servitude, a slavery, <sup>s</sup> *Ex timore timor*, an heave yoke, the seal of damnation, an intolerable burthen. They that are superstitious, are still fearing, suspecting, vexing themselves with auguries, prodigies, false tales, dreams, idle, vain works, unprofitable labours, as <sup>t</sup> Boterus observes, *curâ mentis anticipite versantur* : Enemies to God and to themselves. In a word, as Seneca concludes, *Religio Deum colit, superstitio destruit*, superstition destroyes, but true Religion honours God. True Religion, *ubi verus Deus verè colitur*, where the true God is truly worshipped, is the way to Heaven, the mother of vertues, Love, Fear, Devotion, Obedience, Knowledge, &c. It rears the dejected Soul of man, and amidst so many cares, miseries, persecutions, which this world affords, it is a sole ease, an unspeakable comfort, a sweet reposal, *Jugum suave, & leve*, a light yoke, an anchor, and an Haven. It adds courage, boldness, and begets generous spirits : although tyrants rage, persecute, and that bloody Dictor or Serjeant be ready to martyr them, *aut lita, aut morere*, (as in those persecutions of the primitive Church, it was put in practise, as you may read in Eusebius and others) though enemies be now ready to invade, and all in an uproare, <sup>u</sup> *Si fractus illabatur orbis, impavidos ferient ruinæ*, though heaven should fall on his head, he would not be dismayed. But as a good Christian prince once made answer to a menacing Turke, *facile sceler.*

<sup>a</sup> De relig. 1. 2. Thes. 1.    <sup>o</sup> 2 De nat. deorum.    <sup>p</sup> Hist. Belgic. lib. 8.  
<sup>q</sup> Superstitio error insanus est. epist. 223.    <sup>r</sup> Nam qui superstitione imbutus  
est, quietus esse nunquam potest.    <sup>s</sup> Greg.    <sup>t</sup> Polit. lib. 1. cap. 13.    <sup>u</sup> Hor.

*ata hominum arma contemnit, qui dei præsidio tutus est:* Or as \* Phalaris writ to Alexander in a wrong cause, he nor any other enemy could terrifie him, for that he trusted in God. *Si Deus nobiscum, quis contra nos?* In all calamities, persecutions whatsoever, as David did, 2. Sam. 2. 22. he will sing with him, "The Lord is my rock, my fortress, my strength, my refuge, the towre and horn of my salvation, &c. In all troubles and adversities, Psal. 46. 1. "God is my hope and help, still ready to be found, I will not therefore fear," &c. 'tis a fear expelling fear; he hath peace of conscience, and is full of hope, which is (saith \* Austin) *vita vitæ mortalis*, the life of this our mortal life, hope of immortality, the sole comfort of our misery: otherwise, as Paul saith, we of all others were most wretched, but this makes us happy, counterpoising our hearts in all miseries; superstition torments, and is from the Divell, the author of lies; but this is from God himself, as Lucian that Antiochian Priest made his divine confession in † Eusebius, *Author nobis de Deo Deus est*, God is the author of our Religion himself, his word is our rule, a lanthorn to us, dictated by the holy Ghost, he playes upon our hearts as so many harp-strings, and we are his Temples, he dwelleth in us, and we in him.

The part affected of superstition, is the brain, heart, will, understanding, soul it self, and all the faculties of it, *totum compositum*, all is mad, and dotes: Now for the extent, as I say, the world it self is the subject of it, (to omit that grand sin of Atheisme,) all times have been misaffected, past, present, "there is not one that doth good, nor not one, from the Prophet to the Priest, &c." A lamentable thing it is to consider, how many myriads of men this idolatrie and superstition (for that comprehends all) hath infatuated in all ages, besotted by this blind zeal, which is Religion's Ape, Religion's bastard, Religion's shadow, false glass. For where God hath a Temple, the Divell will have a chappel: where God hath sacrifices, the Divell will have his oblations: where God hath ceremonies, the Divell will have his traditions; where there is any religion, the Divell will plant superstition; and 'tis a pitifull sight to behold and read, what tortures, miseries it hath procured, what slaughter of soules it hath made, how it rageth amongst those old Persians, Syrians, Egyptians, Greeks, Romans, Tuscans, Gaules, Germanes, Brittaines, &c. *Britannia jam hodiè celebrat tam attonitè*, saith \* Pliny, *tantis ceremoniis* (speaking of superstition) *ut dedisse Persis videri possit*. The Brittaines are so stupendly superstitious in their ceremo-

\* Epist. Phalar.

\* In Psal. 3.

† Lib. 9. cap. 6.

\* Lib. 3.

nies,

nies, that they go beyond those Persians. He that shall but read in Pausanias alone, those gods, temples, altars, Idols, statues, so curiously made with such infinite cost and charge, amongst those old Greeks, such multitudes of them and frequent varieties, as \* Gerbelius truly observes, may stand amazed, and never enough wonder at it; and thank God withall, that by the light of the Gospel, we are so happily freed from that slavish Idolatrie in these our dayes. But heretofore almost in all countries, in all places, superstition hath blinded the hearts of men: in all ages what a small portion hath the true Church ever been!

“Divisum imperium cum Jove Dæmon habet.”

The Patriarchs and their families, the Israelites a handfull in respect, Christ and his Apostles, and not all of them neither. Into what straights hath it been compinged, a little flock! how hath superstition on the other side dilated her self, error, ignorance, barbarisme, folly, madness, deceived, triumphed, and insulted over the most wise, discreet and understanding men, Philosophers, Dynastes, Monarches, all were involved and over-shadowed in this mist, in more than Cymmerian darkness. † *Adeo ignara superstitio mentes hominum depravat, & nonnunquam sapientum animos transversos agit.* At this present, *quota pars!* How small a part is truly religious! How little in respect! Divide the World into six parts, and one or not so much is Christians; Idolaters and Mahometans possess almost Asia, Africk, America, Magellanica. The Kings of China, great Cham, Siam, and Bornaye, Pegu, Decan, Narsinga, Japan, &c. are Gentiles, Idolaters, and many other petty Princes in Asia, Monomotopa, Congo, and I know not how many Negro Princes in Africk, all Terra Australis incognita most of America Pagans, differing all in their severall superstitions; and yet all Idolaters. The Mahometans extend themselves over the great Turk's dominions in Europe, Africk, Asia, to the Xeriffes in Barbary, and his territories in Fez, Sus, Morocco, &c. The Tartar, the great Mogor, the Sophy of Persia, with most of their dominions and subjects, are at this day Mahometans. See how the Divell rageth: Those at oddes, or differing among themselves, some for <sup>a</sup> Alli, some Enbocar, for Acmor, and Ozimen, these four Doctors, Mahomet's successors, and are subdivided into 72 inferior sects, as <sup>b</sup> Leo Afer reports. The Jews as a company of vagabonds

\* Lib. 6. descrip. Græc. nulla est via qua non innumeris idolis est referta. Tantum tunc temporis in miserrimos mortales potentia & crudelis Tyrannidis Satan exercuit. † Alex. ab. Alex. lib. 6. cap. 26. <sup>a</sup> Purchas Pilgrim. lib. 1. c. 3. <sup>b</sup> Lib. 3.

are scattered over all parts; whose story, present estate, progress from time to time, is fully set down by \*Mr. Thomas Jackson Doctor of Divinity, in his Comment on the Creed. A fift part of the world, and hardly that, now professeth CHRIST, but so inlarded and interlaced with several superstitions, that there is scarce a sound part to be found, or any agreement amongst them. Presbyter John in Africk, Lord of those Abyssines, or Æthiopians, is by his profession a Christian, but so different from us, with such new absurdities and ceremonies, such liberty, such a mixture of Idolatry and Paganisme, ' that they keep little more then a bare title of Christianitie. They suffer Polygamy, Circumcision, stupend fastings, divorce as they will themselves, &c. and as the Papists call on the Virgin Mary, so do they on Thomas Didymus before Christ. 'The Greek or Eastern Church is rent from this of the West, and as they have four chief Patriarchs, so have they four subdivisions, besides those Nestorians, Jacobines, Syrians, Armenians, Georgians, &c. scattered over Asia Minor, Syria, Ægypt, &c. Greece, Valachia, Circassia, Bulgary, Bosnia, Albania, Illyricum, Slavonia, Croatia, Thrace, Servia, Rascia, and a sprinkling amongst the Tartars. The Russians, Muscovites, and most of that great Duke's subjects, are part of the Greek Church, and still Christians; but as 'one saith, *temporis successu multas illi addiderunt superstitiones*, In processe of time they have added so many superstitions, they be rather semi-Christians, then otherwise. That which remaines, is the Western Church with us in Europe, but so eclipsed with severall schismes, heresies and superstitions, that one knows not where to finde it. The Papists have Italy, Spaine, Savoy, part of Germany, France, Poland and a sprinkling in the rest of Europe. In America they hold all that which Spaniards inhabit, Hispania nova, Castella Aurea, Peru, &c. In the East Indies, the Philippinæ, some small holds about Goa, Malacha, Zelan, Ormus, &c. which the Portugall got not long since, and those land-leaping Jesuites have assayed in China, Japan, as appears by their yearly letters; in Africk they have Melinda, Quilna, Mombaze, &c. and some few towns, they drive out one superstition with another. Poland is a receptacle of all religions, where Samosetans, Socinians, Photinians (now protected in Transilvania and Poland) Arrians, Anabaptists are to be found, as well as in some German Cities. Scandia is Christian, but

\* 2 Part. sec. 3. lib. 1. cap. & deinceps. \* Titelmannus. Maginus. Bredenbachius. Fr. Aluarezus Itin. de Abyssinis Herbis solum vescuntur votarii, aquis mento tenus dormiunt, &c. ' Bredenbachius Jod. à Meggen. \* Sec Passerivus Herbastein, Magin. D. Fletcher, Jovius, Haclun, Purchas, &c. of their errors.

as 'Damianus A-Goes the Portugall Knight complains, so mixt with Magick, Pagan Rites and ceremonies, they may be as well counted Idolaters: what Tacitus formerly said of a like nation, is verified in them, " \* A people subject to superstition, contrary to Religion." And some of them as about Lapland and the Pilapians, the Divells possession to this day, *Misera hæc gens* (saith mine † Author) *Satanæ hactenus possessio,— & quod maxime mirandum & dolendum*, and which is to be admired and pitied; if any of them be baptized, which the Kings of Sweden much labour, they die within 7 or 9 dayes after, and for that cause they will hardly be brought to Christianity, but worship still the Divel, who daily appears to them. In their idolatrous courses, *Gaudentibus diis patriis, quos religiose colunt, &c.* Yet are they very superstitious, like our wild Irish: Though they of the better note, the Kings of Denmark and Sweden themselves, that govern them, be Lutherans; The remnant are Calvinists, Lutherans, in Germany equally mixt: And yet the Emperor himself, Dukes of Loraine, Bavaria, and the Princes Electors, are most part professed Papists. And though some part of France and Ireland, Great Britaine, half the Cantos in Switzerland, and the Low countries be Calvinists, more defecate then the rest, yet at oddes amongst themselves, not free from superstition. And which ‡ Brochard the Monk in his description of the holy Land, after he had censured the Greek Church, and shewed their errours, concluded at last, *Faxit Deus ne Latinis multa irrepserint stultitiæ*, I say God grant there be no fopperies in our Church. As a damme of water stopt in one place breaks out into another, so doth superstition. I say nothing of Anabaptists, Socinians, Brownists, Barrowists, Familists, &c. There is superstition in our prayers, often in our hearing of Sermons, bitter contentions, invectives, persecutions, strange conceits, besides diversitie of opinions, schismes, factions, &c. But as the Lord (Job. 42. cap. 7. 5.) said to Eliphaz the Temanite, and his two friends, " his wrath was kindled against them, for they had not spoken of him things that were right:" we may justly of these Schismatiques, and Heretiques, how wise soever in their own conceits, *non rectè loquuntur de Deo*, they speak not, they think not, they write not well of God, and as they ought. And therefore, *Quid quæso mi Dorpi*, as Erasmus concludes to Dorpius, *hisce Theologis faciamus, aut quid preceris, nisi forte fidelem medicum, qui cerebro medeatur?* What shall

† Deplorat. Gentis Lapp.

\* Gens superstitioni obnoxia, religionibus adversa. † Boissardus de Magia. Intra septimum aut nonum à baptismo diem moriuntur. Hinc fit, &c.

‡ Cap. de Incolis terræ sanctæ.



we wish them, but *sanam mentem*, and a good Physitian? But more of their differences, paradoxes, opinions, mad pranks, in the Symptomes: I now hasten to the cauess.

## SUBSECT. II.

*Causes of Religious melancholy. From the Divell by miracles, apparitions, oracles. His instruments or factors, polititians, Priests, Impostors, Hereticks, blind guides. In them simplicity, fear, blinde zeal, ignorance, solitari-ness, curiosity, pride, vain-glory, presumption, &c. his engins, fasting, solitariness, hope, fear, &c.*

WE are taught in holy Scripture, that the "Divel rangeth abroad like a roaring Lyon, still seeking whom he may devour:" and as in severall shapes, so by several engines and devices he goeth about to seduce us; sometime he transforms himself into an Angel of light; and is so cunning, that he is able, if it were possible, to deceive the very Elect. He will be worshipped as <sup>a</sup> God himself, and is so adored by the Heathen, and esteemed. And in imitation of that divine power, as <sup>b</sup> Eusebius observes, <sup>c</sup> to abuse or emulate God's glory, as Dandinus adds, he will have all homage, sacrifices, oblations, and whatsoever else belongs to the worship of God, to be done likewise unto him, *similis erit altissimo*, and by this means infatuates the world, deludes, entraps, and destroys many a thousand souls. Sometimes by dreams, visions (as God to Moses by familiar conference) the divel in several shapes talks with them: in the <sup>d</sup> Indies it is common, and in China nothing so familiar as apparitions, inspirations, oracles, by terrifying them with false prodigies, counterfeit miracles, sending storms, tempests, diseases, plagues, (as of old in Athens there was Apollo, Alexicacus, Apollo *λοιμω* *pestifer* & *malorum depulsor*) raising wars, seditions by Spectrums, troubling their Consciences, driving them to despair, terrors of mind, intolerable pains; by promises, rewards, benefits, and fair means, he raiseth such an opinion of his Deity and greatness, that they dare not do otherwise then adore him, do as he will have them, they dare not offend him. And to compel them more to stand

<sup>a</sup> Plato in Crit. *Dæmones custodes sunt hominum & eorum domini, ut nos animalium; nec hominibus, sed & regionibus imperant, vaticiniis, auguriis, nos regunt.* Idem fere Max. Tyrius ser. 1. & 26. 27. *medios vult dæmones inter Deos & homines deorum ministros, præsides hominum, a cælo ad homines descendentes.*  
<sup>b</sup> Depræparat. Evangel. <sup>c</sup> Vel in abusum Dei vel in æmulationem. Dandinus com. in lib. 2. Arist. de An. Text. 29. <sup>d</sup> *Dæmones consulunt, & familiares habent dæmones pleriq; sacerdotes.* Riccius lib. 1. cap. 10. expedit. Sinar.

in awe of him, "he sends and cures diseases, disquiets their spirits (as Cyprian saith) torments and terrifies their souls, to make them adore him: and all his study, all his endeavour is to divert them from true Religion, to superstition: and because he is damned himself, and in an error, he would have all the world participate of his errors, and be damned with him." The *primum mobile* therefore, and first mover of all superstition, is the Devil, that great enemy of mankind, the principal agent, who in a thousand several shapes, after divers fashions, with several engines, illusions, and by several names hath deceived the inhabitants of the earth, in several places and countries, still rejoycing at their fals. "All the world over before Christ's time, he freely domineered, and held the souls of men in most slavish subjection, (saith <sup>m</sup> Eusebius,) in divers forms, ceremonies, and sacrifices, till Christ's coming," as if those divels of the Ayre had shared the earth amongst them, which the Platonists held for Gods, (\* *Ludus deorum sumus*) and were our governours and keepers. In several places, they had several rites, orders, names, of which read Wierus *de præstigiis dæmonum lib. 1. cap. 5.* <sup>m</sup> Strozius, Cicogna, and others; Adonided amongst the Syrians; Adramalech amongst the Capernaïtes, Asinix amongst the Emathites; Astartes with the Sydonians, Asteroth with the Palestines; Dagon with the Philistines; Tartary with the Hanæi; Melchonis amongst the Ammonites: Beli the Babylonian, Beelzebub and Baal with the Samaritans and Moabites, Apis, Isis and Osyris amongst the Egyptians: Apollo Pythius at Delphos, Colophon, An-cyra, Cuma, Erythra: Jupiter in Crete, Venus at Cyprus, Juno at Carthage, Æsculapius at Epidaurus, Diana at Ephesus, Palas at Athens, &c. And even in these our days, both in the East and West Indies, in Tartary, China, Japan, &c. what strange Idols, in what prodigious forms, with what absurd ceremonies are they adored? What strange Sacraments, like ours of Baptism and the Lord's Supper, what goodly Temples, Priests, sacrifices they had in America when the Spaniards first landed there, let Acosta the Jesuite relate *lib. 5. cap. 1, 2, 3, 4, &c.* and how the Divel imitated the Ark, and the children of Israel's coming out of Egypt: with many such. For as Lip-

<sup>1</sup> *Vitam turbant, somnos inquietant, irrepentes etiam in corpora mentes terrent, valetudinem frangunt, morbos lacerant, ut ad cultum sui cogant, nec aliud his studium, quam ut a vera religione, ad superstitionem vertant; cum sint ipsi pœnales, quærunt sibi adpœnas comites, ut habeant erroris participes.* <sup>m</sup> Lib. 4. præparat. Evangel. c. Tantamque victoriam amentia hominum consequuti sunt, ut si colligere in unum velis, universum orbem istis scelestibus spiritibus subjectum fuisse invenies: Usque ad Salvatoris adventum hominum cæde perniciosissimos dæmones placabant, &c. \* Plato. <sup>m</sup> Strozius, Cicogna omnif. mag. lib. 3. cap. 7. Ezek. 8. 4. Reg. 11. 4. Reg. 3. & 17. 14, Jer. 49. Num. 11. 3 Reg. 13.

sius well discourseth out of the doctrine of the Stoicks, *maximè cupiunt adorationem hominum*, now and of old, they still and most especially desire to be adored by men. See but what Vertomannus, *l. 5. c. 2.* Marcus Polus, Lerijs, Benzo, P. Martyr in his Ocean Decades, Acosta, and Mat. Riccius *expedit*. Christ. in Sinus, *lib. 1.* relate. ° Eusebius wonders how that wise city of Athens, and flourishing kingdoms of Greece should be so besotted; and we in our times, how those witty China's, so perspicacious in all other things should be so gulled, so tortured with superstition, so blind as to worship stocks and stones. But it is no marvel, when we see all out as great effects amongst Christians themselves: how are those Anabaptists, Arrians, and Papists above the rest, miserably infatuated! Mars, Jupiter, Apollo, and Æsculapius, have resigned their interest, names and offices to Saint George,

“\* (Maxime bellorum rector, quem nostra juvenus  
Pro Mavorte colit.)”

St. Christopher, and a company of fictitious Saints, Venus to the Lady of Lauretta. And as those old Romans had several distinct gods, for divers offices, persons, places, so have they Saints, as † Lavater well observes out of Lactantius, *mutato nomine tantum*, 'tis the same spirit or Devil that deludes them still. The manner how, as I say, is by rewards, promises, terrors, affrights, punishments: In a word, faire and foule means, Hope and fear. How often hath Jupiter, Apollo, Bacchus and the rest, sent plagues in † Greece and Italy, because their sacrifices were neglected?

“† Dii multa neglecti dedérunt  
Hesperia mala, luctuosæ.”

to terrifie them, to rouze them up, and the like: see but Livy, Dyonysius Halicarnassæus, Thucydides, Pausanias, Philostratus, † Polybius, before the battel of Cannas, *prodigiis signis, ostentis, templa cuncta, privata etiam ædes scatebant*. Oeneus raigned in Ætolia, and because he did not sacrifice to Diana with his other Gods (see more in Libanius his Diana) she sent a wild Bore, *insolitæ magnitudinis, qui terras & homines miserè depascebatur*, to spoil both men and country, which was afterwards killed by Meleager. So Plutarch in the life of Lucullus relates, how Mithridates King of Pontus, at the seige of Cizicum, with all his Navy was overthrown by

° Lib. 4. cap. 8. præpar.  
† Part. 1. cap. 1. & lib. 2. cap. 9.  
2. od. 6. † Lib. 3. hist.

\* Bapt. Mant. 4. Fast. de Sancto Georgio.  
† Polyd. Virg. lib. 1. de prodig. † Hor. l.

Proserpina,

Proserpina, for neglecting of her holy day. She appeared in a vision to Aristagoras in the night, *Cras inquit tybicinem Libicum cum tybicine pontica committam*, and the day following this Ænigma was understood; for with a great South wind which came from Lybia, she quite overwhelmed Mithridates' army. What prodigies and miracles, dreams, visions, predictions, apparitions, oracles, have been of old at Delphos, Dodona, Trophonius Denne, at Thebes, and Lebandia, of Jupiter Ammon in Ægypt, Amphiareus in Attica, &c. what strange cures performed by Apollo and Æsculapius? Juno's Image, and that of Fortune spake, Castor and Pollux fought in person for the Romans against Hannibal's army, as Pallas, Mars, Juno, Venus, for Greeks and Trojans, &c. Amongst our pseudocatholiques, nothing so familiar as such miracles; how many cures done by our Lady of Lauretta, at Sicchem! of old at our S. Thomas Shrinck, &c. S. Sabine was seen to fight for Arnulphus Duke of Spoleto. S. George fought in person for John the bastard of Portugal, against the Castilians; S. James for the Spaniards in America. In the battel of Bonnoxburn, where Edward the second, our English King, was foyled by the Scots, S. Philanus' arm was seen to fight (if Hector Boethius doth not impose) that was before shut up in a silver capcase: Another time in the same Author, S. Magnus fought for them. Now for visions, revelations, miracles, not only out of the Legend, out of purgatory, but every day comes news from the Indies, and at home, read the Jesuits' letters, Ribadineira, Thurselinus, Acosta, Lippomanus, Xaverius, Ignatius lives, &c. and tell me what difference?

His ordinary instruments or factors which he useth, as God himself, did good Kings, Lawful Magistrates, patriarchs, prophets, to the establishing of his Church, are Politicians, Statesmen, Priests, Heretiques, blind guides, Impostors, pseudoprophets, to propagate his superstition. And first to begin of Politicians, it hath ever been a principal axiom with them to maintain religion or superstition, which they determine of, alter and vary upon all occasions, as to them seems best, they make Religion meer policie, a cloak, a humane invention, *nihil æquè valet ad regendos vulgi animos ac superstitio*, as Tacitus and Tully hold. Austin l. 4. de civitat. Dei. c. 9. censures Scævola saying and acknowledging, *expedire civitates religione falli*, that it was a fit thing cities should be deceived by religion, according to the proverb, *Si mundus vult decipi, de-*

\* Oratà lege me dicastis mulieres Dion Halicarn.

lib. 2. Æqua Venus Teucris Pallas iniqua fuit.

\* Tully de nat. deorum

lib. 3. cap. 59.

\* Pet. Oliver. de Johanne primo Portugallia: Rege strenue pugnans, & diversa partis ictus clypeo excipiens.

\* L. 14. Loculos sponie aperuisse & pro iis pugnasse.

\* Religion, as they hold, is policie, invented alone to keep men in awe.

\* 1. Annal.

\* Omnes religione moventur. 5. in Verrem.

*cupiatur,*

*cipiatur*, if the world will be gulled, let it be gulled, 'tis good howsoever to keep it in subjection. 'Tis that <sup>b</sup> Aristotle and <sup>c</sup> Plato inculcate in their Politiques, "Religion neglected, brings plagues to the city, opens a gap to all naughtiness." 'Tis that which all our late Politicians ingeminate. Cromerus l. 2. *pol. hist. Boterus*, l. 3. *de incrementis urbium*, Clapmarius l. 2. c. 9. *de Arcanis rerump.* Arneseus cap. 4. lib. 2. *polit.* Captain Machiavel will have a prince by all means to counterfeit religion, to be superstitious in shew at least, to seem to be devout, frequent holy exercises, honour divines, love the Church, affect priests, as Numa, Lycurgus, and such law-makers were, and did, *non ut his fidem habeant, sed ut subditos religionis metu facilius in officio contineant*, to keep people in obedience. † *Nam naturaliter* (as Cardan writes) *lex Christiana lex est pietatis, justitiæ, fidei, simplicitatis, &c.* But this error of his, Innocentius Jentilettus a French Lawyer, Theorem. 9. *comment.* 1. *de Relig.* and Thomas Bozius in his book *de ruinis gentium & Regnorum* have copiously confuted. Many Politicians, I dare not depy, maintain Religion as a true means, and sincerely speak of it without hypocrisie, are truly zealous and religious themselves. Justice and Religion are the two chief props and supporters of a well-governed commonwealth: but most of them are but Machiavellians, counterfeits only for politicall ends; for *Solus Rex* (which Campanella cap. 18. *Atheismi Triumphati* observes) as amongst our modern Turks, Reipub. Finis, as knowing <sup>c</sup> *magnus ejus in animos imperium*; and that, as <sup>d</sup> Sabellicus delivers, "A man without religion, is like an horse without a bridle." No way better to curb then superstition, to terrifie men's consciences, and to keep them in awe: they make new laws, statutes, invent new religions, ceremonies, as so many stalking horses, to their ends. † *Hæc enim (religio) si falsa sit, dummodo vera credatur, animorum ferociam domat, libidines coercet, subditos principi obsequentes efficit.* Therefore (saith <sup>e</sup> Polybius of Lycurgus,) "did he maintain ceremonies, not that he was superstitious himself, but that he perceived mortal men more apt to embrace Paradoxes, then ought else, and durst attempt no evil things for fear of the Gods." This was Zamolcus' stratagem amongst the Thracians Numa's plot, when he said he had conference with the nymph Egeria, and that of Sertorius with an Hart; To get more credit to their Decrees, by deriv-

<sup>b</sup> Zeleuchus, præfat. legis qui urbem aut regionem inhabitant, persuasos esse oportet esse Deos. \* 10. de legibus. Religio neglecta maximam pestem in civitatem infert, omnium scelerum fenestram aperit. † Cardanus Com. in Ptolomeum quadripart. <sup>c</sup> Lipsius l. 1. c. 3. <sup>d</sup> Homo sine religione, sicut equus sine freno. † Vaninus dial. 52. de oraculis. \* Lib. 10. Ideo Lycurgus, &c. non quod ipse superstitiosus, sed quod videret mortales paradoxa facilius amplecti, nec res graves audere sine periculo deorum.

ing them from the gods; or else they did all by divine instinct, which Nicholas Damascen well observes of Lycurgus, Solon, and Minos, they had their laws dictated, *manu sacra*, by Jupiter himself. So Mahomet referred his new laws to the \* Angel Gabriel by whose direction he gave out they were made. Caligula in Dion fained himself to be familiar with Castor and Pollux, and many such, which kept those Romans under (who, as Machiavel proves, *lib. 1. disput. cap. 11. & 12.* were *Religione maxime moti*, most superstitious :) and did curb the people more by this means, then by force of arms, or severity of humane laws. *Sala plebecula eam agnoscebat* (saith Vaninus *dial 1. lib. 4. de admirandis naturæ arcanis*) speaking of Religion, *que faciliè decipitur, magnates vero & Philosophi nequaquam*, your Grandies and Philosophers had no such couceit, *sed ad imperii conformationem & amplificationem, quam sine prætextu religionis tueri non poterant*; and many thousands in all ages have ever held as much, Philosophers especially, *animadvertēbant hi semper hæc esse fabellas, attamen ob metum publicæ potestatis silere cogebantur*, they were still silent for fear of Laws, &c. To this end that Syrian Phyresides, Pythagoras his master, broached in the East amongst the Heathens, first the immortality of the Soul, as Trismegistus did in Ægypt, with a many of fained Gods. Those French and Britain Druides in the West first taught, saith † Cæsar, *non interire animas*, “but after death to go from one to another, that so they might encourage them to vertue.” ’Twas for a politique end, and to this purpose the old † Poets fained those Elysian fields, their Æacus, Minos, and Rhadamanthus, their infernal judges, and those Stygian lakes, fiery Phlegetons, Pluto’s kingdome, and variety of torments after death. Those that had done well, went to the Elysian fields, but evil doers to Cocytus, and to that burning lake of † hell with fire and brimstone for ever to be tormented. ’Tis this which § Plato labors for in his Phædon, § 9. *de rep.* The Turks in their Alcoran, when they set down rewards, and several punishments for every particular vertue and vice, \* when they perswade men, that they that die in battle shall go directly to heaven, but wicked livers to eternal torment, and all of all sorts (much like our Papistical Purgatory) for a set time shall be tortured in their graves, as appears by that tract which John

\* Cleonardus epist. 1. Novas leges suas ad Angelum Gabrielem referebat, quo monitore mentiebatur omnia se gerere. † Lib. 16. belli Gallici. Ut metu mortis neglecto, ad virtutem incitarent. † De his lege Lucianum de luctu Toñ. 1. Homer. Odys. 11. Virg. Æn. 6. † Baratheo sulfure & flammâ stagnante æternum demergebantur. § Et 3. de repub. omnis institutio adolescentum es referenda ut de deo bene sentiant ob commune bonum. § Boterus.

Baptista Alfaqûi, that Mauritanian Priest, now turn'd Christian, hath written in his confutation of the Alcaron. After a man's death two black Angels, Nunquir and Nequir (so they call them) come to him to his grave and punish him for his precedent sins; if he lived well, they torture him the less; if ill, *per indesinentes cruciatus ad diem judicii*, they incessantly punish him to the day of judgement. *Nemo viventium qui ad horum mentionem non totus horret & contremiscit*, the thought of this crucifies them all their lives long, and makes them spend their days in fasting and prayer, *ne mala hæc contingant*, &c. A Tartar Prince, saith Marcus Polus, *lib. 1. cap. 28.* called Senex de Montibus, the better to establish his government amongst his subjects, and to keep them in awe, found a convenient place in a pleasant vallèy, environed with hills, in " " which he made a delitious Park full of odoriferous flowers and fruits, and a Palace of all worldly contents," that could possibly be devised, Musick, Pictures, variety of meats, &c. and chose out a certain yong man, whom with a <sup>i</sup> soporiferous potion he so benumbed, that he perceived nothing: " and so fast asleep as he was, caused him to be conveyed into this fair garden;" where after he had lived awhile in all such pleasures a sensual man could desire, " " He cast him into a sleep again, and brought him forth, that when he awaked he might tell others he had been in Paradise." The like he did for Hell, and by this means brought his people to subjection. Because Heaven and Hell are mentioned in the Scriptures, and to be beleeved necessary by Christians: so cunningly can the Diuel and his ministers, in imitation of true Religion, counterfeit and forge the like, to circumvent and delude his superstitious followers. Many such tricks and impostures are acted by Politicians, in China especially, but with what effect I will discourse in the Symptoms.

Next to Politicians, if I may distinguish them, are some of our priests, (who make Religion Policy) if not far beyond them, for they domineer over Princes and Statesmen themselves. *Carnificinam exercent*, one saith they tyrannize over men's consciences more then any other tormenters whatsoever, partly for their commodity and gain; *Religionem enim omnium abusus* (as \* Postellus holds) *quæstus scilicet sacrificum in causa est*: for soveraignty, credit, to maintain their state

<sup>1</sup> Circa aquam, viridarium plantavit maximum & pulcherrimum, floribus odoriferis & suavis plenum, &c. <sup>2</sup> Potum quandam dedit quo inescatus, & gravi sopore oppressus, in viridarium interim ducebatur, &c. <sup>3</sup> Atque iterum memoratum potum bibendum exhibuit, & sic extra Paradisum reduxit, ut cum evigilaret, sopore soluto, &c. \* *Lib. 1. de orb. Concord. cap. 7.*

and reputation, out of Ambition and Avarice, which are their chief supporters: What have they not made the common people believe? Impossibilities in nature, incredible things; what devices, traditions, ceremonies, have they not invented in all ages to keep men in obedience, to enrich themselves? *Quibus quæstui sunt capti superstitione ami*, as <sup>1</sup> Livy saith. Those Egyptian priests of old got all the sovereignty into their hands, and knowing, as <sup>2</sup> Curtius insinuates, *nulla res efficacius multitudinem regit quam superstitio; melius vatibus quam ducibus parent, vanâ religione capti, etiam impotentes fœminæ*; the common people will sooner obey Priests then Captains, and nothing so forcible as superstition, or better then blind zeal to rule a multitude; have so terrified and gulled them, that it is incredible to relate. All nations almost have been besotted in this kind; amongst our Britains and old Gauls the Druides; Magi in Persia; Philosophers in Greece; Chaldeans amongst the Orientall; Brachmanni in India; Gymnosophists in Æthiopia; the Turditanes in Spain; Augures in Rome, have insulted; Apollo's Priests in Greece, Phæbades and Pytho-nissæ, by their oracles and phantasms; Amphiarius and his companions; now Mahometan and Pagan Priests, what can they not effect? How do they not infatuate the world? *Adeo ubique* (as \* Scaliger writes of the Mahometan Priests) *tum gentium tum locorum, gens ista sacrorum ministra, vulgi secat spes, ad ea quæ ipsi fingunt somnia*, so cunningly can they gull the commons in all places and countries. But above all others, that high Priest of Rome, the dan of that monstrous and superstitious brood, the bull-bellowing Pope, which now rageth in the West, that three-headed Cerberus hath plaid his part. " " Whose religion at this day is meer policie, a state wholly composed of superstition and wit, and needs nothing but wit and superstition to maintain it, that useth colleges and religious houses to as good purpose as Forts and Castles, and doth more at this day" by a company of scribbling Parasites, fiery spirited Friars, zealous Anachorites, hypocritical Confessors, and those Pretorian souldiers, his Janisary Jesuits, and that dissociable society, as † Langius terms it, *postremus diaboli conatus, & sæculi excrementum*, that now stand in the fore front of the battle, will have a monopoly of, and ingrosse all other learning, but domineer in Divinity,

" " *Excipiunt soli totius vulnera belli,*"

and fight alone almost (for the rest are but his dromedaries and

<sup>1</sup> Lib. 4.    <sup>2</sup> Lib. 4.    \* Exerc. 228.    † S. Ed. Sands.    † In consult. de princ. inter provinc. Europ.    ° Lucian.



asses) then ever he could have done by garrisons and armies. What power of Prince, or pœnal law, be it never so strict, could enforce men to do that which for conscience sake they will voluntarily undergo? As to fast from all flesh, abstain from marriage, rise to their prayers at midnight, whip themselves, with stupend fasting and pennance, abandon the world, wilfull poverty, perform canonical and blind obedience, to prostrate their goods, fortunes, bodies, lives, and offer up themselves at their superiours feet, at his command? What so powerful an engine as superstition? which they right well perceiving, are of no religion at all themselves: *Primum enim* (as Calvin rightly suspects, the tenor and practice of their life proves) *arcane illius Theologiæ, quod apud eos regnat, caput est, nullum esse deum*, they hold there is no God, as Leo 10. did, Hildebrand the Magician, Alexander 6. Julius 2. meer Atheists, and which the common proverb amongst them approves, “\* The worst Christians of Italy are the Romans, of the Romans the Priests are wildest, the lewdest Priests are preferred to be Cardinals, and the baddest man amongst the Cardinals is chosen to be Pope,” that is an Epicure, as most part the Popes are, Infidels and Lucianists, for so they think and believe; and what is said of Christ to be fables and impostures, of heaven and hell, day of Judgement, Paradise, Immortality of the soul, are all,

“† Rumores vacui, verbaque inania,  
Et par sollicito fabula somnio.”



Dreams, toys, and old wives tales. Yet as so many whetstones to make other tools cut, but cut not themselves, though they be of no religion at all, they will make others most devout and superstitious, by promises and threats, compel, enforce from, and lead them by the nose like so many bears in a line; When as their end is not to propagate the Church, advance God's Kingdome, seek his glory or common good, but to enrich themselves, to enlarge their territories, to domineer and compel them to stand in awe, to live in subjection to the See of Rome. For what otherwise care they? *Si mundus vult decipi, decipiatur*, 'tis fit it should be so. And for which † Austin cites Varro to maintain his Roman religion, we may better apply to them: *multa vera, quæ vulgus scire non est utile; pleraque falsa, quæ tamen aliter existimare populum expedit*; some things are true, some false, which for their own ends they will not have the gullish commonalty take notice of. As well may witness their intolerable covetousness, strange

\* S. Ed. Sands in his Relation. † Seneca. † Vice cotis, acutum Red-  
dere quæ ferrum vellet, exors ipsa secandi. † De civ. Dei lib. 4. cap. 31.

forgeries, fopperies, fooleries, unrighteous subtleties, impostures, illusions, new doctrines, paradoxes, traditions, false miracles, which they have still forged, to enthrall, circumvent and subjugate them, to maintain their own estates. ' One while by Buls, Pardons, Indulgences, and their doctrine of good works, that they be meritorious, hope of heaven, by that means they have so fleeced the commonalty, and spurred on this free superstitious horse, that he runs himself blind, and is an Asse to carry burdens. They have so amplified Peter's patrimony, that from a poor Bishop, he is become *Rex Regum, Dominus dominantium*, a Demi-god, as his Canonists make him, (Felinus and the rest) above God himself. And for his wealth and ' temporalities, is not inferiour to many Kings; ' his Cardinals Princes companions; and in every kingdome almost, Abbots, Priors, Monks, Friars, &c. and his Clergy have ingrossed a ' third part, half, in some places all, into their hands. Three Princes Electors in Germany Bishops; besides Magdeburge, Spire, Saltsburge, Breme, Bamberge, &c. In France, as Bodine *lib. de repub.* gives us to understand, their revenues are twelve millions, and three hundred thousand levres; and of twelve parts of the revenues in France, the Church possesseth seven. The Jesuits, a new sect begun in this age, have as \* Middendorpius and † Pelargus reckon up, three or foure hundred Colledges in Europe, and more revenues then many Princes. In France, as Arnoldus proves, in thirty years they have got *bis centum librarum millia annua*, 200000l. I say nothing of the rest of their orders. We have had in England, as Arnachanus demonstrates, above thirty thousand Friars at once, and as ‡ Speed collects out of Leland and others, almost 600 religious houses, and near two hundred thousand pound in revenues of the old rent belonging to them, besides Images of Gold, Silver, plate, furniture, goods and ornaments, as § Weever calculates, and esteems them at the dissolution of Abbies, worth a million of gold. How many Towns in every kingdome hath superstition enriched? What a deal of mony by musty reliques, Images, Idolatry, have their Masse-Priests ingrossed, and what sums have they scraped by their other tricks! Lauretum in Italy, Walsingham in England, in those days. *Ubi omnia auro nitent*, saith Erasmus, S. Thomas Shrine, &c.

\* Seeking their own, saith Paul, not Christ's.

† He hath the Dutchy of Spoleto in Italy, the Marquisate of Ancona, beside Rome, and the territories adjacent, Bologna, Ferrara, &c. Avignon in France, &c.

‡ Estote fratres mei, et principes hujus mundi.

§ The Laity suspect their greatness, witness those statutes of mortmain.

\* Lib. 8. de Academ.

† Præfat. lib.

de paradox. Jesuit-Rom. provincia habet Col. 36. Neapol. 23. Veneta 13. Lucit. 15. India orient. 27. Brasil 20, &c.

‡ In his Chronic. vit. Hen. 8.

§ 15. cap. of his funeral monuments.

may

may witness. \* Delphos so renowned of old in Greece for Apollo's oracle, *Delos commune conciliabulum & entporium sold religione munitum*; Dodona; whose fame and wealth were sustained by religion, were not so rich, so famous. If they can get but a relique of some Saint, the Virgin Marie's picture; idols or the like, that City is for ever made, it needs no other maintenance. Now if any of these their impostures or juggling tricks be controverted, or called in question: If a magnanimous or zealous Luther, an heroical Lather, as † Diithmarus calls him, dare touch the Monks Bellies, all is in a combustion, all is in an uprore: Demetrius and his associates are ready to pull him in pieces, to keep up their trades, " ‡ Great is Diana of the Ephesians ." With a mighty shout of two hours long they will roar and not be pacified.

Now for their authority, what by auricular confession, satisfaction, penance, Peter's keys, thundrings, excommunications, &c. roaring bulls, this high Priest of Rome, shaking his Gorgon's head, hath so terrified the soule of many a silly man, insulted over majesty it self, and swaggered generally over all Europe for many ages, and still doth to some, holding them as yet in slavish subjection, as never tyrannizing Spaniards did by their poor Negroes, or Turks by their gally-slaves. " \* The Bishop of Rome (saith Stapleton, a parasite of his, *de mag. Eccles. lib. 2. cap. 1.*) hath done that without arms, which those Roman Emperours could never atchieve with forty legions of souldiers," deposed Kings, and crowned them again with his foot, made friends, and corrected at his pleasure, &c. 'Tis a wonder, saith Machiavel, *Florentina his. lib. 1.* " what slavery King Henry the second endured for the death of Th. Becket, what things he was enjoyned by the Pope, and how he submitted himself to do that which in our times a private man would not endure," and all through superstition. \* Henry the fourth, deposed of his Empire, stood bare footed with his wife at the gates of Canossus. \* Fredèricke the Emperour was trodden on by Alexander the third. Another held Adrian's stirrup, King John kissed the knees of Pandulphos the Pope's Legat, &c. What made so many thousand Christians travel from France, Brittain, &c. into the Holy land, spend such huge summs of money, go a pilgrimage so familiarly to Jerusalem, to creep and couch, but slavish superstition? What makes them so freely

\* Pausanias in Laconicis lib. 3. Idem de Achaicis lib. 7. cujus summæ opes, & valde incluta fama. † Exercit. Eth. Colleg. 3. disp. 3. ‡ Act. 19.

28. \* Pontifex Romanus prorsus inermis regibus terræ jura dat, ad regna evenit ad pacem cogit, & peccantes castigat, &c. quod imperatores Romani 40. legionibus armati non effecerunt. † Mirum quanta passus sit H. 2. quomodo se submitisit, ea se facturum pollicitus, quorum hodie ne privatus quidem partem faceret.

\* Sigonius 9. hist. Ital. \* Curio lib. 4. Fox Martyrol.

venture their lives, to leave their native countries, to go seek martyrdom in the Indies, but superstition? to be assassinated, to meet death, murder Kings, but a false persuasion of merit, of canonical or blind obedience which they instill into them, and animate them by strange illusions, hope of being Martyrs and Saints? Such pretty feats can the Devil work by Priests, and so well for their own advantage. can they play their parts. And if it were not yet enough, by Priests and Politicians to delude mankind, and crucify the souls of men, he hath more actors in his Tragedy, more irons in the fire, another Sceane of Hereticks, factious, ambitious wits, insolent spirits, Schismatics, Impostors, false Prophets, blind guides, that out of pride, singularity, vainglory, blind zeal, cause much more madness yet, set all in an uprore by their new doctrines, paradoxes, figments, crotchets, make new divisions, subdivisions, new sects, oppose one superstition to another, one Kingdome to another, commit Prince and subjects, brother against brother, father against son, to the ruine and destruction of a commonwealth, to the disturbance of peace, and to make a generall confusion of all estates. How did those Arrians rage of old? How many did they circumvent? Those Pelagians, Manichees, &c. their names alone would make a just volume. How many silly souls have Impostors still deluded, drawn away, and quite alienated from Christ! Lucian's Alexander Simon Magus, whose statue was to be seen and adored in Rome, saith Justine Martyr, *Simoni deo sancto, &c.* after his decease. <sup>b</sup> Apollonius Tiansæus, Cynops, Eumo, who by counterfeiting some new ceremonies and juggling tricks of that Dea Syria, by spitting fire, and the like, got an army together of forty thousand men, and did much harm: with *Eudo de stellis*, of whom Nubrigensis speakes, *lib. 1. cap. 19.* that in King Stephen's dayes imitated most of Christ's miracles, fed I know not how many people in the wilderness, and built castles in the air, &c. to the seducing of multitudes of poor souls. In Franconia 1476, a base illiterate fellow took upon him to be a Prophet, and preach, John Beheim by name, a neatherd at Nicholhausen, he seduced 30000 persons, and was taken by the Commonalty to be a most-holy man, come from heaven. " \* Tradesmen left their shops, women their distaves, servants run from their masters, children from their parents, schollers left their tutors, all to hear him, some for novelty, some for zeal. He was burnt at last by the Bishop of Wartzburge, and so he and his heresie vanished together." How many such Impostors, false Prophets, have lived in every King's

<sup>b</sup> Hierocles contends Apollonius to have been as great a Prophet as Christ, whom Eusebius confutes. \* Munstar Cosmog. l. 5. c. 37. Artifices ex officinis, arator è stivâ, fœminæ è colô, &c. quasi numine quodam rapti, nesciis parentibus & dominis rectâ adcunt, &c. Combustus demum ab Herbiopolensi Episcopo; hæresis evanuit,

reign? what Chronicle will not afford such examples? that as so many *Ignes fatui*, have led men out of the way, terrified some, deluded others, that are apt to be carried about with the blast of every winde, a rude inconstant multitude, a silly company of poor souls, that follow all, and are cluttered together like so many pibbles in a tide. What prodigious follies, madness, vexations, persecutions, absurdities, impossibilities, these impostors, heretickes, &c. have thrust upon the world, what strange effects, shall be shewed in the Symptoms.

Now the means by which, or advantages the divell and his infernall ministers take, so to delude and disquiet the world with such idle ceremonies, false doctrines, superstitious fopperies, are from themselves, innate fear, ignorance. simplicity, Hope and Fear, those two battering Canons and principal Engines, with their objects, reward and punishment, Purgatory, *Limbus Patrum*, &c. which now more than ever tyrannize; “\* for what province is free from Atheisme, superstition, idolatry, schisme, heresie, impiety, their factours and followers? thence they proceed, and from that same decayed image of God, which is yet remaining in us.

“ ‘ Os homini sublimè dedit, cælumque tueri  
Jussit,”————

Our own conscience doth dictate so much unto us, we know there is a God, and nature doth inform us; *Nulla gens tam barbara* (saith Tully) *cui non insideat hæc persuasio Deum esse; sed nec Scythæ, nec Græci, nec Persæ, nec Hyperborei dissentiet* (as Maximus Tyrius the Platonist ser. 1. farther addes) *nec continentis nec insularum habitator*, let him dwell where he will, in what coast soever, there is no nation so barbarous that is not persuaded there is a God. It is a wonder to read of that infinite superstition amongst the Indians in this kinde, of their Tenents in America, *pro suo quisque libitu varias res venerabantur superstitiosè, plantas, animalia, montes, &c. omne quod amabant aut horrebant* (some few places excepted as he grants, that had no God at all. So “the Heavens declare the glory of God, and the Firmament declares his handie work,” Psalm. 19. Every creature will evince it;

“ Præsentemque refert quælibet herba deum.”

*Nolentes sciunt, fatentur inviti*, as the said Tyrius proceeds, will or nill, they must acknowledge it. The Philosophers, Socrates, Plato, Plotinus, Pythagoras, Trismegistus, Seneca,

\* *Nulla non provincia hæresibus, Atheismis, &c. plena. Nullus orbis angulus ab hisce belluis immunus.* \* Lib. 1. de nat. Deorum.

Epictetus;

Epictetus, those Magi, Druides, &c. went as far as they could by the light of nature; *multa præclara de natura Dei scripta reliquerunt*, "writ many things well of the nature of God, but they had but a confused light, a glimpse,"

"† Quale per incertam lunam sub luce maligna  
Est iter in sylvis,"——

as he that walkes by Moonshine in a wood, they groped in the dark; they had a gross knowledge, as he in Euripides, *Q Deus quicquid es, sive cælum, sive terra, sive aliud quid*, and that of Aristotle, *Ens entium miserere mei*. And so of the immortality of the Soul, and future happiness. *Immortalitatem animæ* (saith Hierom) *Pythagoras somniavit, Democritus non credidit, in consolationem damnationis suæ Socrates in carcere disputavit; Indus, Persa, Cothus, &c. Philosophantur*. So some said this, some that, as they conceived themselves, which the Divell perceiving, led them farther out (as \* Lemnius observes) and made them worship him as their God with stockes and stones, and torture themselves to their own destruction, as he thought fit himself, inspired his Priests and Ministers with lies and fictions to prosecute the same, which they for their own ends were as willing to undergo, taking advantage of their simplicitie, fear and ignorance. For the common people are as a flock of sheep, a rude illiterate rout, void many times of common sense, a meer beast, *bellua multorum capitum*, will go whithersoever they are led: as you lead a Ram over a gap by the horns, all the rest will follow, *Non quæ eundum, sed quæ iter*, they will do as they see others do, and as their Prince will have them, let him be of what Religion he will, they are for him. Now for those idolaters, Maxentius and Licinius, then for Constantine a Christian. \* *Qui Christum negant malè pereant, acclamatum est Decies*, for two hours space; *qui Christum non colunt, Augusti inimici sunt, acclamatum est ter decies*; and by and by Idolaters again under that Apostate Julianus; all Arrians under Constantius, good Catholiques again under Jovianus "And little difference there is betwixt the discretion of men and children in this case, especially of old folkes and women, as \* Cardan discourseth, when as they are tossed with fear and superstition,

\* Zanchius. † Virg. 6. En. \* Superstitio ex ignorantia divinitatis emersit, ex vitiosa æmulatione, & dæmonis illecebris, inconstans, timens, fluctuans, & cui se addicat nesciens, quem impiores, cui se committat, à dæmone facillè decepta. Lemnius lib. 3. c. 8. † Seneca. \* Vide Baronium 3 Annalium ad annum 324. vit. Constantini. † De rerum varietate l. 3. c. 38. Parum vero distat sapientia virorum à puerili, multo minus senum & mulierum, cum metu & superstitione & alienà stultitiâ & improbitate simplices agitantur.

and with other mens' folly and dishonesty." So that I may say their ignorance is a cause of their superstition, a Symptome, and madness it self :

"Supplicii causa est, suppliciumque sui."

Their own fear, folly, stupidity, to be deplored Lethargy, is that which gives occasion to the other, and puts these miseries on their own heads. For in all these Religions and Superstitions, amongst our idolaters, you shall still find that the parties first affected, are silly, rude, ignorant people, old folkes, that are naturally prone to superstition, weak women, or some poor rude illiterate persons, that are apt to be wrought upon, and gulled in this kinde, prone without either examination or due consideration (for they take up Religion a trust, as at Mercers' they do their wares) to beleieve any thing. And the best means they have to broach first, or to maintain it when they have done, is to keep them still in ignorance : for "Ignorance is the mother of devotion," as all the world knows, and these times can amply witness. This hath been the diel's practice, and his infernall ministers in all ages ; not as our Saviour by a few silly Fishermen, to confound the wisdom of the world, to save Publicans and sinners, but to make advantage of their ignorance, to convert them and their associates ; and that they may better effect what they intend, they begin, as I say, with poor <sup>b</sup> stupid, illiterate persons. So Mahomet did when he published his Alcoran, which is a piece of work (saith <sup>c</sup> Bredenbachius) "full of nonsense, barbarisme, confusion, without rime, reason, or any good composition, first published to a company of rude rustickes, hog-rubbers, that had no discretion, judgment, art, or understanding, and is so still maintained." For it is a part of their policy to let no man comment, dare to dispute or call in question to this day any part of it, be it never so absurd, incredible, ridiculous, fabulous as it is, it must be beleieved *implicitè*, upon pain of death no man must dare to contradict it, "God and the Emperour, &c." What else do our Papists, but by keeping the people in ignorance vent and broach all their new ceremonies and traditions, when they conceal the Scripture, read it in Latine, and to some few alone, feeding the slavish people in the mean time with tales out of Legends, and such like fabulous narrations? Whom do they begin with but collapsed Ladies, some few tradesmen, superstitious old folkes, illiterate persons, weak women, discontent, rude, silly companions, or sooner circum-

<sup>b</sup> In all superstition wise men follow fools. Bacon's Essayes. <sup>c</sup> Peregrin. Hieros. ca. 5. totum scriptum confusum sine ordine vel colore, absque sensu & ratione ad rusticissimos idem dedit, rudissimos, & prorsus agrestes, qui nullius erant discretionis, ut dijudicare possent.

vent?

vent? So do all our scismaticks and hereticks. Marcus and Valentinian hereticks, in <sup>k</sup> Irenæus, seduced first I know not how many women, and made them beleieve they were Prophets. <sup>l</sup> Frier Cornelius of Dort seduced a company of silly women. What are all our Anabaptists, Brownists, Barrowists, Familists, but a company of rude, illiterate, capritious, base fellows? What are most of our Papists, but stupid, ignorant and blinde bayards? how should they otherwise be, when as they are brought up and kept still in darkness? “= If their Pastors (saith Lavater) had done their duties, and instructed their flockes as they ought, in the Principles of Christian Religion, or had not forbidden them the reading of Scriptures, they had not been as they are.” But being so mis-led all their lives in superstition, and carried hood-winked like hawkes, how can they prove otherwise than blinde ideots, and superstitious Asses? what else shall we expect at their hands? Neither is it sufficient to keep them blinde, and in Cymmerian darkness, but withall, as a Schoolmaster doth by his boyes, to make them follow their books, sometimes by good hope, promises and encouragements, but most of all by fear, strict discipline, severity, threats and punishment, do they colloque and sooth up their silly Auditors, and sobring them into a fools’ paradise. *Rex eris aiunt, si rectè facies*, do well, thou shalt be crowned; but for the most part by threats, terrors, and affrights, they tyrannize and terrifie their distressed souls: knowing that fear alone is the sole and onely means to keep men in obedience, according to that Hemistichium of Petronius, *primus in orbe deos fecit timor*, the fear of some divine and supreme powers, keeps men in obedience, makes the people do their duties: they play upon their consciences; <sup>n</sup> which was practised of old in Ægypt by their Priests; when there was an Ecclipse, they made the people beleieve God was angry, great miseries were to come; they take all opportunities of naturall causes, to delude the people’s senses, and with fearfull tales out of purgatory, fained apparitions, earth quakes in Japonia or China, tragicall examples of divels, possessions, obsessions, false miracles, counterfeit visions, &c. They do so insult over and restrain them, never Hoby so dared a Larke, that they will not <sup>o</sup> offend the least tradition, tread, or scarce look awry: *Deus bone* (<sup>p</sup> Lavater exclaims) *quot hoc commentum de purgatorio miserè affixit!* good God, how many men have been miserably afflicted by this fiction of purgatory!

<sup>k</sup> Lib. 1. cap. 9. Valent. hæres. 9. <sup>l</sup> Meteranus li. 8. hist. Belg. <sup>m</sup> Si Doctores suum fecissent officium, & plebem fidei commissam recte instituissent de doctrinæ Christianæ capitib. nec sacris scripturis interdixissent, de multis proculdubio recte sensissent. <sup>n</sup> Curtius li. 4. <sup>o</sup> See more in Kemnissius’ Examen Concil. Trident. de Purgatorio. <sup>p</sup> Part. 1. c. 16. part. 3. cap. 18. & 14.



To these advantages of Hope and Fear, ignorance and simplicity, he hath several engines, traps, devices, to batter and enthrall, omitting no opportunities, according to mens' severall inclinations, abilities, to circumvent and humour them, to maintain his superstitions, sometimes to stupifie, besot them; sometimes again by oppositions, factions, to set all at oddes and in an uproar; sometimes he infects one man, and makes him a principall agent; sometimes whole Cities, Countries. If of meaner sort, by stupidity, canonical obedience, blinde zeal, &c. If of better note, by pride, ambition, popularity, vain glory. If of the Clergie and more eminent, of better parts than the rest, more learned, eloquent, he puffs them up with a vain conceit of their own worth, *scientiâ inflati*, they begin to swell, and scorn all the world in respect of themselves, and thereupon turn heretickes, schismatickes, broach new doctrines, frame new crotchets and the like; or else out of too much learning become mad, or out of curiosity they will search into God's secrets, and eat of the forbidden fruit; or out of presumption of their holiness and good gifts, inspirations, become prophets, Enthusiasts, and what not? Or else if they be displeased, discontent, and have not (as they suppose) preferment to their worth, have some disgrace, repulse, neglected, or not esteemed as they fondly value themselves, or out of emulation, they begin presently to rage and rave, *calum terræ miscent*, they become so impatient in an instant, that a whole kingdom cannot contain them, they will set all in a combustion, all at variance, to be revenged of their adversaries. 'Donatus, when he saw Cecilianus preferred before him in the bishoprick of Carthage, turned hereticke, and so did Arian, because Alexander was advanced: we have examples at home, and too many experiments of such persons. If they be lay men of better note, the same engines of pride, ambition, emulation and jealousy take place, they will be gods themselves: 'Alexander in India, after his victories, became so insolent, he would be adored for a god: and those Romane Emperors came to that height of madness they must have Temples built to them, sacrifices to their Deities, Divus Augustus, D. Claudius, D. Adrianus: 'Heliogabalus "put out that Vestall fire at Rome, expelled the Virgins, and banished all other Religions all over the world, and would be the sole God himself." Our Turkes, China Kings, great Chams, and Mogors do little less, assuming divine and bumbast titles to themselves; the meaner sort are too credulous, and led with blinde zeal, blinde obedience, to prosecute and maintain whatsoever their sottish leaders shall pro-

' Austin. ' Curtius lib. 8. ' Lampridius vita ejus. Virgines vestales & sacrum ignum Romæ extinxit, & omnes ubiq; per orbem terræ religiones unum hoc studens ut solus deus caleretur.

pose, what they in pride and singularity, revenge, vain glory, ambition, spleen, for gain, shall rashly maintain and broach, their disciples make a matter of conscience, of hell and damnation, if they do it not, and will rather forsake wives, children, house and home, lands, goods, fortunes, life it self, than omit or abjure the least tittle of it, and to advance the common cause, undergo any miseries, turn traitors, assassins, pseudo-martyrs, with full assurance and hope of reward in that other world, that they shall certainly merit by it, win heaven, be canonized for Saints.

Now when they are truly possessed with blinde zeal, and nused with superstition, he hath many other baits to inveigle and infatuate them farther yet, to make them quite mortified and mad, and that under colour of perfection, to merit by penance, going wolward, whipping, alms, fastings, &c. An. 1320. there was a Sect of \* whippers in Germany, that, to the astonishment of the beholders, lashed, and cruelly tortured themselves. I could give many other instances of each particular. But these works so done are meritorious, *ex opere operato, ex condigno*, for themselves and others, to make them macerate and consume their bodies, *specie virtutis & umbræ*, those Evangelicall counsels are propounded, as our pseudo-catholicks call them, canonical obedience, wilfull poverty, 'vows of chastity, monkery, and a solitary life, which extend almost to all religions and superstitions, to Turks, China's, Gentiles, Abyssines, Greeks, Latines, and all Countries. Amongst the rest, fasting, contemplation, solitariness, are as it were certain rams by which the divell doth batter and work upon the strongest constitutions. *Nonnulli* (saith Peter Forestus) *ob longas medias, studia & meditationes caelestes, de rebus sacris & religione semper agitant*, by fasting over much, and divine meditations, are overcome. Not that fasting is a thing of it self to be discommended, for it is an excellent means to keep the body in subjection, "a preparative to devotion, the physick of the soul, by which chaste thoughts are ingendred, true zeal, a divine spirit, whence wholesome counsels do proceed, concupiscence is restrained, vicious and predominant lusts and humours are expelled. The Fathers are very much in commendation of it, and as Calvin notes, "sometimes immoderate. The mother of health, key of heaven, a spirituall wing to ereare us, the chariot of the holy Ghost, banner of faith," &c. And 'tis true they say of it, if it be moderately and seasonably used, by such parties

\* Flagellatorum secta. Munster lib. 3. Cosmog. cap. 19. ' Votum coelibatus, monachus. " Mater sanitatis, clavis colorum, ala animæ quæ leves pennas producat, ut in sublime ferat; currus spiritus sancti, vexillum fidei, porta paradisi, vita angelorum, &c.

as Moses, Elias, Daniel, Christ, and as his \* Apostles made use of it ; but when by this means they will supererogate, and as † Erasmus well taxeth, *Cælum non sufficere putant suis meritis*, Heaven is too small a reward for it ; They make choice of times and meats, buy and sell their merits, attribute more to them than to the ten Commandments, and count it a greater sin to eat meat in Lent, than to kill a man, and as one saith, *Plus respiciunt assum piscem, quam Christum crucifixum, plus salmonem quam Solomonem, quibus in ore Christus, Epicurus in corde*, when some counterfeit, and some attribute more to such works of theirs than to Christ's death and passion ; the divell sets in a foot, strangely deludes them, and by that means makes them to overthrow the temperature of their bodies, and hazard their souls. Never any strange illusions of divels amongst Hermites, Anachorites, never any visions, phantasmes, apparitions, Enthusiasmes, Prophets, any revelations, but immoderate fasting, bad diet, sickness, melancholy, solitariness, or some such things, were the precedent causes, the forerunners or concomitants of them. The best opportunity and sole occasion the Divell takes to delude them. Marcilius Cognatus *lib. 1. cont. cap. 7.* hath many stories to this purpose, of such as after long fasting have been seduced by divels : and “ ’tis a miraculous thing to relate (as Cardan writes) what strange accidents proceed from fasting ; dreams, superstition, contempt of torments, desire of death, prophesies, paradoxes, madness ; fasting naturally prepares men to these things.” Monkes, Anachorites, and the like, after much emptiness, become melancholy, vertiginous, they think they hear strange noises, confer with Hobgoblins, Divels, rivell up their bodies, & *dum hostem insequimur*, saith Gregory, *civem quem diligimus trucidamus*, they become bare Skeletons, skin and bones ; *Carnibus abstinentes proprias carnes devorant, ut nil præter cutem & ossa sit reliquum*. Hilarion, as † Hierome reports in his life, and Athanasius of Antonius, was so bare with fasting, “ that the skin did scarce stick to the bones ;” for want of vapours he could not sleep,” and for want of sleep became idle headed, “ heard every night infants cry, oxen low, wolves howl, lions roar (as he thought), clattering of chains, strange voices, and the like illusions of divels.” Such symptomes are common to those that fast long, are solitary, given to contemplation, over much solitariness and meditation.

\* *Castigo corpus meum.* Paul. † *Mor. necom.* \* *Lib. 8. cap. 10. de rerum varietate : admiracione digna sunt quæ per jejunium hoc modo contingunt : somnia, superstitio, contemptus tormentorum, mortis desiderium obstinata opinio, insania : jejunium naturaliter præparat ad hæc omnia.* \* *Epist. 1. 3. Ita attenuatus fuit jejunio & vigilijs, in tantum exeso corpore ut ossibus vix hærebatur, unde nocte infantum vagitus, balatus pecorum, mugitus boum, voces & ludibria dæmonum, &c.*

Not that these things (as I said of fasting) are to be discommended of themselves, but very behovefull in some cases and good : sobriety and contemplation joyn our souls to God, as that heathen<sup>b</sup> Porphyrie can tell us. “<sup>c</sup> Extasis is a taste of future happiness, by which we are united unto God, a divine melancholy, a spirituall wing Bonaventure terms it,” to lift us up to heaven : But as it is abused, a meer dotage, madness, a cause and symptome of “ Religious Melancholy. “<sup>d</sup> If you shall at any time see (saith Guianerius) a Religious person over superstitious, too solitary, or much given to fasting, that man will certainly be melancholy, thou maist boldly say it, he will be so.” P. Forestus hath almost the same words, and “<sup>e</sup> Cardan *subtil. lib. 18. & cap. 40. lib. 8. de rerum varietate*, “solitariness, fasting, and that melancholy humour, are the causes of all Hermites’ illusions. Lavater, *de spect. cap. 19. part. 1. and part. 1. cap. 10.* puts solitariness a main cause of such spectrums and apparitions ; none, saith he, so melancholy as Monkes and Hermites, the divels bath melancholy, “<sup>f</sup> none so subject to visions and dotage in this kinde, as such as live solitary lives, they hear and act strange things in their dotage.” “<sup>g</sup> Polydore Virgil *lib. 2. de prodigiis*, “holds that those prophesies and Monkes revelations, Nunnes dreams, which they suppose come from God, to proceed wholly *ab instinctu demonum*, by the Divel’s means : and so those Enthusiasts, Anabaptists,” pseudo-Prophets from the same cause. “<sup>h</sup> Fracas-torius *lib. 2. de intellect.* will have all your Pythonisses, Sibyls, and pseudo-prophets to be meer melancholy ; so doth Wierus prove, *lib. 1. cap. 8. & l. 3. cap. 7.* and Arculanus in 9 Rhasis, that melancholy is a sole cause, and the Divell together, with fasting and solitariness, of such Sibylline Prophecies, if there were ever such, which with <sup>i</sup> Causabon and others I justly except at ; for it is not likely that the Spirit of God should ever reveal such manifest revelations and predictions of Christ, to those Pythonissæ witches, Apollo’s priests, the Divell’s ministers, (they were no better) and conceal them from

<sup>b</sup> Lib. de abstinencia. Sobrietas et continentia mentem deo conjungunt.  
<sup>c</sup> Extasis nihil est aliud quam gustus futuræ beatitudinis. Erasmus epist. ad Dorpium in qua toti absorbemur in Deum. <sup>d</sup> Si religiosum nimis jejunia videris observantem, audacter melancholicum pronuntiabis. Tract. 5. cap. 5.

<sup>e</sup> Solitudo ipsa, mens ægra laboribus anxii et jejuniis, tum temperatura cibis mutata agrestibus, et humor melancholicus Heremitis illusionum causa sunt.  
<sup>f</sup> Solitudo est causa apparitionum ; nulli visionibus et hinc delirio magis obnoxii sunt quàm qui collegiis et cremo vivunt monachi ; tales plerumque melancholici ob victum, solitudinem. <sup>g</sup> Monachi sese putant prophetare ex Deo, et qui solitariam agunt vitam, quum sit instinctu demonum ; et sic falluntur fanaticæ ;

à malo genio habent, quæ putant à Deo, et sic enthusiastæ. <sup>h</sup> Sibyllæ, Pythii et Prophetæ qui divinare solent, omnes phanatici sunt melancholici.  
<sup>i</sup> Exercit. c. 1.

his own prophets ; for these Sibyls set down all particular circumstances of Christ's coming, and many other future accidents far more perspicuous and plain than ever any prophet did. But howsoever there be no Phæbades or Sibyls, I am assured there be other Enthusiasts, prophets, *dii Fatidici*, Magi, (of which read Jo. Boissardus, who hath laboriously collected them into a great \* volume of late, with elegant pictures, and epitomized their lives) &c. ever have been in all ages, and still proceeding from those causes, † *qui visiones suas enarrant, somniant futura, prophetisant, & ejusmodi deliriis agitati, Spiritum Sanctum sibi communicari putant.* That which is written of Saint Francis' five wounds, and other such monasticall effects, of him and others, may justly be referred to this our Melancholy ; and that which Matthew Paris relates of the <sup>b</sup> Monk of Evesham, who saw heaven and hell in a vision ; of <sup>c</sup> Sir Owen, that went down into Saint Patricke's purgatory in King Stephen's dayes, and saw as much : Walsingham of him that shewed as much by Saint Julian. Beda *lib. 5. cap. 13. 14. 15. & 20.* reports of King Sebba, *lib. 4. cap. 11. eccles. hist.* that saw strange <sup>a</sup> visions ; and Strunphius Helvet. Cornic. a cobbler of Basil, that beheld rare apparitions at Ausborough † in Germany. Alexander ab Alexandro, *gen. dier. lib. 6. cap. 21.* of an Enthusiasticall prisoner, (all out as probable as that of Eris Armenius, in Plato's tenth dialogue *de Repub.* that revived again ten days after he was killed in a battell, and told strange wonders, like those tales Ulysses related to Alcinous in Homer, or Lucian's *vera historia* itself) was still after much solitariness, fasting, or long sickness, when their brains were addle, and their bellies as empty of meat as their heads of wit. Florilegus hath many such examples, *fol. 191.* one of Saint Gultlake of Crowalde that fought with Divels, but still after long fasting, overmuch solitariness, <sup>a</sup> the Divell perswaded him therefore to fast, as Moses and Elias did, the better to delude him. <sup>o</sup> In the same Authour is recorded Carolus Magnus vision *An. 185.* or extasis, wherein he saw heaven and hell after much fasting and meditation. So did the Divell of old with Apollo's priests. Amphiarus and his fellowes, those Ægyptians, still enjoyn long fasting before he would give any

\* De divinatione et Magicis prestigiis. † Idem. <sup>b</sup> Post. 15. dierum preces & jejunia, mirabiles videbat visiones. <sup>c</sup> Fol. 84. vita Stephani et fol. 177. post triam mensium inediam et languorem per 8 dies nihil comedens aut bibens.

<sup>a</sup> After contemplation in an extasis ; so Hierom was whipped for reading Tully ; see millions of examples in our Annals. † Bede, Gregory, Jacobus de Voragine, Lippomanus, Hieronymus, John Major de vitis Patrum, &c.

<sup>o</sup> Fol. 155. post seriam meditationem in vigilia dici dominice visionem habuit de purgatorio.

Oracles, *tridum à cibo & vino abstinere*,<sup>†</sup> before they gave any answers, as Volateran *lib. 13. cap. 4.* records, and Strabo *Geog. lib. 14.* describes Charon's den, in the way betwixt Tralles and Nisum, whither the Priests led sick and fanaticke men: but nothing performed without long fasting, no good to be done. That scoffing<sup>‡</sup> Lucian conducts his Menippus to hell by the directions of that Chaldean Mithrobarzanes, but after long fasting, and such like idle preparation. Which the Jesuites right well perceiving of what force this fasting and solitary meditation is, to alter mens' minds, when they would make a man mad, ravish him, improve him beyond himself, to undertake some great business of moment, to kill a King, or the like, 'they bring him into a melancholy dark chamber, where he shall see no light for many dayes together, no company, little meat, gastly pictures of Divels all about him, and leave him to lie as he will himself, on the bare floor in this chamber of meditation, as they call it, on his back, side, belly, till by this strange usage they make him quite mad and beside himself. And then after some ten dayes, as they find him animated and resolved, they make use of him. The Divell hath many such factours, many such engines, which what effect they produce, you shall hear in the following Symptomes.

### SUBSECT. III.

*Symptomes generall, love to their own sect, hate of all other religions, obstinacie, peevishness, ready to undergo any danger or crosse for it; Martyrs, blinde zeal, blinde obedience, fastings, voves, belief of incredibilities, impossibilities: Particular of Gentiles, Mahometans, Jews, Christians; and in them, Heretickes old and new, Schismaticks, Schoolmen, Prophets, Enthusiasts, &c.*

**F**LEAT *Heracitus, an rideat Democritus?* in attempting to speak of these Symptomes, shall I laugh with Democritus, or weep with Heracitus? they are so ridiculous and absurd on the one side, so lamentable and tragicall on the other; a mixt scene offers it self, so full of errors, and a promiscuous variety of objects, that I know not in what strain to represent it. When I think of the Turkish paradise, those Jewish fables, and pontifical rites, those Pagan superstitions, their sacrifices, and

<sup>†</sup> Ubi multos dies manent jejuni consilio sacerdotum auxilia invocantes.  
<sup>‡</sup> In Nectromant. Et cibus quidem glandes erant, potus aqua, lectus sub dio, &c. John Everardus Britanno. Romanus lib. edit. 1611 describes all the manner of it.

ceremonies, as to make images of all matter, and adore them when they have done, to see them kiss the pyx, creep to the cross, &c. I cannot choose but laugh with Democritus : but when I see them whip and torture themselves, grind their souls for toys and trifles, desperate, and now ready to die, I cannot choose but weep with Heraclitus. When I see a Priest say masse, with all those apish gestures, murmurings, &c. read the customes of the Jew's Synagogue, or Mahometa Meschites, I must needs ' laugh at their folly, *risum teneatis amici?* but when I see them make matters of conscience of such toys and trifles, to adore the Divil, to endanger their souls, to offer their children to their Idols, &c. I must needs condole their misery. When I see two superstitious Orders contend *pro aris & focis*, with such have and hold, *de lana caprina*, some write such great Volumes to no purpose, take so much pains to so small effect, their Satyrs, invectives, apologies, dul and gross fictions ; when I see grave learned men rail and scold like butter-women, methinks 'tis pretty sport, and fit ' for Calphurnius and Democritus to laugh at. But when I see so much bloud spilt, so many murders and massacres, so many cruel battels fought, &c. 'tis a fitter subject for Heraclitus to lament. " As Merlin when he sate by the lake side with Vortiger, and had seen the white and red dragon fight, before he began to interpret or to speak, *in fletum prorupit*, fell a weeping, and then proceeded to declare to the King what it meant. I should first pity and bewaile this misery of humane kind with some passionate preface, wishing mine eyes a fountain of tears, as Jeremy did, and then to my task. For it is that great torture, that infernal plague of mortal men, *omnium pestium pestilentissima superstitio*, and able of itself alone to stand in opposition to all other plagues, miseries and calamities whatsoever ; far more cruel, more pestiferous, more grievous, more general, more violent, of a greater extent. Other fears and sorrows, grievances of body and mind, are troublesome for the time ; but this is for ever, eternal damnation, hell itself, a plague, a fire : an inundation hurts one Province alone, and the loss may be recovered ; but this superstition involves all the world almost, and can never be remedied. Sickness and sorrows come and go, but a superstitious soul hath no rest ; \* *superstitione imbutus animus nunquam quietus esse potest*, no peace, no quietness. True Religion and Superstition are quite opposite, *longè diversa carnificina & pietas*, as Lactantius describes, the one creates, the other dejects ; *illorum pietas, mera impietas* ; the one is an

\* Varius mappa componere risum vix poterat.

ore. Hor. \* Alanus de Insulis.

\* Pleno ridet Calphurnius. Cicero 1. de finibus.

easie yolk, the other an intolerable burden, an absolute tyranny ; the one a sure anchor, an haven, the other a tempestuous Ocean ; the one makes, the other marrs ; the one is wisdom, the other is folly, madness, indiscretion ; the one unfained, the other a counterfeit ; the one a diligent observer, the other an ape ; one leads to heaven, the other to hell. But these differences will more evidently appear by their particular symptoms. What Religion is, and of what parts it doth consist, every Catechism will tell you, what Symptomes it hath, and what effects it produceth : but for their superstitions, no tongue can tell them, no pen express, they are so many, so diverse, so uncertain, so unconstant, and so different from themselves. *Tot mundi superstitiones, quot celo stellæ*, one saith, there be as many superstitions in the world, as there be stars in heaven, or divels themselves that are the first founders of them : with such ridiculous, absurd symptoms and signs, so many several rites, ceremonies, torments and vexations accompanying, as may well expresse and beseeem the divel to be the author and maintainer of them. I will only point at some of them, *ex ungue leonem* guesse at the rest, and those of the chief kinds of superstition, which beside us Christians now domineer and crucifie the world, Gentiles, Mahometans, Jews, &c.

Of these symptoms some be general, some particular to each private sect : general to all, are, an extraordinary love and affection they bear and shew to such as are of their own sect, and more than Vatinian hate to such as are opposite in Religion, as they call it, or disagree from them in their superstitious rites, blind zeal, (which is as much a symptome as a cause,) vain fears, blind obedience, needless works, incredibilities, impossibilities, monstrous rites and ceremonies, wilfulness, blindness, obstinacy, &c. For the first, which is love and hate, as Montanus saith, *nulla firmior amicitia quam quæ contrahitur hinc ; nulla discordia major, quam quæ à religione fit* ; no greater concord, no greater discord than that which proceeds from Religion. It is incredible to relate, did not our dayly experience evince it, what factions, *quam terribiles factiones*, (as \* Rich. Dinowh writes) have been of late for matters of Religion in France, and what hurly burlies all over Europe for these many years. *Nihil est quod tam impotenter rapiat homines, quam suscepta de salute opinio ; siquidem pro ea omnes gentes corpora & animas devovere solent, & arctissimo necessitudinis vinculo se invicem colligare*. We are all brethren in Christ, servants of one Lord, members of one body, and therefore are or should be at least dearly beloved, inseparably

† In Micah comment.

\* Gall. hist. lib. 1.

allied



allied in the greatest bond of love and familiarity, united partakers not only of the same cross, but coadjutors, comforters, helpers, at all times, upon all occasions: as they did in the primitive Church, *Acts* the 5. they sold their patrimonies, and laid them at the Apostles' feet, and many such memorable examples of mutual love we have had under the ten general persecutions, many since. Examples on the other side of discord none like, as our Saviour saith, he came therefore into the world to set father against son, &c. In imitation of whom the Devil belike (*nam superstitio irrepsit vera religionis imitatrix*, superstition is still Religion's ape, as in all other things, so in this) doth so combine and glew together his superstitious followers in love and affection, that they will live and die together: and what an innate hatred hath he still inspired to any other superstition opposite? How those old Romans were affected, those ten persecutions may be a witness, and that cruel executioner in Ensebius, *aut lita aut morere*, sacrifice or dye. No greater hate, more continue, bitter faction, wars, persecution in all ages, then for matters of Religion, no such feral opposition, father against son, mother against daughter, husband against wife, City against City, Kingdome against Kingdome: as of old at Tentira and Combos;

“ \* Immortale odium, & nunquam sanabile vulnus,  
Inde furor vulgo, quod numina vicinorum  
Odit uterque locus, quum solos credit habendos  
Esse deos quos ipse colat.” —

Immortal hate it breeds, a wound past cure,  
And fury to the commons still to endure:  
Because one City t'other's gods as vain  
Deride, and his alone as good maintain.

The Turks at this day count no better of us then of dogs, so they commonly call us Gaures, infidels, miscreants, make that their main quarrel and cause of Christian persecution. If he will turn Turk, he shall be entertained as a brother, and had in good esteem, a Muselman or a beleever, which is a greater tye to them than any affinity or consanguinity. The Jews stick together like so many burrs; but as for the rest, whom they call Gentiles, they do hate and abhor, they cannot endure their Messias should be a common Saviour to us all, and rather, as <sup>b</sup> Luther writes, “then they that now scoffe at them, curse them, persecute and revile them, shall be coheirs and brethren

\* Luctantius. \* Jdv. Sat. 15. <sup>b</sup> Comment. in Micha. Ferre non possunt ut illorum Messias communis servator sit, nostrum gaudium, &c. Messias vel decem decies crucifixi essent, ipsumque deum si id fieri posset, una cum angelis et creaturis omnibus, nec absterrentur ab hoc facto et si mille inferna subcunda forent.

with them, or have any part or fellowship with their Messias, they would crucifie their Messias ten times over, and God himself, his Angels, and all his creatures, if it were possible, though they endure a thousand helms for it :” Such is their malice towards us. Now for Papists, what in a common cause for the advancement of their Religion they will endure, our Traitors and Pseudocatholicks will declare unto us ; and how bitter on the other side to their adversaries, how violently bent, let those Marian times record, as those miserable slaughters at Merindol and Cabriers, the Spanish inquisition, the Duke of Alva’s tyranny in the Low-countries, the French Massacres and Civil Wars.

“ ‘ Tantum religio potuit suadere malorum,”

Not there only, but all over Europe, we read of bloody battels, racks and wheels, seditions, factions, oppositions,

— “ \* obvia signis

Signa, pares aquilas, & pila minantia pilis,”

Invectives and contentions. They had rather shake hands with a Jew, Turk, or, as the Spaniards do, suffer Moores to live amongst them, and Jews, than Protestants ; “ My name (saith <sup>d</sup> Luther) is more odious to them then any thief or murderer.” So it is with all hereticks and schismatics whatsoever : And none so passionate, violent in their tenents, opinions, obstinate, wilful, refractory, peevish, factious, singular and stiffe in defence of them ; they do not only persecute and hate, but pity all other Religions, account them damned, blind, as if they alone were the true Church, they are the true heirs, have the Feesimple of heaven by a peculiar donation, ’tis entailed on them and their posterities, their doctrine sound, *per funem aureum de cælo delapsa doctrina*, they alone are to be saved : The Jews at this day are so incomprehensibly proud and churlish, saith <sup>e</sup> Luther, that *solī salvari, solī domini terrarum salutarī volunt*. And as <sup>f</sup> Buxtorfius adds, “ so ignorant and self-willed withall, that amongst their most understanding Rabbines you shall find naught but gross dotage, horrible hardness of heart, and stupend obstinacy, in all their actions, opinions, conversations : and yet so zealous with all, that no man living can be more, and vindicate themselves for the elect people of GOD.” ’Tis so with all other superstitious sects, Mahometans, Gentiles in China, and Tartary ; our ignorant Pa-

\* Lucret.

\* Lucan.

<sup>d</sup> Ad Galat. comment. Nomen odiosius meum

quam ullus homicida aut fur.

<sup>e</sup> In comment. Micah. Adeo incomprehensi-

bilis & aspera eorum superbia, &c.

<sup>f</sup> Synagog. Judæorum ca. 1. Inter eo-

rum intelligentissimos Rabbinos nil præter ignorantiam & insipientiam grandem invenies, horrendam indurationem, & obstinationem, &c.

pists,

pists, Anabaptists, Separatists, and peculiar Churches of Amsterdam, they alone, and none but they can be saved. “Zealous (as Paul saith, Rom. 10. 2.) without knowledge,” they will endure any misery, any trouble, suffer and do that which the Sun beams will not endure to see, *Religionis acti Furis*, all extremities, losses and dangers, take any pains, fast, pray, vow chastity, wilful poverty, forsake all and follow their Idols, dye a thousand deaths, as some Jews did to Pilat’s souldiers, in like case, *exertos præbentes jugulos, & manifestè præ se ferentes*, (as Josephus hath it) *chariorem esse vitâ sibi legis patriæ observationem*, rather then abjure, or deny the least particle of that Religion which their Fathers profess, and they themselves have been brought up in, be it never so absurd, ridiculous, they will embrace it, and without farther enquiry or examination of the truth, though it be prodigiously false, they will beleieve it: they will take much more pains to go to hell, then we shall do to heaven. Single out the most ignorant of them, convince his understanding, shew him his errors, grossness, and absurdities of his sect, *Non persuadebis etiamsi persuaseris*, he will not be perswaded. As those Pagans told the Jesuits in Japona, <sup>b</sup> they would do as their forefathers have done; and, with Ratholde the Frisian Prince, go to hell for company, if most of their friends went thither: they will not be moved, no perswasion, no torture can stir them. So that Papists cannot brag of their vows, poverty, obedience, orders, merits, martyrdoms, fastings, alms, good works, pilgrimages: much and more then all this, I shall shew you, is, and hath been done by these superstitious Gentiles, Pagans, Idolaters and Jews: their blind zeal and idolatrous superstition in all kinds is much at one; little or no difference, and it is hard to say which is the greatest, which is the grossest. For if a man shall duly consider those superstitious rites amongst the Ethnicks in Japan, the Bannians in Gusart, the Chinese idolaters, <sup>a</sup> Americans of old, in Mexico especially, Mahometan priests, he shall find the same government almost, the same orders and ceremonies, or so like, that they may seem all apparently to be derived from some heathen spirit, and the Roman Hierarchy no better then the rest. In a word, this is common to all superstition, there is nothing so mad and absurd, so ridiculous, impossible, incredible, which they will not believe, observe, and diligently perform as much as in them lies; nothing so monstrous to conceive, or intolerable to put in practice, so cruel to suffer, which they will not willingly undertake. So powerful a

<sup>a</sup> Great is Diana of the Ephesians, Act. 15.  
quam cum aliis bene sentire.

<sup>b</sup> Acosta. l. 5.

<sup>c</sup> Malunt cum illis insuavire,

thing is superstition. “\* O Ægypt (as Trismegistus exclaims) thy religion is fables, and such as posterity will not believe.” I know that in true Religion it self, many mysteries are so apprehended alone by faith, as that of the Trinity, which Turks especially deride, Christ’s Incarnation, resurrection of the body at the last day, *quod ideo credendum* (saith Tertullian) *quod incredibile*, &c. many miracles not to be controverted or disputed of. *Mirari non rimari sapientia vera est*, saith † Gerhardus; & *in divinis* (as a good Father informs us) *quedam credenda, quadam admiranda*, &c. some things are to be believed, embraced, followed with all submission and obedience, some again admired. Though Julian the Apostate scoff at Christians in this point, *quod captivemus intellectum in obsequium fidei*, saying, that the Christian Creed is like the Pythagorean *Ipse dixit*, we make our will and understanding too slavishly subject to our faith, without farther examination of the truth; yet as Saint Gregory truly answers, our Creed is *altioris præstantiæ*, and much more divine; and as Thomas will, *piè consideranti semper suppetunt rationes, ostendentes credibilitatem in mysteriis supernaturalibus*, we do absolutely believe it, and upon good reasons, for as Gregory well informeth us; *Fides non habet meritum, ubi humana ratio quærit experimentum*; that faith hath no merit, is not worth the name of faith, that will not apprehend without a certain demonstration; we must and will beleeve God’s word; and if we be mistaken or erre in our generall belief, as † Richardus de sancto Victore vows he will say to Christ himself at the day of judgement; “Lord, if we be deceived, thou alone hast deceived us:” thus we plead. But for the rest I will not justify that pontifical consubstantiation, that which § Mahometans and Jewes justly except at, as Campanella confesseth, *Atheismi triumphat. cap. 12. fol. 125, difficillimum dogma esse, nec aliud subjectum magis hæreticorum blasphemias, & stultis irrisionibus politicorum reperiri*. They hold it impossible, *Deum in pane manducari*; and besides they scoffe at it, *vide gentem comedentem Deum suum, inquit quidam Maurus. || Hunc Deum muscæ et vermes irrident, quem ipsum polluant & devorant, subditus est igni, aquæ, & latrones furantur, pixidem auream humi prosternunt, & se tamen non defendit hic Deus. Qui fieri potest, ut sit integer in singulis hostiæ particulis, idem corpus numero, tam multis locis, cælo, terrâ, &c.* But he that shall read the <sup>i</sup> Turkes Al-

\* O Ægypte, religionis tuæ solæ supersunt fabulæ eæque incredibiles posteris tuis.

† Meditat. 19. de cœna domin. † Lib. 1. de trin. cap. 2. si decepti sumus, &c.

§ Vide Samsatis laphocanis objectiones in monachum Milesium.

|| Lege Hossman. Mus exenteratus.

<sup>i</sup> As true as Homer’s Iliads, Ovid’s Metamorphosis, Æsop’s Fables.

coran,

coran, the Jewes Talmud, and Papists Golden Legend, in the mean time will swear that such gross fictions, fables, vain traditions, prodigious paradoxes and ceremonies, could never proceed from any other spirit, than that of the divell himself, which is the Author of confusion and lies; and wonder withall how such wise men as have been of the Jews, such learned understanding men as Averroes, Avicenna, or those Heathen Philosophers, could ever be perswaded to beleieve, or to subscribe to the least part of them: *aut fraudem non detegere*: but that as \* Vanninus answers, *ob publicæ potestatis formidinem allatrare philosophi non audebant*, they durst not speak for fear of the law. But I will descend to particulars: read their severall Symptomes and then guess.

Of such Symptomes as properly belong to superstition, or that irreligious Religion, I may say as of the rest, some are ridiculous, some again ferall to relate. Of those ridiculous, there can be no better testimony than the multitude of their gods, those absurd names, actions, offices they put upon them, their feasts, holy dayes, sacrifices, adorations, and the like. The Ægyptians that pretended so great antiquity, 300 Kings before Amasis: and as Mela writes, 13000 years from the beginning of their Chronicles, that brag'd so much of their knowledge of old, for they invented Arithmetick, Astronomy, Geometry: of their wealth and power, that vaunted of 20000 Cities: yet at the same time their Idolatry and superstition was most gross: they worshipped, as Diodorus Siculus records, Sun and Moon under the name of Isis and Osyris, and after, such men as were beneficial to them, or any creature that did them good. In the city of Bubasti they adored a Cat, saith Herodotus, Ibis and Storks, an Oxe (saith Pliny) † Leekes and Onions, Macrobius,

“ † Porrum & cæpe deos imponere nubibus ausi,  
Hos tu Nile deos colis,” —

Scoffing § Lucian in his *vera Historia*: which, as he confesseth himself, was not perswasively written as a truth, but in Comical fashion to glaunce at the monstrous fictions and gross absurdities of writers and nations, to deride without doubt this prodigious Ægyptian Idolatry, fains this story of himself; that when he had seen the Elysian fields, and was now comming away, Radamanthus gave him a Mallow-root, and bade him pray to that when he was in any peril or extremity; which he did accordingly; for when he came to Hydamordia in the Iland of treacherous women, he made his prayers to his root, and was instantly delivered. The Syrians, Chaldeans, had as

\* Dial. 53 de oraculis.  
Numinâ! Juven. Sat. 15.

† O sanctas gentes quibus hæc nascuntur in horto  
‡ Prudentius. § Præfat. ver. hist.

many

many proper Gods of their own invention ; see the said Lucian *de dea Syria*. Morney *cap. 22. de veritat. relig.* Guliel. Stuckius \* *Sacrorum Sacrificiorumque Gentil. descript.* Pether Faber Semester. l. 3. c. 1, 2, 3. Selden *de diis Syris*, Purchas' Pilgrimage, <sup>k</sup> Rosinus of the Romans, and Lilius Giraldus of the Greeks. The Romans borrowed from all, besides their own gods, which were *majorum* and *minorum gentium*, as Varro holds, certain and uncertain ; some coelestial select and great ones, others Indigites and Semi-dei, Lares, Lemures, Dioscuri, Soteres, and Parastatæ, *dii tutelares* amongst the Greeks : gods of all sorts, for all functions ; some for the Land, some for Sea ; some for Heaven, some for Hell ; some for passions, diseases, some for birth, some for weddings, husbandry, woods, waters, gardens, orchards, &c. All actions and offices, Pax, Quies, Salus, Libertas, Fœlicitas, Strenua, Stimula, Horta, Pan, Sylvanus, Priapus, Flora, Cloacina, Stercutius, Febris, Pallor, Invidia, Protervia, Risus, Angerona, Volupia, Vacuna, Viriplaca, Veneranda, Pales, Neptunia, Doris, Kings, Emperours, valiant men that had done any good offices for them, they did likewise canonize and adore for Gods, and it was usually done, *usitatum apud antiquos*, as † Jac. Boissardus well observes, *deificare homines qui beneficiis mortales juvarent*, and the Diavel was still ready to second their intents, *statim se ingessit illorum sepulchris, statuis, templis, aris, &c.* he crept into their temples, statues, tombs, altars, and was ready to give oracles, cure diseases, do miracles, &c. as by Jupiter, Æsculapius, Tiresias, Apollo, Mopsus, Amphiaraus, &c. *dii & Semi-dei*. For so they were *Semi-dii*, demi-gods, some *medii inter Deos & homines*, as Max. † Tyrius, the Platonist, *ser. 26. & 27.* maintains and justifies in many words. " When a good man dies, his body is buried, but his soul, *ex homine dæmon evadit*, becomes forthwith a Demi-god, nothing disparaged with malignity of aire, or variety of forms, rejoyceth, exults and sees that perfect beauty with his eys. Now being deified, in commiseration he helps his poor friends here on earth, his kindred and allies, informs, succours, &c. punisheth those that are bad and do amiss, as a good Genius to protect and govern mortal men appointed by the gods, so they will have it, ordaining some for provinces, some for private men, some for one office, some for another. Hector and Achilles assist Souldiers to this

\* Tiguri fol. 1494. <sup>k</sup> Rosin. antiq. Rom. l. 2 c. 1. & deinceps. † Lib. de divinatione & magicis præstigiis in Mopso. † Cosmo Paccio Interpret. nihil ab aeris caligine aut figurarum varietate impeditus meram pulchritudinem meruit, exultans & misericordia motus, cognatos amicos qui adhuc morantur in terra tuetur, errantibus succurrit, &c. Deus hoc jussit ut essent genii dii tutelares hominibus, bonos juvantes, malos punientes, &c.

day ; Æsculapius all sick men, the Dioscūrī Seafaring men, &c. and sometimes upon occasion they shew themselves. The Dioscūrī, Hercules and Æsculapius, he saw himself (or the divel in his likeness) *non somnians sed vigilans ipse vidi :*" So far Tyrius. And not good men only do they thus adore, but tyrants, monsters, divels, (as \* Stukius enveighs) Neros, Domitians, Heliogables, beastly women, and arrant whores amongst the rest. For all intents, places, creatures, they assign gods ;

" Et domibus, tectis, thermis, & equis soleatis  
Assignare solent genios"—

saith Prudentius. Cuna for cradles, Diverra for sweeping houses, Nodina knots, Prema, Pramunda, Hymen, Hymeneus, for weddings ; Comus the god of good fellows, gods of silence, of comfort, Hebe goddess of youth, *Mena menstruarum*, &c. male and female gods, of all ages, sexes, and dimensions, with beards, without beards, married, unmarried, begot, not born at all, but as Minerva start out of Jupiter's head. Hesiodus reckons up at least 30000 gods, Varro 300 Jupiters. As Jeremy told them, their gods were to the multitude of Cities ;

" Quicquid humus, pelagus, cælum miserabile gignit  
Id dixere deos, colles, freta, flumina, flammæ."

What ever heavens, sea and land begat,  
Hills, seas and rivers, God was this and that.

And which was most absurd, they made gods upon such ridiculous occasions ; " As children make babies (so saith † Morneus) their Poets make Gods," & *quos adorant in templis, ludunt in Theatris*, as Lactantius scoffs. Saturn, a man, gelded himself, did eat his own children, a cruel tyrant driven out of his kingdom by his son Jupiter, as good a God as himself, a wicked lascivious paltry King of Crete, of whose rapes, lusts, murders, vilanies, a whole volume is too little to relate. Venus, a notorious strumpet, as common as a barbar's chair, Mars, Adonis, Anchises' whore, is a great she-goddess as well as the rest, as much renowned by their Poets ; with many such ; and these gods so fabulously and foolishly made, *ceremoniis, Hymnis, & Canticis celebrant* ; their errors, *luctus & gaudia, amores, iras, nuptias & liberorem procreationes*, († as Eusebius well taxeth) weddings, mirth and mournings, loves, angers, and quarreling they did celebrate in Hymns, and sing

\* Sacrorum gent. descript. non bene meritos solum, sed & tyrannos pro diis colunt, qui genus humanum horrendum in modum portentosa immanitate divexarunt, &c. fœdas meretrices, &c. † Cap. 22. de ver. rel. Deos fixerunt eorum Poetæ, ut infanctium puppas.

† Proem. lib. Contra philosophos.

of in their ordinary songt, as it were publishing their villanies. But see more of their originals. When Romulus was made away by the sedition of the Senators, to pacifie the people, \*Julius Proculus gave out that Romulus was taken up by Jupiter into Heaven, and therefore to be ever after adored for a God amongst the Romans. Syrophanes of Ægypt had one only son, whom he dearly loved, he erected his statue in his house, which his servants did adorn with garlands, to pacifie their master's wrath when he was angry, so by little and little he was adored for a god. This did Semiramis for her husband Belus, and Adrian the Emperour by his minion Antinous. Flora was a rich harlot in Rome, and for that she made the Common-wealth her heir, her birth day was solemnized long after; and to make it a more plausible holiday, they made her Goddess of flowers, and sacrificed to her amongst the rest. The matrons of Rome, as Dionysius Halicarnasseus relates, because at their entreaty Coriolanus desisted from his Wars, consecrated a Church *Fortune muliebri*; and <sup>1</sup>Venus Barбата had a temple erected, for that somewhat was amiss about hair, and so the rest. The Citizens of Alabanda, a small town in Asia minor, to curry favour with the Romans, (who then warred in Greece with Perseus of Macedon, and were formidable to these parts) consecrated a temple to the City of Rome, and made her a goddess, with annual games and sacrifices: so a town of houses was deified, with shameful flattery of the one side to give, and intolerable arrogance on the other to accept, upon so vile and absurd an occasion. Tully writes to Atticus, that his daughter Tulliola might be made a goddess, and adored as Juno and Minerva, and as well she deserved it. Their Holydaies and adorations were all out as ridiculous; those Lupercals of Pan, Florales of Flora, Bona dea, Anna Perenna, Saturnals, &c. as how they were celebrated, with what lascivious and wanton gestures, bald ceremonies, † by what bawdy Priests, how they hang their noses over the smoke of sacrifices, saith § Lucian, and lick bloud like flies that was spilled about the altars. Their carved Idols, gilt Images of wood, iron, ivory, silver, brass, stone, *olim truncus eram*, &c. were most absurd, as being their own workmanship; for as Seneca notes, *adorant ligneos deos, & fabros interim qui fecerunt, contemnunt*, they adore work, contemn the workman; and as Tertullian follows it, *Si homines non essent diis*

\* Livius lib. 1. Deus vobis in posterum propitius, Quirites. <sup>1</sup> Anth. Ver-  
dure Imag. deorum.

† Mulieris candido splendentes amicimine varique  
stantes gestimine, verno florentes conamine, solum sternentes, &c. Apuleius  
lib. 11. de Asino aureo.

‡ Magna religione queritur quæ possit adulteria  
plura numerare Minut. § Lib. de sacrificiis, Fumo inhiantes, & muscarum  
in morem sanguinem exuentes circum aras effusum.



*propitii, non essent dii*, had it not been for men, they had never been gods, but blocks still, and stupid statues in which snice, swallows, birds made their nests, spiders their webbes, and in their very mouths laid their excrements. Those Images I say were all out as gross, as the shapes in which they did represent them: Jupiter with a ram's head, Mercury a dogg's, Pan like a goat, Hecate with three heads, one with a beard, another without; see more in Carterius and \* *Verdurius* of their monstrous formes and ugly pictures: and which was absurder yet, they told them these Images came from heaven, as that of Minerva in her temple at Athens, *quod è cælo cecidisse credebant accolæ*, saith Pausanias. They formed some like Storks, Apes, Bulls, and yet seriously believed; and that which was impious and abominable, they made their Gods notorious whoremasters, incestuous Sodomites, (as commonly they were all, as well as Jupiter, Mars, Apollo, Mercury, Neptune, &c.) thieves, slaves, drudges, (for Apollo and Neptune made tiles in Phrygia,) kept sheep, Hercules empty'd stables, Vulcan a blacksmith, unfit to dwell upon the earth for their villanies, much less in heaven, as † *Mornay* well saith, and yet they gave them out to be such; so weak and brutish, some to whine, lament, and roare, as Isis for her son and Cenocephalus, as also all her weeping Priests; Mars in Homer to be wounded, vexed; Venus ran away crying, and the like; then which, what can be more ridiculous? *Nonne ridiculum lugere quod colas, vel colere quod lugeas?* (which ‡ *Minutius* objects) *Si dii, cur plangitis? si mortui, cur adoratis?* that it is no marvel if <sup>m</sup> *Lucian*, that adamantine persecutor of superstition, and *Pliny* could so scoffe at them and their horrible Idolatry as they did: If *Diagoras* took Hercules' Image, and put it under his pot to seeth his pottage, which was, as he said, his 13<sup>th</sup> labour. But see more of their fopperies in *Cypr. 4. tract. de Idol. varietat.* *Chrysostome advers. Gentil.* *Arnobius ado. Gentes.* *Austin. de civ. dei.* *Theodoret. de curat. Græc. affect.* *Clemens Alexandrinus,* *Minutius Fœlix,* *Eusebius,* *Lactantius,* *Stuckius,* &c. Lamentable, tragical, and fearful those Symptomes are, that they should be so far forth affrighted with their fictitious Gods, as to spend the goods, lives, fortunes, pretious time, best dayes in their honour, to § Sacrifice unto them, to their inestimable loss, such Hecatonables, so many thousand sheep, Oxen, with

\* *Imagines Deorum lib. sic inscript.* † *De ver. relig. cap. 22. Indigni qui terram calcant, &c.* ‡ *Octaviano.* <sup>m</sup> *Jupiter Tragedus, de sacrificiis, et passim alias.* § 666 severall kinds of sacrifices in Egypt Major reckons up, *Tom. 2. coll. of which read more in cap. 1. of Laurentius Pignozius his Egypt characters, a cause of which Sanubius gives subcis. lib. 3. cap. 1.*

gilded horns, Goats, as \* Cræsus King of Lydia, \* Marcus Julianus, surnamed *ob crebras hostias Victimarius*, & *Tauricremus*, and the rest of the Roman Emperours usually did with such labour and cost : and not Emperours only and great ones *pro communi bono*, were at this charge, but private men for their ordinary occasions. Pythagoras offered an hundred Oxen for the invention of a Geometrical Probleme, and it was an ordinary thing to sacrifice in \* Lucian's time, "a heifer for their good health, four Oxen for wealth, an hundred for a Kingdom, nine Bulls for their safe return from Troja to Pylus," &c. Every God almost had a peculiar sacrifice, the Sun-horses, Vulcan fire, Diana a white Hart, Venus a Turtle, Ceres an hog, Proserpina a black lamb, Neptune a Bull, (read more in † Stukius at large) besides sheep, cocks, corals, frankincense, to their undoings, as if their gods were affected with blood or smoke. "And surely (<sup>b</sup> saith he) if one should but repeat the fopperies of mortall men, in their sacrifices, feasts, worshipping their Gods, their rites and ceremonies, what they think of them, of their diet, houses, orders, &c. what prayers and vows they make ; if one should but observe their absurditie and madness, he would burst out a laughing, and pitie their folly." For what can be more absurd than their ordinary prayers, petitions, † requests, sacrifices, oracles, devotions ? of which we have a taste in Maximus Tyrius serm. 1. Plato's Alcibiades Secundus, Persius *Sat.* 2. Juvenal. *Sat.* 10. there likewise exploded, *Mactant opimas & pingues hostias deo quasi esurienti, profundunt vina tanquam sitienti, lumina accendunt velut in tenebris agenti* (Lactantius lib. 2. cap. 6.) as if their Gods were an hungrie, a thirst, in the dark, they light candles, offer meat and drink. And what so base as to reveal their counsels and give oracles, *è viscerum sterquiliniis*, out of the bowels and excrementall parts of beasts ? *sordidos Deos* Varro truly calls them therefore, and well he might. I say nothing of their magnificent and sumptuous temples, those majestical structures : To the roof of Apollo Didymeus' Temple, *ad Branchidas*, as § Strabo writes, a thousand oxes did not suffice. Who can relate the glorious splendor, and stupend magnificence, the sumptuous building of Diana at

\* Herod Clio. *Immolavit lecta pecora ter mille Delphis, una cum lectis phialis tribus.* \* Superstitiosus Julianus innumeras sine parsimonia pecudes mactavit. Amianus 25. Boves albi. M. Cæsari salutem, si tu viceris perimus ;

lib. 3. Romani observantissimi sunt ceremoniarum, bello præsertim. \* De sacrificiis : hœulam pro bona valetudine, boves quatuor pro divitiis, centum tauros pro sospite a Trojæ reditu, &c. † De sacris Gentil. et sacrific. Tyg. 1596.

† Enimvero si quis recenseret quæ stulti mortales in festis, sacrificiis, diis adorandis, &c. quæ vota faciant, quid de iis statuunt, &c. haud scio an risurus, &c. † Max. Tyrius ser. 1. Cræsus regum omnium stultissimus de lobete consulit, alius de numero arenarum, dimensione maris, &c. § Lib. 4.

Ephesus,

Ephesus, Jupiter Ammon's temple in Afrike, the Pantheon at Rome, the Capitoll, the Sarapium at Alexandria, Apollo's Temple at Daphne in the suburbs of Antioch. The great Temple at Mexico so richly adorned, and so capacious (for 10000 men might stand in it at once) that fair Pantheon of Cusco, described by Acosta in his Indian History, which eclipses both Jews and Christians. There were in old Jerusalem, as some write, 408 Synagogues; but new Cairo reckons up (if \* Radzivilus may be beleaved) 6800 meskites. Fessa 400, whereof 50 are most magnificent, like Saint Paul's in London. Helena built 300 fair Churches in the Holy Land; but one Bassa hath built 400 meskites. The Mahometans have 1000 Monks in a Monastery; the like saith Acosta of Americans; Riccius of the Chineses, for men and women, fairly built; and more richly endowed some of them, then Arras in Artois, Fulda in Germany, or Saint Edmund's-Bury in England with us: who can describe those curious and costlie statues, Idols, Images, so frequently mentioned in Pausanias? I conceal their donaries, pendants, other offerings, presents, to these their fictitious Gods daily consecrated. † Alexander the son of Amyntas, K. of Macedonia, sent two statues of pure gold to Apollo at Delphos. ‡ Cræsus king of Lydia dedicated an hundreth golden tiles in the same place, with a golden altar: No man came empty-handed to their shrines. But these are base offerings in respect; they offered men themselves alive: The Leucadians, as Strabo writes, sacrificed every yeer a man, *averruncandæ deorum iræ causa*, to pacifie their Gods, *de montis præcipitio dejecerunt*, &c. and they did voluntarily undergo it. The Decii did so sacrifice *Diis manibus*, Curtius did leap into the gulf. Were they not all strangely deluded to go so far to their Oracles, to be so gulled by them, both in war and peace, as Polybius relates, (which their Augures, Priests, Vestall Virgins can witness) to be so superstitious, that they would rather lose goods and lives, then omit any ceremonies, or offend their Heathen gods? Nicias, that generous and valiant captain of the Greeks, overthrew the Athenian Navy, by reason of his too much superstition, † because the Augures told him it was ominous to set sail from the haven of Syracuse whilst the Moon was eclipsed, he tarried so long till his enemies besieged him, he and all his army was overthrown. The ‡ Parthians of old were so sottish in this kinde, they would rather lose a victorie, nay lose their own lives, then fight in the night, 'twas against their religion. The Jewes would make no resistance on the Sabbath, when Pompeius besieged Jerusalem;

\* Perigr. Hierosol. † Solinus.  
cap. 16. ‡ Plutarch vit. Crassi.

† Herodotus.

• Boterus polit. lib. 2.

and

and some Jewish Christians in Africk, set upon by the Gothes, suffered themselves upon the same occasion to be utterly vanquished. The superstition of the Dibreases, a bordering town in Epirus, besieged by the Turkes, is miraculous almost to report. Because a dead dog was flung into the only fountain which the citie had, they would die of thirst all, rather than drink of that \* unclean water, and yeeld up the Citie upon any conditions. Though the Prætor and chief Citizens began to drink first, using all good perswasions, their superstition was such, no saying would serve, they must all forthwith die or yeeld up the Citie. *Vix ausum ipse credere* (saith † Barletius) *tantam superstitionem, vel affirmare levissimam hanc causam tantæ rei vel magis ridiculam, quam non dubitem risum potius quam admirationem posteris excitaturam.* The story was too ridiculous, he was ashamed to report it, because he thought nobody would believe it. It is stupend to relate what strange effects this Idolatry and superstition hath brought forth of the latter years in the Indies and those bordering parts: † in what ferall shapes the ‡ Divel is adored, *ne quid mali intentent*, as they say; for in the mountains betwixt Scanderone and Aleppo, at this day, there are dwelling a certain kind of people called Coordes, coming of the race of the ancient Parthians, who worship the Divel, and alledge this reason in so doing; God is a good man and will do no harm, but the divel is bad and must be pleased, lest he hurt them. It is wonderful to tell how the divel deludes them, how he terrifies them, how they offer men and women sacrifices unto him, an hundred at once, as they did infants in Crete to Saturne of old, the finest children, like Agamemnon's Iphigenia, &c. At † Mexico, when the Spaniards first overcame them, they daily sacrificed *viva hominum corda è viventium corporibus contracta*, the hearts of men yet living, 20000 in a year (Acosta lib. 5. cap. 29.) to their Idols made of flower and men's blood, and every year six thousand infants of both sexes: And as prodigious to relate † how they burie their wives with husbands deceased, 'tis fearfull to report, and harder to beleeve,

“ § Nam certamen habent læthi quæ viva sequatur  
Conjugium, pudor est non licuisse mori.”

and burn them alive, best goods, servants, horses, when a grandie dies, † 12000 at once amongst the Tartars, when a great

\* They were of the Greek Church. † Lib. 5. de gestis Scanderbergia.  
† In templis immania Idolorum monstra conspiciuntur, marmorea, lignea, lutea, &c. Riccius. ‡ Deum enim placare non est opus, quia non nocet; sed dæmonem sacrificiis placant, &c. † Fer. Cortesius. † M. Polus. Lod. Ver-  
tomannus navig. lib. 6. cap. 9. P. Martyr. Ocean. dec. § Propertius lib. 3. eleg. 12. † Matthias à Michou.

Cham departs, or an Emperor in America: how they plague themselves, which abstain from all that hath life, like those old Pythagoreans, with immoderate fastings, 'as the Bannians about Surat, they of China, that for superstition's sake never eat flesh nor fish all their lives, never marry, but live in deserts and by-places, and some pray to their idols 24 hours together without any intermission, biting of their tongues when they have done, for devotion's sake. Some again are brought to that madness by their superstitious Priests, (that tell them such vain stories of immortality, and the joyes of heaven in that other life) \* that many thousands voluntarily break their own necks, as Cleombrotus Amborcianus, Auditors of old, precipitate themselves, that they may participate of that unspeakable happiness in the other world. One poisons, another stranglenth himself; and the King of China had done as much, deluded with the vain hope, had he not been detained by his servant. But who can sufficiently tell of their several superstitions, vexations, follies, torments? I may conclude with \* *Possevinus, Religio facit asperos mites, homines à feris; superstitio ex hominibus feras*, Religion makes wild beasts civil, superstition makes wise men beasts and fools; and the discreetest that are, if they give way to it, are no better then dizzards; nay more, if that of Plotinus be true, *is unus religionis scopus, ut ei quem colimus similes fiamus*, that's the drift of religion to make us like him whom we worship: what shall be the end of Idolaters, but to degenerate into stocks and stones? of such as worship these Heathen gods, for *dii gentium demonia*, \* but to become devils themselves? 'Tis therefore *exitiosus error, & maxime periculosus*, a most perilous and dangerous error of all others; as \* Plutarch holds, *turbulenta passio hominem consternans*, a pestilent, a troublesome passion, that utterly undoeth men. Unhappy superstition, \* Pliny calls it, *morte non finitur*, death takes away life, but not superstition. Impious and ignorant are far more happy then they which are superstitious, no torture like to it, none so continuat, so generall, so destructive, so violent.

In this superstitious row, Jewes for antiquitie may go next to Gentiles; what of old they have done, what Idolatries they

\* Epist. Jesuit. ann. 1549 à Xaverto et socis. Idemque Riccius expedit. ad Sinas l. 1. per totum jejunatores apud eos toto die carnibus abstinere et piscibus ob religionem, nocte et die Idola colentes; nusquam egredientes. \* Ad immortalitatem morte aspirant summi magistratus, &c. Et multi mortales hac insania, et propositio immortality studio laborant, et misere pereunt: rex ipse clam venenum haurisset, nisi a servo fuisset detentus. \* Canticone in lib. 10.

Bonini de repub. fol. 111. \* Quin ipsius diaboli ut nequitiam referant. \* Lib. de superstit. \* Hominiq; vite finis mors, non eorum superstitionis, profert hæc suos terminos ultra vite finem.

have committed in their groves and high places, what their Pharisees, Sadduces, Scribes, Essai, and such sectaries have maintained, I will not so much as mention: for the present, I presume no nation under heaven can be more sottish, ignorant, blinde, superstitious, wilfull, obstinate and peevish, tying themselves with vain ceremonies to no purpose; he that shall but read their Rabbins' ridiculous Comments, their strange interpretation of Scriptures, their absurd ceremonies, fables, childish tales; which they stedfastly believe, will think they be scarce rational creatures; their foolish <sup>a</sup> customes, when they rise in the morning, and how they prepare themselves to prayer, to meat, with what superstitious washings, how to their Sabbath, to their other feasts, weddings, burials, &c. Last of all, the expectation of their Messias, and those figments, miracles, vain pompe that shall attend him, as how he shall terrifie the Gentiles, and overcome them by new diseases; how Michael the Archangel shall sound his trumpet, how he shall gather all the scattered Jewes in the holy Land, and there make them a great banquet, "<sup>b</sup> Wherein shall be all the birds, beasts, fishes, that ever God made, a cup of wine that grew in Paradise, and that hath been kept in Adam's cellar ever since." At the first course shall be served in that great Oxe in Job 4. 10. "<sup>c</sup> that every day feeds on a thousand hills," Psal. 50. 10. that great Leviathan, and a great bird, that laid an egge so big, "<sup>c</sup> that by chance tumbling out of the nest, it knockt down 300 tall Cedars, and breaking as it fell, drowned 160 villages:" This bird stood up to the knees in the Sea, and the sea was so deep, that a hatchet would not fall to the bottom in seven years: Of their Messias <sup>d</sup> wives and children; Adam and Eve, &c. and that one stupend fiction amongst the rest: When a Roman Prince asked of Rabbi Jehosua ben Hanania, why the Jewes' God was compared to a Lion; he made answer, he compared himself to no ordinary lion, but to one in the wood Ela, which when he desired to see, the Rabbin pray'd to God he might, and forthwith the Lyon set forward, "<sup>e</sup> But when he was 400 miles from Rome, he so roared that all the great bellied women in Rome made aborts, the citie walls fell down, and when he came an hundred miles nearer, and roared the

<sup>a</sup> Buxtorfius Synagog. Jud. c. 4. Inter precandum nemo pediculos attingat, vel pulicem, aut per guttur inferius ventum emittas, &c. Id. c. 5. et seq. cap. 36. <sup>b</sup> Illic omnia animalia, pisces, aves, quos Deus unquam creavit mactabuntur, et vinum generosum, &c. <sup>c</sup> Cujus lapsu cedri altissimi 300 dejecti sunt; quumq; e lapsu ovum fuerat contractum, pagi 160 inde submersi, et alluvione inundati.

<sup>d</sup> Every King of the world shall send him one of his daughters to be his wife, because it is written, Ps. 45. 10: Kings daughters shall attend on him, &c. <sup>e</sup> Quum quadringentis adhuc miliaribus ab imperatore Leo hic abesset, tam fortiter rugiebat, ut mulieres Romanæ abortientur omnes, mulique, &c.

second time, their teeth fell out of their heads, the Emperour himself fell down dead, and so the Lyon went back." With an infinite number of such lies and forgeries, which they verily beleave, feed themselves with vain hope, and in the mean time will by no perswasions be diverted, but still crucifie their souls with a company of idle ceremonies, live like slaves and vabonds, will not be relieved or reconciled.

Mahometans are a compound of Gentiles, Jewes, and Christians, and so absurd in their ceremonies, as if they had taken that which is most sottish out of every one of them, full of idle fables in their superstitious law, their Alcoran it self a gallimaufrie of lyes, tales, ceremonies, traditions, precepts, stole from other sects, and confusedly heaped up to delude a company of rude and barbarous clownes. As how birds, beasts, stones, saluted Mahomet when he came from Mecha, the Moon came down from heaven to visit him, how God sent for him, spake to him, &c. with a company of stupend figments of the angels, sun, moon, and stars, &c. Of the day of judgement, and three sounds to prepare to it, which must last 50000 years, of Paradise, which wholly consists in *coeundi & comedendi voluptate*, and *pecorinis hominibus scriptum*, *bestialis beatitudo*, is so ridiculous, that Virgil, Dantes, Lucian, nor any Poet can be more fabulous. Their rites and ceremonies are most vain and superstitious, wine and swine's flesh are utterly forbidden by their law, they must pray five times a day; and still towards the South, wash before and after all their bodies over, with many such. For fasting, vows, religious orders, peregrinations, they go far beyond any Papists, they fast a month together many times, and must not eat a bit till Sun be set. Their Kalenders, Dervises, and Torchers, &c. are more abstemious some of them, than Carthusians, Franciscans, Anachorites, forsake all, live solitary, fare hard, go naked, &c. Their pilgrimage are as far as to the River \* Ganges (which the Gentiles of those Tracts likewise do) to wash themselves, for that river as they hold hath a sovereign vertue to purge them of all sins, and no man can be saved that hath not been washed in it. For which reason they come far and near from the Indies; *Maximus gentium omni-*

<sup>1</sup> Strozius Cicogna omnif. mag. lib. 1. c. 1. putida multa recenset ex Alcorano, de caelo, stellis, Angelis, Lonicerus c. 91, 92. l. 1. <sup>2</sup> Quinquies in die orare Turcae tenentur ad meridiem. Bredenbachius cap. 5. <sup>3</sup> In quolibet anno mensem integrum jejunant interdiu, nec comedentes nec bibentes, &c. <sup>4</sup> Nullis unquam multi per totam ætatem carnibus vescuntur. Leo Afer. <sup>5</sup> Lonicerus to. 1. cap. 17. 18. <sup>6</sup> Gotardus Arthus ca. 33. hist. orient. Indiæ: opinio est expiatorium esse Gangem; et nec mundum ab omni peccato nec saluum fieri posse, qui non hoc flumine se abluat: quam ob causam ex tota India, &c.

non confusus est; and infinite numbers yearly resort to it. Others go as far as Mecha to Mahomet's Tombe, which journey is both miraculous and meritorious. The ceremonies of flinging stones to stone the Devil, of eating a Camell at Cairo by the way; their fastings, their running till they sweat, their long prayers, Mahomet's Temple, Tombe, and building of it, would aske a whole volume to dilate: and for their pains taken in this holy pilgrimage, all their sins are forgiven, and they reputed for so many Saints. And divers of them with hot bricks, when they return, will put out their eyes, "that they never after see any prophane thing, bite out their tongues," &c. They look for their Prophet Mahomet as Jewes do for their Messias. Read more of their customes, rites, ceremonies, in Lonicerus Turcie: *hist. tom.* 1. from the tenth to the 24. chapter. Brodenbachius *cap.* 4. 5. 6. Leo Afer *lib.* 1. Busbequius, Sabellicus, Purchas *lib.* 3. *cap.* 3. § 4. 5. Theodorus Bibliander, &c. Many foolish ceremonies you shall finde in them; and which is most to be lamented, the people are generally so curious in observing of them, that if the least circumstance be omitted, they think they shall be damned, 'tis an irremissible offence, and can hardly be forgiven. I kept in my house amongst my followers (saith Busbequius, sometime the Turke's Orator in Constantinople) a Turkey boy, that by chance did eat shell-fish, a meat forbidden by their law, but the next day when he knew what he had done, he was not only sick to cast and vomit, but very much troubled in minde, would weep and "grieve many dayes after, torment himself for his fowl offence. Another Turke being to drink a cup of wine in his Cellar, first made a huge noise and filthy faces, "to warn his soul, as he said, that it should not be guilty of that foul fact which he was to commit." With such toys as these are men kept in awe, and so cowed, that they dare not resist, or offend the least circumstance of their Law, for conscience sake misled by superstition, which no humane edict otherwise, no force of arms could have enforced.

In the last place are Pseudo-Christians, in describing of whose superstitious symptomes, as a mixture of the rest, I may say that which S. Benedict once saw in a vision, one devil in the market place, but ten in a Monastery, because there was more work; in populous Cities, they would swear and forswear, lye, falsifie, deceive fast enough of themselves, one devil could circumvent a thousand; but in their religious houses a thousand devils could scarce tempt one silly Monk. All the

<sup>1</sup> Quia nil volunt deinceps videre.

<sup>2</sup> Nullum se confictandi finem facit.

<sup>3</sup> Ut in aliquem angulum se reciperet, ne reus fieret ejus delicti quod ipse erat admissurus.



principal Devils I think busie themselves in subverting Christians; Jewes, Gentiles, and Mahometans are *extra caulem*, out of the fold, and need no such attendance, they make no resistance; \* *eos enim pulvere negligi, quos quieto jure possidere ac sentis*, they are his own already; but Christians have that shield of faith, sword of the spirit to resist, and must have a great deal of battery before they can be overcome. That the Devil is most busie amongst us that are of the true Church, appears by those several oppositions, heresies, schismes, which in all ages he hath raised to subvert it, and in that of Rome especially, wherein Antichrist himself now sits and playes his prize. This mystery of iniquity began to work even in the Apostles time, many Antichrists and Hereticks were abroad, many sprung up since, many now present, and will be to the world's end, to dementate men's minds, to seduce and captivate their soules. Their symptomes I know not how better to express, than in that twofold division, of such as lead, and are led. Such as lead are Hereticks, Schismaticks, false Prophets, impostors, and their ministers: they have some common symptomes, some peculiar. Common, as madness, folly, pride, insolency, arrogancy, singularity, peevishness, obstinacy, impudence, scorn and contempt of all other sects:

\* Nullius addicti jurare in verba magistri;

They will approve of nought but what they first invent themselves, no interpretation good but what their infallible spirit dictates; none shall be *in secundo*, no not *in tertio*, they are onely wise, onely learned in the truth, all damned but they and their followers, *eadem scripturarum faciant ad materiam suam*, saith Tertullian, they make a slaughter of Scriptures, and turn it as a nose of wax to their own ends. So irrefragable, in the mean time, that what they have once said, they must and will maintain, in whole Tomes, duplications, triplications, never yield to death, so self-conceited, say what you can. As \* Bernard (erroniously some say) speaks of P. Alardus, *omnes patres sic, atque ego sic*. Though all the Fathers, Councils, the whole world contradict it, they care not, they are all one; and as \* Gregory well notes "of such as are vertiginous, they think all turns round and moves, all err; when as the error is wholly in their own brains." Magallianus the Jesuite in his Comment on the first of Timothy *cap. 16. vers. 20.* and Alphonsus de Castro *lib. 1. adversus haereses*, gives two more eminent notes, or probable conjectures to know such men by, (they might have taken themselves by the noses when they said

\* Gregor. Hom.      \* Epist. 190.      \* Orat. 8. ut vertigine correptis videntur omnia moveri, omnia illa falsa sunt, quum error in ipsorum cerebro sit.

it) "First they affect novelties and toys, and prefer falsehood before truth; Secondly, they care not what they say, that which rashness and folly hath brought out, pride afterward, peevishness and contumacy shall maintain to the last gasp." Peculiar symptoms are prodigious paradoxes, new doctrines, vain phantasmes, which are many and divers as they themselves. Nicholaites of old would have wives in common: Montanists will not marry at all, nor Tatians, forbidding all flesh, Severians wine; Adamians go naked, because Adam did so in Paradise; and some barefoot all their lives, because God, Exod. 3. and Josua 5. bid Moses so to do; and Isay 20. was bid put of his shooes: Manichees hold that Pythagorian transmigration of souls from men to beasts; the "Circumcellions in Africk with a mad cruelty made away themselves, some by fire, water, breaking their necks, and seduced others to do the like, threatening some if they did not," with a thousand such; as you may read in Austin, (for there were fourscore and eleven heresies in his times, besides schismes and smaller factions) Epiphanius, Alphonsus de Castro, Daneus, Gab. Prateolus, &c. Of Prophets, Enthusians and Impostors, our Ecclesiastical stories afford many examples; of Elia's and Christs, as our Eudo de stellis, a Brittain in King Stephen's time, that went invisible, translated himself from one to another in a moment, fed thousands with good chear in the wilderness, and many such; nothing so common as miracles, visions, revelations, prophecies. Now what these brain-sick Hereticks once broach, and Impostors set on foot, be it never so absurd, false, and prodigious, the common people will follow and believe. It will run along like Murrain in cattel, scab in sheep. *Nulla scabies*, as he said, *superstitione scabiosior*: as he that is bitten with a mad dogg bites others, and all in the end become mad; either out of affection of novelty, simplicity, blinde zeal, hope and fear, the giddy-headed multitude will embrace it, and without farther examination approve it.

*Sed vetera querimus*, these are old, *hæc prius fuere*. In our dayes we have a new scene of superstitious impostors and hereticks, a new company of Actors, of Antichrists, that great Antichrist himself: A rope of Popes, that by their greatness and authority bear down all before them: who from that time they

\* Res novas affectant & inutiles, falsa veris præferunt. 2. quod temeritas effutierit, id superbia post modum tuebitur & contumaciæ, &c. See more in Vincent. Lyrin. Aust. de hæres. usus mulierum indifferens. Quod ante peccavit Adam, nudus erat. Alii nudis pedibus semper ambulant. Insana feritate sibi non parcent nam per mortes varias præcipitiorum aequum & ignium, seipsos necant, & in istum furem alios cogunt, mortem minantes ni faciant. Elench. hæret. ab orbe conditio. Nubrigensis lib. cap. 19. Joyian. Font. Ant. Dial.

proclaimed

proclaimed themselves universal Bishops, to establish their own kingdom, sovereignty, greatness, and to enrich themselves, brought in such a company of humane traditions, Purgatory, *Limbus Patrum, Infantium*, and all that subterranean Geography, Mass, adoration of Saints, almes, fastings, bulls, indulgences, orders, Friars, Images, Shrines, musty Reliques, Excommunications, confessions, satisfactions, blinde obediences, yowes, pilgrimages, peregrinations, with many such curious toyes, intricate subtleties, gross errors, obscure questions, to vindicate the better and set a gloss upon them, that the light of the Gospel was quite eclipsed, darkness over all, the Scriptures concealed, legends brought in, religion banished, hypocritical superstition exalted, and the Church it self<sup>b</sup> obscured and persecuted: Christ and his members crucified more, saith Benzo, by a few Necromantical, Atheistical Popes, than ever it was by \*Julian the Apostate, Porphyrius the Platonist, Celsus the Physitian, Libanius the Sophister; by those heathen Emperors, Hunnes, Gothes, and Vandals. What each of them did, by what means, at what times, *quibus auxiliis*, superstition climbed to this height, traditions encreased, and Antichrist himself came to his estate, let Magdeburgenses, Kemnisius, Osiander, Bale, Mornay, Fox, Usher, and many others relate. In the mean time he that shall but see their prophane rites and foolish customes, how superstitiously kept, how strictly observed, their multitude of Saints, Images, that rabble of Romish Deities, for trades, professions, diseases, persons, offices, countries, places; St. George for England; St. Denis for France; Patrick, Ireland; Andrew, Scotland; Jago, Spain; &c. Gregory for Students; Luke for Painters; Cosmus and Damian for Philosophers; Crispine, Shooemakers; Katherine, Spinners; &c. Anthony for Pigges; Gallus, Geese; Wenceslaus, Sheep; Pelagius, Oxen; Sebastian the plague; Valentine falling sickness; Apollonia tooth-ach; Petronella for agues; and the Virgin Mary for sea and land, for all parties, offices: he that shall observe these things, their Shrines, Images, Oblations, Pendants, Adorations, Pilgrimages they make to them, what creeping to Crosses, our Lady of Lauretta's rich<sup>c</sup> gownes, her donaries, the cost bestowed on Images, and number of suters; S. Nicholas Burge in France; our S. Thomas' Shrine of old at Canterbury; those Reliques at Rome, Jerusalem, Genua, Lions, Pratum, S. Denis; and how many thousands come yearly to offer to them, with what cost, trouble,

<sup>b</sup> Cum per Paganos nomen ejus persequi non poterat, sub specie religionis fraudulenter subvertere disponebat.

\* That writ de professo against christians; & palestinum deum (ut Socrates lib. 3. cap. 19.) scripturam augis plenam, &c. vide Cyrillum in Julianum, Originem in Celsum, &c. <sup>c</sup> One Image had one gown worth 400. crownes and more.

anxiety, superstition, (for forty several Masses are daily said in some of their Churches, and they rise at all hours of the night to Mass, come bare-foot, &c.) how they spend themselves, times, goods, lives, fortunes, in such ridiculous observations; their tales and figments, false miracles, buying and selling of pardons, indulgences for 40000 years to come; their processions on set dayes, their strict fastings, Monks, Anachorites, Frier Mendicants, Franciscans, Carthusians, &c. Their Vigils and fasts, their ceremonies at Christmas, Shrovetide, Candlemas, Palme-sunday, Blaise, S. Martin, S. Nicholas day; their adorations, exorcismes, &c. will think all those Grecians, Pagan, Mahometan superstitions, gods, idols, and ceremonies, the name, time and place, habit onely altered, to have degenerated into Christians. Whilst they prefer traditions before Scriptures; those Evangelical Councils, poverty, obedience, vows, almes, fasting, supererogations, before God's Commandments; their own ordinances in stead of his precepts, and keep them in ignorance, blindness, they have brought the common people into such a case by their cunning conveinauces, strict discipline, and servile education, that upon pain of damnation they dare not break the least ceremony, tradition, edict: hold it a greater sin to eat a bit of meat in Lent, than kill a man: their consciences are so terrified, that they are ready to despair if a small ceremony be omitted; and will accuse their own father, mother, brother, sister, nearest and dearest friends of heresie, if they do not as they do, will be their chief executioners, and help first to bring a fagot to burn them. What mulct, what penance soever is enjoyned, they dare not but do it, tumble with S. Francis in the mire amongst hogs, if they be appointed, go woolward, whip themselves, build Hoospitals, Abbies, &c. go to the East or West Indies, kill a King, or run upon a sword point: they performe all, without any murthering or hesitation, believe all.

“ Ut pueri infantes credunt signa omnia athena  
Vivere, & esse homines, & sic isti omnia ficta  
Vera putant, credunt signis cor inesse athenis.”

As children think their babies live to be,  
Do they these brazen Images they see.

And whilst the ruder sort are so carried headlong with blind zeal, are so gulled and tortured by their superstitions, their own too credulous simplicity and ignorance, their Epicurean Popes and Hypocritical Cardinals laugh in their sleeves, and are merry in their chambers with their Punks, they do *indulgere genis*,

\* As at our Ladie's church at Bergamo in Italy.  
de falsa relig.

Lucilius lib. 1. cap. 28.

and make much of themselves. The middle sort, some for private gain, hope of Ecclesiastical preferment, (*quis expedit possideo sumo xalpe*) popularity, base flattery, must and will believe all their paradoxes and absurd tenents, without exception, and as obstinately maintain and put in practice all their traditions and idolatrous ceremonies (for their religion is halfe a Trade) to the death; they will defend all, the golden Legend it self, with all the lyes and tales in it: as that of S. George, S. Christopher, S. Winifred, S. Denis, &c. It is a wonder to see how Nic. Harpsfield that pharisaical Impostor amongst the rest, *Ecclesiast. hist. cap. 22. see prim. sc.* puzzles himself to vindicate that ridiculous fable of S. Ursula and the eleven thousand Virgins, as when they lived, how they came to Cullen, by whom martyred, &c. though he can say nothing for it, yet he must and will approve it: *nobilisavit (inquit) hoc seculum Ursula cum comitibus, cujus historia utinam tam mihi casset expedita & certa, quam in animo meo certum ac expeditum est, eam esse cum sodalibus beatam in calis virginem.* They must and will (I say) either out of blinde zeal believe, vary their compass with the rest, as the latitude of religion varies, apply themselves to the times and seasons, and for fear and flattery are content to subscribe and to do all that in them lies to maintain and defend their present government, and slavish religious Schoolmen, Canonists, Jesuits, Friars, Priests, Orators, Sophisters, who either for that they had nothing else to do, luxuriant wits knew not otherwise how to busie themselves in those idle times, for the Church then had few or no open adversaries, or better to defend their lyes, fictions, miracles, transubstantions, traditions, Pope's pardons, Purgatories, Masses, impossibilities, &c. with glorious shews, fair pretences, big words, and plausible wits, have coined a thousand idle questions, nice distinctions, subtleties, Obs and Sols, such tropological, allegorical expositions, to salve all appearances, objections, such quirks and quiddities, *Quodlibetaries*, as Bale saith of Ferribrigge and Strode, instances, ampliations, decrees, glosses, canons, that in stead of sound Commentaries, good preachers, are come in a company of mad sophisters, *primo secundo secundarii*, sectaries, Canonists, Sorbonists, Minorites, with a rabble of idle controversies and questions, *an Papa sit Deus, an quasi Deus? An participet utramque Christi naturam?* Whether it be as possible for God to be a Humble Bee, or a Gourd as a man? Whether he can produce respect without a

\* An. 441.      \* Hospinian Oriander. *An hæc propositio Deus sit cucurbita vel scarabeus, sit æque possibilis ac Deus & homo? An ponit respectum producere sine fundamento & termino. An levius sit hominem jugulare quam die dominico calceum considere?*

foundation or term, make a Whore a Virgine? Fetch Trajan's soul from hell, and how? with a rable of questions about hell fire: whether it be a greater sin to kill a man, or to clout shooes upon a Sunday? Whether God can make another God like unto himself? Such, saith Kemnisius, are most of your Schoolmen, (meer Alchymists) 200. Commentators on Peter Lombard; (*Pisius catal. scriptorum Anglic.* reckons up 180, English Commentators alone, on the matter of the sentences) Scotists, Thomists, Reals, Nominals, &c. and so perhaps that of Saint \* Austin may be verified. *Indocti rapiunt celum, docti interim descendunt ad infernum.* Thus they continued in such error, blindness, decrees, sophismes, superstitions; idle ceremonies and traditions were the sum of their new coyned holiness and religion, and by these knaveries and stratagems they were able to involve multitudes, to deceive the most sanctified souls, and if it were possible the very elect. In the mean time the true Church, as wine and water mixt, lay hid and obscure to speak of, till Luther's time, who began upon a sudden to defecate, and as another Sun to drive away those foggy mists of superstition, to restore it to that purity of the Primitive Church. And after him many good and godly men, divine spirits, have done their endeavours, and still do.

† And what their ignorance esteem'd so holy,  
Our wiser ages do accompt as folly.

But see the diuel, that will never suffer the Church to be quiet or at rest: no garden so well tilled but some noxious weeds grow up in it, no wheat but it hath some tares: we have a mad giddy company of Precisians, Schismatics, and some Hereticks even in our own bosoms in another extrem,

“ Dum vitant stulti vitia in contraria currunt;”

That out of too much zeal in opposition to Antichrist, humane traditions, those Romish rites and superstitions, will quite demolish all, they will admit of no ceremonies at all, no fasting dayes, no Cross in Baptism, kneeling at Communion, no Church musick, &c. no Bishops' Courts, no Church government, rail at all our Church discipline, will not hold their tongues, and all for the peace of thee O Sion. No not so much as Degrees some of them will tolerate, or Universities, all humane learning, ('tis *cloaca diaboli*) hoods, habits, cap and surpless, such as are things indifferent in themselves, and wholly for ornament, decency, or distinction sake, they abhor, hate, and snuff at, as a stone horse when he meets a Bear: they make matters of conscience of them, and will rather for-

\* De doct. Christian. † Daniel.

sake

sake their livings than subscribe to them. They will admit of no Holidayes, or honest recreations, as of hawking, hunting, &c. no Churches, no bells some of them, because Papists use them: no discipline, no ceremonies but what they invent themselves: no interpretations of Scriptures, no Comments of Fathers, no Councils, but such as their own phantastical spirits dictate, or *Recta ratio*, as Socinians, by which spirit misled, many times they broach as prodigious paradoxes as Papists themselves. Some of them turn Prophets, have secret revelations, will be of privy council with God himself, and know all his secrets, '*Per capillos spiritum sanctum tenent, & omnia sciunt cum sint asini omnium obstinatissimi.*' A company of giddy heads will take upon them to define how many shall be saved and who damned in a parish, where they shall sit in heaven, interpret Apocalypses, (*Commentatores precipites & vertiginosos*, one calls them, as well he might) and those hidden mysteries to private persons, times, places, as their own spirit informs them, private revelations shall suggest, and precisely set down when the world shall come to an end, what year, what moneth, what day. Some of them again have such strong faith, so presumptuous, they will go into infected houses, expel divels, and fast forty daies, as Christ himself did; some call God and his attributes into question, as Vorstius and Socinus; some Princes, civil Magistrates, and their authorities, as Anabaptists, will do all their own private spirit dictates, and nothing else. Brownists, Barrowists, Familists, and those Amsterdamian sects and sectaries, are led all by so many private spirits. It is a wonder to reveal what passages Sleidan relates in his Commentaries, of Cretink, Knipperdoling, and their associates, those mad men of Munster in Germany; what strange Enthusiasmes, sottish Revelations they had, how absurdly they carried themselves, deluded others; and as prophane Machiavel in his political disputations holds of Christian religion, in general it doth enervate, debilitate, take away mens' spirits and courage from them, *simpliciores reddit homines*, breeds nothing so courageous souldiers as that Rome: we may say of these peculiar sects, their Religion takes away not spirits onely, but wit and judgement, and deprives them of their understanding; for some of them are so far gone with their private Enthusiasmes and revelations, that they are quite mad, out of their wits. What greater madness can there be, than for a man to take upon him to be a God, as some do? to be the Holy Ghost, Elias, and what not? In <sup>s</sup> Poland 1518.

<sup>f</sup> Agrip. ep. 29.  
populum decepti.

<sup>s</sup> Alex. Gaguin. 22. Discipulis ascitis mirum in modum

in the reign of King Sigismund, one said he was Christ, and got him 12 Apostles, came to judge the world, and strangely deluded the Commons. <sup>a</sup> One David George, an illiterate painter, not many years since, did as much in Holland, took upon him to be the Messias, and had many followers. Benedictus Victorinus Faventinus consil. 15. writes as much of one Honorius, that thought he was not onely inspired as a Prophet, but that he was a God himself, and had familiar conference with God and his Angels. Lavat. *de spect.* c. 2. part. 8. hath a story of one John Sartorius, that thought he was the Prophet Elias, and cap. 7. of divers others that had conference with Angels, were Saints, Prophets. Wierus *lib.* 3. de Lamiis c. 7. makes mention of a Prophet of Groning that said he was God the Father; of an Italian and Spanish Prophet that held as much. We need not rove so far abroad, we have familiar examples at home; Hackett that said he was Christ; Coppinger and Arthington his disciples: <sup>b</sup> Burchet and Hovatus burned at Norwich. We are never likely seven years together without some such new Prophets that have several inspirations, some to convert the Jews, some fast forty dayes, go with Daniel to the Lions' den; some foretel strange things, some for one thing, some for another. Great precisians of mean conditions and very illiterate, most part by a preposterous zeal, fasting, meditation, melancholy, are brought into those great errors and inconveniences. Of those men I may conclude generally, that howsoever they may seem to be discreet, and men of understanding in other matters, discourse well, *Lessus habent imaginationem*, they are like comets, round in all places but where they blaze, *cetera sani*, they have impregnable wits many of them, and discreet otherwise, but in this their madness and folly breaks out beyond measure, in *infinitum erumpit stultitia*. They are certainly far gone with melancholy, if not quite mad, and have more need of physick than many a man that keeps his bed, more need of Hellebor than those that are in Bedlam.

<sup>a</sup> Guiceiard. descrip. Belg. com. plures habuit assellar ab iisdem honoratus.

<sup>b</sup> Hen. Nicholas at London 1580. such a one. <sup>c</sup> See Camden's Annals fo. 342. & 295.

SUBJECT:



## SUBSECT. IV.

*Prognosticks of Religious Melancholy.*

**Y**OU may guess at the Prognosticks by the Symptomes. What can these signes foretel otherwise than folly, dotage, madness, gross ignorance, despair, obstinacy, a reprobate sense, <sup>1</sup> a bad end? What else can superstition, heresie produce, but wars, tumults, uprores, torture of souls, and despaire, a desolate land, as Jeremy teacheth, *cap. 7. 34.* when they commit Idolatry, and walk after their own wayes? how should it be otherwise with them? what can they expect but "blasting, famine, dearth," and all the plagues of Egypt, as Amos denounceth, *cap. 4. vers. 9. 10.* to be led into captivity? If our hopes be frustrate, "we sow much and bring in little, eat and have not enough, drink and are not filled, clothe and be not warme, &c. Haggai 1. 6. we look for much and it comes to little, whence is it? His house was waste, they came to their own houses, *vers. 9.* therefore the heaven staid his dew, the earth his fruit!" Because we are superstitious, irreligious, we do not serve God as we ought, all these plagues and miseries come upon us; what can we look for else but mutual wars, slaughters, fearfull ends in this life, and in the life to come eternal damnation? What is it that hath caused so many feral battles to be fought, so much Christian blood shed, but superstition! That Spanish Inquisition, Racks, Wheels, Tortures, Torments, whence do they proceed? from superstition. Bodine the Frenchman, in his "*method. hist.*" accounts Englishmen Barbarians, for their civil wars: but let him read those Pharsalian fields <sup>2</sup> fought of late in France for Religion, their Massacres, wherein by their own relations in 24. years, I know not how many millions have been consumed, whole families and cities, and he shall find ours to be but velitations to theirs. But it hath ever been the custome of hereticks and idolaters, when they are plagued for their sins, and God's just judgements come upon them, not to acknowledge any fault in themselves, but still impute it unto others. In Cyprian's time it was much controverted betwixt him and Demetrius an idolater, who should be the cause of those present calamities. Demetrius laid all the fault on Christians, (and so they did ever in the primitive

<sup>1</sup> Arius his bowels burst, Montanus hanged himself, &c. Eudo de stellis, his disciples, ardere potius quam ad vitam corrigi maluerunt; tanta vis infami seruet erroris, they died blaspheming. Nubrigensis c. 9. lib. 1. Jer. 7. 23. Amos. 5. 5. <sup>2</sup> 3. Cap. <sup>3</sup> Poplinerius Lelius præf. hist. Rich. Dinoh.

Church, as appears by the first book of \* Arnobius), “ that there were not such ordinary showres in Winter, the ripening heat in Summer, so seasonable Springes, fruitful Autumnes, no marble mines in the mountaines, less gold and silver than of old; that husbandmen, seamen, souldiers, all were scanted, justice, friendship, skill in Arts, all was decayed,” and that through Christians’ default, and all their other miseries from them, *quod dii nostri à vobis non colantur*, because they did not worship their gods. But Cyprian retorts all upon him again, as appears by his Tract against him. ’Tis true the world is miserably tormented and shaken with wars, dearth, famine, fire, inundations, plagues, and many feral diseases rage amongst us, *sed non ut tu quereris ista accidunt quod dii vestri a nobis non colantur, sed quod à vobis non colatur Deus, à quibus nec queritur, nec timetur*; Not as thou complainest, that we do not worship your Gods, but because you are Idolaters, and do not serve the true God, neither seek him; nor fear him as you ought. Our Papists object as much to us, and account us heretiques, we them; the Turks esteem of both as Infidels, and we them as a company of Pagans, Jews against all; When indeed there is a generall fault in us all, and something in the very best, which may justly deserve God’s wrath, and pull these miseries upon our heads. I will say nothing here of those vain cares, torments, needless works, pennance, pilgrimages, pseudomartyrdome, &c. We heap upon ourselves unnecessary troubles, observations; we punish our bodies, as in Turkie (saith \* Busbequius *leg. Turcic. ep. 3.*) “ one did, that was much affected with Musick, and to hear Boyes sing, but very superstitious; an old Sybil coming to his house, or an holy woman, (as that place yeelds many) took him down for it, and told him, that in that other world he should suffer for it; thereupon he flung his rich and costly Instruments which he had bedeckt with Jewels, all at once into the fire. He was served in silver plate, and had goodly household-stuffe: a little after, another religious man reprehended him in like sort, and from thenceforth he was served in earthen vessels, Last of all a decree came forth, because Turks might not drink wine themselves, that neither Jew nor Christian then living in

\* Advers. gentes lib. 1. postquam in mundo Christiana gens coepit, terra unorbem periisse, et multis malis affectum esse genus humanum videmus.  
 • Quod nec hyeme, nec æstate tanta imbrum copia, nec frugibus torrendis solita flagrantia, nec vernali temperie sata tam læta sint, nec arboreis foetibus autumnii fecundi, minus de montibus marmor eruatur, minus aurum, &c.    P Solitus erat oblectare se fidibus, et voce musica canentium; sed hoc omne sublata Sybillæ cujusdam interventu, &c. Inde quicquid erat instrumentorum Symphonicorum, aura gemmisque egregio opere distinctorum comminuit, et in ignem injectit, &c.

Constantinople, might drink any wine at all." In like sort amongst Papists, fasting at first was generally proposed as a good thing; after, from such meats at set times, and then last of all so rigorously proposed, to binde the consciences upon pain of damnation. "First Friday," saith Erasmus, "then Saturday," & *nunc periclitatur dies Mercurii*, and Wednesday now is in danger of a fast. "And for such like toys, some so miserably afflict themselves, to despaire, and death itself, rather then offend, and think themselves good Christians in it, when as indeed they are superstitious Jews." So saith Leonardus Fuchsius, a great Physician in his time, "We are tortured in Germany with these Popish edicts, our bodies so taken down, our goods so diminished, that if God had not sent Luther, a worthy man, in time to redresse these mischiefes, we should have eaten hay with our horses before this." As in fasting, so in all other superstitious edicts, we crucifie one another without a cause, barring ourselves of many good and lawfull things, honest disports, pleasures and recreations; for wherefore did God create them but for our use? Feasts, mirth, musick, hauking, hunting, singing, dancing, &c. *non tam necessitatibus nostris Deus inservit, sed in delitiis amamur*, as Seneca notes, God would have it so. And as Plato 2. *de legibus* gives out, *Deos laboriosam hominum vitam miseratos*, the gods in commiseration of human estate sent Apollo, Bacchus, and the Muses, *qui cum voluptate tripudia & saltationes nobis ducant*, to be merry with mortals, to sing and dance with us. So that he that will not rejoyce and enjoy himself, making good use of such things as are lawfully permitted, *non est temperatus*, as he will, *sed superstitiosus*. "There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour," *Eccles. 2. 24.* And as \* one said of hauking and hunting, *tot solatia in hac ægri orbis calamitate mortalibus lædiis deus objecit*, I say of all honest recreations, God hath therefore indulged them to refresh, ease, solace and comfort us. But we are some of us too stern, too rigid, too precise, too grossely superstitious, and whilst we make a conscience of every toy, with touch not, taste not, &c. as those Pythagorians of old, and some Indians now, that will eat no flesh, or suffer any living creature to be killed, the Bannians about Guzzerat; we tyrannize over

\* Ob id genus observatiunculas videmus homines misere affligi, & denique mori, & sibi ipsis Christianos videri quum revera sint Judæi. Ita in corpora nostra fortunæque decretis suis sævit ut parum obfuerit nisi Deus Lutherum virum perpetua memoria dignissimum excitasset, quin nobis feno mox communi cum jumentis cibo utendum fuisset. The Gentiles in India will eat no sensible creatures, or ought that hath blood in it. \* Vandormilii de Aucupio. cap. 27.

our brother's soul, lose the right use of many good gifts; honest sports, games and pleasant recreations, punish our selves without a cause, lose our liberties, and sometimes our lives. Anno 1270, at † Magdeburge in Germany, a Jew fell into a Privy upon a Saturday, and without help could not possibly get out; he called to his fellows for succour, but they denied it, because it was their Sabbath, *non licebat opus manuum exercere*; the Bishop hearing of it, the next day forbade him to be pulled out, because it was our Sunday: In the mean time the wretch died before Munday. We have myriads of examples in this kinde amongst those rigid Sabbatarians, and therefore not without good cause, "*Intolerabilem perturbationem* Seneca calls it, as well he might, an intolerable perturbation, that causeth such dire events, folly, madness, sickness, despair, death of body and soul, and hell it self.

### SUBJECT. V.

#### *Cure of Religious Melancholy.*

TO purge the world of Idolatry and superstition, will require some monster-taming Hercules, a divine *Æsculapius*, or CHRIST himself to come in his own person, to reign a thousand years on earth before the end, as the Millenaries will have him. They are generally so refractory, self-conceited, obstinate, so firmly addicted to that religion in which they have been bred and brought up, that no perswasion, no terror, no persecution can divert them. The consideration of which, hath induced many commonwealths to suffer them to enjoy their consciences as they will themselves: a toleration of Jews is in most provinces of Europe: In Asia they have their Synagogues: Spaniards permit Moorest o live amongst them: the Mogullians, Gentiles: the Turks all religions. In Europe, Poland and Amsterdam are the common Sanctuaries. Some are of opinion, that no man ought to be compelled for con-

\* Some explode all humane authors, arts, and sciences, Poets, histories, &c. so precise, their zeal overruns their wits and so stupid they oppose all humane learning, because they are ignorant themselves and illiterate, nothing must be read but scriptures; but these men deserve to be pitied, rather then contemned. Others are so strict they will admit of no honest game and pleasure, no dancing, singing, other playes, recreations and games, banking, hunting, Cock-fighting, Bear-baiting, &c. because to see one beast kill another is the fruit of our rebellion against God, &c. † *Nuda ac tramebunda cruentis Irroperet genibus si candida jussert lno.* Juvenalis. Sept. 6. ‡ *Munster Cosmog. lib. 3. cap. 444. Incidit in cloacam, unde se non possit equare, implorat opem sociorum, sed illi negant, &c.* " *De benefic. 7. 2.*

science sake, but let him be of what religion he will; he may be saved, as Cornelius was formerly accepted, Jew; Turk, Anabaptists, &c. If he be an honest man, live soberly and civilly in his profession, (Volkeliuſ, Crelliuſ, and the reſt of the Socinians, that now neſtle themſelves about Crakow and Rakow in Poland, have renewed this opinion) ſerve his own God, with that fear and reverence as he ought. *Sua cuiq; civitati* (Læli) *religio ſit, noſtra nobis*, Tully thought fit every city ſhould be free in this behalf, adore their own *Cus- todes & Topicos Deos*, tutelar and local gods, as Symmachuſ calls them. Iſocrates adviſeth Demonicuſ, “when he came to a ſtrange citie, to \* worſhip by all means the Gods of the place,” & *unumquemq; Topicum deum ſic coli oportere, quomodo ipſe præceperit*: which Cæciliuſ in † Minutiuſ labours, and would have every nation *sacrorum ritus gentiles habere, & deos colere municipales*, keep their own ceremonies, worſhip their peculiar gods, which Pomponiuſ Mela reports of the Africans, *Deos ſuos patrio more vènerantur*, they worſhip their own gods according to their own ordination. For why ſhould any one nation, as he there pleads, challenge that univerſalitie of God, *Deum ſuum quem nec oſtendunt, nec vident, diſcurrentem ſcilicet & ubique præſentem, in omnium morès, actus, & occultas cogitationes inquirentem*, &c. as Chriſtians do: Let every Province enjoy their libertie in this behalf, worſhip one God, or all as they will, and are informed. The Romans built altars *Diis Asiæ; Europæ, Lybiæ, diis ignotis & peregrinis*: others otherwiſe, &c. Pliniuſ Secunduſ, as appears by his Epiſtle to Trajan, would not have the Chriſtians ſo persecuted, and in ſome time of the reign of Maximinuſ, as we find it regiſtered in Eusebiuſ *lib. 9. cap. 9.* there was a decree made to this purpoſe, *Nulluſ cogatur invitùſ ad hunc vel illum deorum cultum*, and by Conſtantine in the 19 year of his reign, as ‡ Baroniuſ en- formeth uſ, *Nemo alteri exhibeat moleſtiam, quod cujuſque animuſ vult, hoc quiſque tranſigat*, new gods, new law- givers, new Priests will have new ceremonies, cuſtomes and religions, to which every wiſe man as a good Formaliſt ſhould accommodate himſelf.

“ § Saturnuſ periit, perierunt & ſua jura,  
Sub Jove nunc munduſ, juſſa ſequare Joviſ.”

The ſaid Conſtantine the Emperour, as Eusebiuſ writes, flung down and demolished all the heathen gods, ſilver gold ſtatues, altars, Images and temples, and turned them all to Chriſtian Churches, *infestus gentiliuſ monumentis ludibrio expoſuit*;

\* Numen venerare præſertim quod civitas colit. † Octavio dial. ‡ Annal. lib. 3. ad annuſ 324. 1. § Ovid.

the Turke now converts them again to Mahometan Meakites. The like Edict came forth in the reign of Arcadius and Honorius. Symachus the Orator in his dayes, to procure a generall toleration, used this argument, "Because God is immense and infinite, and his nature cannot perfectly be known, it is convenient he should be as diversly worshipped, as every man shall perceive or understand." It was impossible he thought for one religion to be universall: you see that one small Province can hardly be ruled by one law civil or spirituall; and "how shall so many distinct and vast Empires of the world be united into one? It never was, never will be." Besides, if there be infinite planetary and firmamental worlds, as some will, there be infinite Genii or commanding Spirits belonging to each of them: and so, *per consequens*, (for they will be all adored) infinite religions. And therefore let every Territory keep their proper rites and ceremonies, as their *dei tutelares* will, so Tyrius calls them, "and according to the quarter they hold," their own institutions, revelations, orders, Oracles, which they dictate from time to time, or teach their Priests or Ministers. This tenent was stiffely maintained in Turkie not long since, as you may read in the third epistle of Busbequius, "that all those should participate of eternal happiness, that lived an holy and innocent life, what religion soever they professed?" Rustan Bassa was a great patron of it; though Mahomet himself was sent *virtute gladii*, to enforce all, as he writes in his Alcoran, to follow him. Some again will approve of this for Jewes, Gentiles, Infidels, that are out of the fold, they can be content to give them all respect and favour, but by no means to such as are within the precincts of our own Church, and called Christians, to no Heretiques, Schismatiques, or the like; let the Spanish Inquisition, that fourth Fury, speak of some of them, the civill wars and Massacres in France, our Marian times. Magalianus the Jesuite will not admit of conference with an heretique, but severity and rigour to be used, *non illis verba red- dere; sed fucos figere oportet*; and Theodosius is commended in Nicephorus *lib. 12. cap. 15.* "That he put all Heretiques to silence." Bernard. Epist. 190 will have club law, fire and sword for Heretiques, "compell them, stop their mouthes not with disputations, or refute them with reasons, but with fists;" and this is their ordinary practise. Another

¶ In epist. Sym. \* Quia deus immensum quiddam est, & infinitum cujus natura perfecte cognosci non potest, sequum ergo est, ut diversis ratione colorum prout quisque aliquid de Deo percipit aut intelligit. \* Campanella Calcaginus, and others. \* Aeternæ beatitudinis consortes fore, qui sancte innocenterque hanc vitam traduxerint, quamcumq; illi religionem sequuti sunt.

¶ Comment. in C. Tim. 6. ver. 20. & 21. severitate cum agendum, & non aliter. \* Quod silentium hæresibus indixerit. \* Igne & fusto potius agendum cum hæreticis quam cum disputationibus; os alia loquens, &c.

compaſſie

companie are as milde on the other side; to avoid all heart-burning, and contentious wars and uproars, they would have a generall toleration in every kingdom, so mulet at all, no man for religion or conscience be put to death, which \* Thuanus the French Historian much favours; our late Socinjans defend; Vaticanus against Calvin in a large Treatise in behalf of *Servetus*, vindicates; Castilio, &c. Martin Ballius and his companions, maintained this opinion not long since in France, whose error is confuted by Beza in a just Volume. The medium is best, and that which Paul prescribes, Gal. 1. "If any man shall fall by occasion, to restore such a one with the spirit of meekness, by all fair means, gentle admonitions:" but if that will not take place, *Post unam & alteram admonitionem hereticum devota*, he must be excommunicate, as Paul did by Hymeneus, delivered over to Satan. *Inmedicabile vulnus esse recidendum est.* As Hippocrates said in Physick, I may well say in Divinitie, *Quo ferro non curantur, ignis curat.* For the vulgar, restrain them by lawes, mulets, burn their books, forbid their conventicles: for when the cause is taken away, the effect will soon cease. Now for prophets, dreamers, and such rude silly fellows, that through fasting, too much meditation, preciseness, or by Melancholy are dis-tempered: the best means to reduce them *ad sanam mentem*, is to alter their course of life, and with conference, threats, promises, perswasions, to entermixe Physick. Hercules de Saxoniâ had such a Prophet committed to his charge in Venice, that thought he was Elias, and would fast as he did: he dressed a fellow in Angel's attire, that said he came from heaven to bring him divine food, and by that means staid his fast, administered his Physick: so by the meditation of this forged Angel he was cured. \* Rhasis an Arabian, *cont. lib. 1. cap. 9.* speaks of a fellow that in like case complained to him, and desired his help: "I asked him (saith he) what the matter was, he replied, I am continually meditating of heaven and hell, and me thinkes I see and talk with fierie spirits, and smell brimstone, &c. and am so carried away with these conceits, that I can neither eat, nor sleep, nor go about my business: I cured him (saith Rhasis) partly by perswasion, partly by Physick, and so have I done by many others." We have frequently such prophets and dreamers amongst us, whom we persecute with fire and fagot: I think the most compendious cure, for some of them at least, had been in Bedlam. *Sed de his satis.*

\* *Presert. Hist.* \* *Quidam conquestus est mihi de hoc morbo, & deprecatus est ut ego illum curarem; ego quæsi ab eo quid sentiret; respondit, semper imaginor & cogito de Deo & angelis, &c. et ita demerui sum hac imaginatione, ut nec edam nec dormiam, nec negotiis, &c. Ego curavi medicina & perswasione; & sic plures alios.*

## MEMB. II. SUBJECT. I.

*Religious Melancholy in defect; parties affected, Epicures, Atheists, Hypocrites, worldly secure, Carnalists, all impious persons, Impenitent sinners, &c.*

IN that other extream, or defect of this love of God, knowledge, faith, fear, hope, &c. are such as erre both in doctrine and manners, Sadduces, Herodians, Libertines, politicians; all manner of Atheists, Epicures, Infidels, that are secure, in a reprobate sense, fear not God at all, and such are too distrustful and timorous, as desperate persons be: That grand sin of Atheisme or impietie, Melancthon calls it *monstrous melancholiam*, monstrous melancholy; or *venenatam melancholiam*, poisoned melancholy. A company of Cyclopes or Giants, that war with the gods, as the Poets fained, Antipodes to Christians, that scoffe at all religion, at God himself, deny him and all his attributes, his wisdom, power, providence, his mercy and judgement.

“ \* Esse aliquos manes, & subterranea regna,  
Et contum, & Stygio ranas in gurgite nigras,  
Atq; unâ transire vadum tot millia cymbâ,  
Nec pueri credunt, nisi qui nondum ære lavantur.”

That there is either Heaven or hell, resurrection of the dead, pain, happiness, or world to come, *credat Judæus Apella*: for their parts they esteem them as so many Poet's tales, Bugbears, Lucian's Alexander; Moses, Mahomet, and Christ are all as one in their creed. When those bloody wars in France for matters of Religion, (saith \* Richard Dinoth) were so violently pursued betwixt Hugenotes and Papists, there was a company of good fellows laughed them all to scorn, for being such superstitious fools, to lose their wives and fortunes, accounting faith, religion, immortality of the soul, meer fopperies and illusions. Such lose † Atheisticall spirits are too predominant in all kingdoms. Let them contend, pray, tremble, trouble themselves that will, for their parts, they fear neither God nor diſel; but with that Cyclops in Euripides,

\* De anima, c. de humoribus.    \* Juvenal.    \* Li. 6. Gal: hist. quamplurimi reperti sunt qui tot pericula subeuntes irridebant; & quæ de fide, religione &c. dicebant, ludibrio habebant, nihil eorum admittentes de futura vita.  
† 50000 Atheists at this day in Paris, Mercennus thinks.

“ Haud



"Haud ulla numina expavescent cœlitum,  
Sed victimas uni deorum maximo,  
Ventre offerunt, deos ignorant cœteros."

They fear no God but one,  
They sacrifice to none,  
But belly, and him adore,  
For Gods they know no more.

"Their God is their belly," as Paul saith, *Sancta mater sat-  
uritas*;

—"quibus in solo vivendi causa palato est."

The Idol which they worship and adore, is their Mistris, with him in Plautus, *malem hæc mulier me amet quam dii*, they had rather have her favour then the Gods. Satan is their guide, the flesh is their instructor, Hypocrisie their Counsellour, Vanity their fellow-souldier, their will their law, Ambition their captain, Custome their rule: temerity, boldness, impudence their Art, toyes their trading, damnation their end. All their endeavours are to satisfie their lust and appetite, how to please their Genius, and to be merry for the present,

"Ede, lude, bibe, post mortem nulla voluptas."

"The same condition is of men and of beasts; as the one dieth, so dieth the other," Eccles. 3. 19. the world goes round,

—" \* truditur dies die,  
Novæque pergunt interire Lunæ:"

† they did eat and drink of old, marry, bury, bought, sold, planted, built, and will do still. " <sup>b</sup> Our life is short and tedious, and in the death of a man there is no recovery, neither was any man known that hath returned from the grave: for we are born at all adventure, and we shall be hereafter as though we had never been; for the breath is as smoke in our nostrils, &c. and the spirit vanisheth as the soft air. <sup>1</sup> Come let us enjoy the pleasures that are present, let us chearfully use the creatures as in youth, let us fill our selves with costly wine and ointments, let not the flower of our life pass by us, let us crown our selves with rose buds before they are withered, &c. † *Vivamus mea Lesbia & amemus*, &c. § Come let us take our fill of love, and pleasure in dalliance, for this is our portion, this is our lot.

\* Hor. l. 2. od. 19. † Luke 17. <sup>b</sup> Wisd. 2. 2. <sup>1</sup> Vers. 6, 7, 8. † Ca-  
tullus. § Prov. 7. 8.

“Tempora labantur, tacitisq; senescimus annis,”

For the rest of heaven and hell, let children and superstitious fools believe it: for their parts they are so far from trembling at the dreadful day of judgement, that they wish with Nero, *Me vivo fiat*, let it come in their times: so secure, so desperate, so immoderate in lust and pleasure, so prone to revenge, that as Paterculus said of some Caitiffes in his time in Rome, *Quod nequiter ausi, fortiter executi*: it shall not be so wickedly attempted, but as desperately performed, what ere they take in hand. Were it not for God's restraining grace, fear and shame, temporall punishment, and their own infamy, they would Lycaon-like exenterate, as so many Canibals eat up, or Cadmus souldiers consume one another. These are most impious, and commonly professed Atheists, that never use the name of God but to swear by it: that expresse naught else but Epicurisme in their carriage, or hypocrisie; with Penthens they neglect and contemn these rites and religious ceremonies of the Gods, they will be Gods themselves, or at least *socii deorum*.

“Divisum impetium cum Jove Cæsar habet.”

Aproyis an Egyptian tyrant, grew, saith \* Herodotus, to that height of pride, insolency of impietic, to that contempt of God and men, that he held his kingdom so sure, *ut à nemine deorum aut hominum eibi cripi posset*, neither God nor men could take it from him. † A certain blasphemous King of Spaine (as ‡ Lansius reports) made an edict, that no subject of his, for ten years space, should believe in, call on, or worship any God. And as § Jovius relates of “Mahomed the second, that sacked Constantinople, he so behaved himself, that he believed neither Christ nor Mahomet, and thence it came to passe, that he kept his word and promise no farther than for his advantage, neither did he care to commit any offence to satisfie his lust.” I could say the like of many Princes, many private men (our stories are full of them) in times past, this present age, that love, fear, obey, and perform all civil duties, as they shall finde them expedient or behoveful to their own ends. *Securi adversus Deos, securi adversus homines, votis non est opus*, which ¶ Tacitus reports of some Germans, they need not pray, fear, hope, for they are secure to their thinking, both from God and men. Bulco Opiliensis, sometimes

\* Lib. 1. † M. Montan. lib. 1. cap. 4. ‡ Orat. Cont. Hispan. de proximo decennio deum adorarent, &c. § Talem se exhibuit, ut nec in Christum, nec Mahometem crederet, unde effectum ut promissa nisi quatenus in suis commodum cederent minime servaret, nec alio scelere peccatum struere, ut suis desideriis satisfaceret. ¶ Lib. de mor. Germ.

Duke of \* Silesia, was such a one to an hair, he lived (saith  
 † Æneas Sylvius) at \* Uratislavia, "and was so mad to satisfy  
 his lust, that he beleev'd neither heaven nor hell, or that the  
 soul was immortall, but married wives, and turned them up  
 as he thought fit, did murder and mischief, and what he list  
 himself." This duke hath too many followers in our dayes :  
 say what you can, dehort, exhort, perswade to the contrary,  
 they are no more moved,

———"quam si dura silva aut stet Marpesia cautes,"

then so many stockes, and stones, tell them of Heaven and  
 hell, 'tis to no purpose, *laterem lavas*, they answer as Ataliba  
 that Indian Prince did Frier Vincent, "when he brought  
 him a book, and told him all the mysteries of salvation, heaven  
 and hell, were contained in it: he looked upon it, and said he  
 saw no such matter, asking withall how he knew it:" they  
 will but scoffe at it, or wholly reject it. Petronius in Tacitus  
 when he was now by Nero's command bleeding to death,  
*audiebat amicos nihil referentes de immortalitate animæ, aut  
 sapientum placitis, sed levia carmina & faciles versus*, in  
 stead of good counsel and divine meditations, he made his  
 friends sing him hawdy verses, and scurrile songs. Let them  
 take heaven, paradise, and that future happiness that will,  
*bonum est esse hic*, it is good being here: there is no talking  
 to such, no hope of their conversion, they are in a reprobate  
 sense, meer carnalists, fleshly minded men, which howsoever  
 they may be applauded in this life by some few parasites, and  
 held for worldly wise men, "They seem to me (saith Me-  
 lancthon) to be as mad as Hercules was when he raved and  
 killed his wife and children." A milder sort of these Atheisti-  
 call spirits there are that profess religion, but *timidè & hesi-  
 tantes*, tempted thruunto out of that horrible consideration of  
 diversity of Religions, which are and have been in the world,  
 (which argument Campanella, *Atheismi Triumphati cap. 9.*  
 both urgeth and answers) besides the covetousness, imposture  
 and knavery of Priests, *quæ faciunt* (as † Postellus observes) *ut  
 rebus sacris minus faciant fidem*; and those religions some of  
 them so phantasticall, exorbitant, so violently maintained with  
 equall constancie and assurance; whence they infer, that if

\* Or Breslaw. † Usque adeo insanus, ut nec inferos, nec superos esse di-  
 cat, animasque cum corporibus interire credat &c. \* Europa deser. cap.  
 24. † Fratres à Bry Amer. par. 6. librum à Vincentio monacho datum ab-  
 jecit, nihil se videre ibi hujusmodi dicens. rogansque unde hæc sciret, quid de  
 cælo & Tartaro contineri ibi diceret. † Non minus hi furant quam Hercules,  
 qui conjugem, & liberos interfecit; habet hæc setas plura hujusmodi portentosa  
 monstra. † De orbis con. lib. 1. cap. 7.

there be so many religious sects, and denyed by the rest, why may they not be all false? or why should this or that be preferred before the rest? The scepticks urge this, and amongst others it is the conclusion of Sextus Empericus *lib. 8. advers. Mathematicos*: after many Philosophical arguments and reasons *pro* and *con* that there are Gods, and again that there are no Gods, he so concludes, *cum tot inter se pugnent, &c. Una tantum potest esse vera*, as Tully likewise disputes: Christians say, they alone worship the true God, pity all other sects, lament their case; and yet those old Greeks and Romans that worshiped the Divil, as the Chinas now do, *aut Deos Topicos* their own Gods; as Julian the Apostate, \* Cecilius in Minutius, Celsus and Porphyrius the Philosopher object: and as Machiavel contends, were much more noble, generous, victorious, had a more flourishing common-wealth, better cities, better souldiers, better Schollers, better wits. Their Gods often overcame our Gods, did as many miracles, &c. Saint Cyril, Arnobius, Minutius, with many other ancients of late, Lessius, Morneus, Grotius de verit. Relig. Christianæ, Savanarola de verit. fidei Christianæ, well defend; but Zanchius, † Campanella, Marinus Marcennus, Bozius, and Gentillettus answer all these Atheisticall arguments at large. But this again troubles many as of old, wicked men generally thrive, professed Atheists thrive,

“ † Nullos esse Deos, inane cælum,  
Affirmat Selius: probatque, quodd se  
Factum, dum negat hæc, videt beatum;”

There are no Gods, heavens are toys,  
Selius in publique justifies;  
Because that whils't he thus denyes  
Their Deities, he better thrives.

This is a prime argument: and most part your most sincere, upright, honest, and § good men are depressed, “The race is not to the swift, nor the battle to the strong, (Eccles. 9. 11.) nor yet bread to the wise, favour nor riches to men of understanding, but time and chance comes to all.” There was a great plague in Athens (as Thucydides *lib. 2. relates*) in which at last every man, with great licentiousness, did what he list,

\* Nonne Romani sine Deo vestro regnant & fruuntur orbe toto, & vos & Deos vestros captivos tenent, &c. Minutius Octaviano. † Comment. in Genesis copiosus in hoc subjecto.

‡ Ecce pars vestrum & major & melior alget, fame laborat, & deus patitur, dissimulat, non vult, non potest opitulari suis, & vel invalidus vel iniquus est. Cecilius in Minut. Dum rapiant mala fata bonos, ignoret fasso, Sollicitor nullos esse putare deos. Ovid. Vidi ego diis fretos, multos decipi. Plautus Casina act. 2. scen. 5. § Martial. l. 4. Epig. 91.

not

not caring at all for God's or men's laws. "Neither the fear of God nor lawes of men (saith he) awed any man, because the plague swept all away alike, good and bad; they thence concluded it was alike to worship or not worship the Gods, since they perished all alike." Some cavil and make doubts of Scripture it self, it cannot stand with God's mercy, that so many should be damned, so many bad, so few good, such have and hold about religions, all stiffe on their side, factious alike, thrive alike, and yet bitterly persecuting and damning each other; "It cannot stand with God's goodness, protection, and providence (as \* Saint Chrysostome in the Dialect of such discontented persons) to see and suffer one man to be lame, another mad, a third poor and miserable all the dayes of his life, a fourth grievously tormented with sickness and aches, to his last hour. Are these signes and works of God's providence, to let one man be deaf, another dumb? A poor honest fellow lives in disgrace, wo and want, wretched he is; when as a wicked Cataiffe abounds in superfluitie of wealth, keeps whores, parasites, and what he will himself." *Audis Jupiter hæc? Talia nulla connectentes, longum reprehensionis sermonem erga dei providentiam contexunt.* Thus they mutter and object, (see the rest of their arguments in Marcennus in Genesis, and in Campanella, amply confuted) with many such vain cavils, well known, not worthy the recapitulation or answering, whatsoever they pretend, they are *interim* of little or no religion.

Cosin-germans to these men are many of our great Philosophers, and Deists, who though they be more temperate in this life, give many good moral precepts, honest, upright, and sober in their conversation, yet in effect they are the same, (accompting no man a good Scholar that is not an Atheist) *nimis altum sapiunt*, too much learning makes them mad. Whiles they attribute all to natural causes, \* contingency of all things, as Melancthon calls them, *Pertinax hominum genus*, a peevish Generation of men, that mis-led by Philosophy, and the Divil's suggestion, their own innate blindness, deny God as much as the rest, hold all Religion a fiction, opposite to reason and Philosophy, though for fear of Magistrates, saith † Vaninus, they durst not publikely profess it. Ask one of them of what Religion he is, he scoffingly replies, a Philosopher, a Galenist, an † Averroist, and with Rablais a Physitian, a Peripatetick, an Epicure. In spiritual things God must demonstrate all to

\* Ser. 30. in 5. cap. ad Ephes. hic fractis est pedibus, alter furit, alius ad extremam senectam progressus omnem vitam paupertate peragit, ille morbis gravissimis: sunt hæc providentiæ opera? hic surdus, ille mutus, &c. \* Omnia contingenter fieri volunt. Melancthon in præceptum primum. † Dial. 1.

lib. 4. de admir. nat. Arcanis. ‡ Anima mea sit cum animis Philosophorum.

sense,

sense, leave a pawn with them, or else seek some other creditor. They will acknowledge nature and fortune, yet not God: though in effect they grant both: for as Scaliger defines, Nature signifies God's ordinary power; or as Calvin writes, Nature is God's order, and so things extraordinary may be called unnatural: Fortune his unrevealed will; and so we call things changeable that are beside reason and expectation. To this purpose \* Minutius in *Octavio*, and † Seneca well discourseth with them, *lib. 4. de beneficiis cap. 5. 6. 7.* "They do not understand what they say; what is Nature but God? call him what thou wilt, Nature, Jupiter, he hath as many names as Offices: it comes all to one pass, God is the fountain of all, the first Giver and Preserver, from whom all things depend, \* à quo, & per quem omnia,

"Nam quodcunque vides Deus est, quocunque moveris,"

God is all in all, God is every where, in every place. And yet this Seneca, that could confute and blame them, is all out as much to be blamed and confuted himself, as mad himself; for he holds *fatum Stoicum*, that inevitable necessity in the other extreme, as those Chaldean Astrologers of old did, against whom the Prophet Jeremy so often thunders, and those heathen Mathematicians, Nigidius Figulus, Magicians, and Priscilianists, whom S. Austin so eagerly confutes, those Arabian questionaries, Novem Judices, Albumazer, Dorotheus, &c. and our Countryman † Estuidus, that take upon them to define out of those great conjunctions of Stars, with Ptolomeus, the periods of Kingdoms, or Religions, of all future Accidents, Wars, Plagues, Schismes, Heresies, and what not? all from Stars, and such things, saith Maginus, *Quæ sibi & intelligentiis suis reservavit Deus*, which God hath reserved to himself and his Angels, they will take upon them to foretell, as if Stars were immediate, inevitable causes of all future Accidents. Cæsar Vaninus in his Book *de admirandis nature Arcanis dial. 52. de oraculis*, is more free, copious and open in the explication of this Astrological Tenent of Ptolomy, than any of our modern Writers, Cardan excepted, a true disciple of his Master Pomponatius, according to the doctrine of Peripateticks, he refers all Apparitions, Prodigies, Miracles, Oracles, Accidents, Alterations of Religions, Kingdoms, &c. (for which he is soundly lashed by Marinus Marcennus, as well he deserves) to natural causes, (for spirits he will not acknowledge) to that light, motion, influences of Heavens and Stars, and to the In-

\* Deum unum multis designant nominibus, &c. † Non intelligis te quum hæc dicis, negare te ipsum nomen dei: quid enim est aliud natura quam Deus? &c. tot habet appellationes quot munera. † Austin. † Principio phænomen-

telligences

telligences that move the Orbes. *Intelligentia quæ movet orbem mediante Cælo, &c.* Intelligentes do all: and after a long Discourse of Miracles done of old, *si hæc demones possint, cur non & intelligentiæ cælorum motrices?* And as these great Conjunctions, Aspects of Planets, begin or end, vary, are vertical and predominant, so have Religions, Rites, Ceremonies, and Kingdoms their beginning, progress, periods, *in Urbibus, Regibus, Religionibus, ac in particularibus hominibus hæc vera ac manifesta sunt, ut Aristoteles innuere videtur, & quotidiana docet experientia, ut historias perlegens videbit; quid olim in Gentili lege Jove sanctius & illustrius? Quid nunc vile magis & execrandum? Ita cælestia corpora pro mortalium beneficio, religiones ædificant, & cum cessat influxus, cessat lex, &c.* And because, according to their Tenents, the world is eternal, intelligences eternal, Influences of Stars eternal, Kingdoms, Religions, alterations shall be likewise eternal, and run round after many Ages; *Atque iterum ad Troiam magnus mittetur Achilles; renascentur Religiones, & Ceremoniæ, res humanæ in idem recident, nihil nunc quod non olim fuit, & post sæculorum revolutiones alias est, erit, &c. idem specie,* saith Vaninus, *non individuum quod Plato significavit.* These (saith mine \* Author) these are the Decrees of Peripateticks, which though I recite, in obsequium Christianæ fidei detestor, as I am a Christian I detest and hate. Thus Peripateticks and Astrologians held in former times, and to this effect of old in Rome, saith Dionysius Halicarnassus, lib. 7. when those Meteors and Prodigies appeared in the Ayr, after the banishment of Coriolanus, “Men were diversely affected, some said they were God’s just judgments for the execution of that good man, some referred all to natural causes, some to Stars, some thought they came by chance, some by necessity” decreed *ab initio*, and could not be altered. The two last Opinions of Necessity and Chance, were, it seems, of greater note than the rest.

“† Sunt qui in Fortunæ jam casibus omnia ponunt,  
Et mundum credunt nullo rectore moveri,  
Naturâ volente vices,” &c.

For the first of Chance, as † Salust likewise informeth us, those old Romans generally received; “They supposed Fortune alone

\* Vaninus dial. 39. de oraculis.    \* Varie homines affecti, alii dei judicium ad totum pii exitium, alii ad naturam referebant, nec ab indignatione dei, sed humanis causis, &c. 12. Natural. quest. 33. 39.    † Juv. Sat. 13.    † Epist. ad C. Cæsar. Romani olim putabant fortunam regna & imperia dare: Credebant antea mortales fortunam solam opes & honores largiri, idque duabus de causis; primum quod indignus quisque dives honoratus, potens; alterum, vix quisquam perpetuo bonis iis frui visus. Postea prudentiores didicere fortunam suam quemque fingere.

gave Kingdoms and Empires; Wealth, Honours, Offices, and that for two causes; first, because every wicked, base unworthy wretch was preferred, rich, potent, &c. Secondly, because of their uncertainty, though never so good, scarce any one enjoyed them long: but after they began upon better advice to think otherwise, that every man made his own fortune." The last of Necessity was Seneca's tenent, that God was *alligatus causis secundis*, so tyed to second causes, to that inexorable necessity, that he could alter nothing of that which was once decreed, *sic erat in fatis*, it cannot be altered, *semel jussit, semper paret Deus, nulla vis rumpit, nullæ preces, nec ipsum fulmen*, God hath once said it, and it must for ever stand good, no prayers, no threats, nor power, nor thunder it self can alter it. Zeno, Chrysippus, and those other Stoicks, as you may read in Tully 2. *de divinatione*, Gellius, *lib. 6. cap. 2.* &c. maintained as much. In all Ages, there have been such, that either deny God in all, or in part, some deride him, they could have made a better world, and rule it more orderly themselves, blaspheme him, derogate at their pleasure from him. 'Twas so in \* Plato's time, "Some say there be no gods, others that they care not for men, a middle sort grant both." *Si non sit Deus, unde bona? si sit Deus, unde mala?* So Cotta argues in Tully, why made he not all good, or at least tenders not the welfare of such as are good? As the woman told Alexander, if he be not at leasure to hear Causes, and redress them, why doth he reign? † Sextus Empericus hath many such Arguments. Thus perverse men cavil. So it will ever be, some of all sorts, good, bad, indifferent, true, false, zealous, ambodexters, neutralists, lukewarm, Libertines, atheists, &c. They will see these religious Sectaries agree amongst themselves, be reconciled all, before they will participate with, or believe any: They think in the mean time, (which ‡ Celsus objects, and whom Origen confutes) "we Christians adore a person put to § death with no more reason then the barbarous Getes worshipped Zamolxis, the Cilicians Mopsus, the Thebans Amphiaras, and the Lebadians Trophonius; one Religion is as true as another, new fangled devices, all for humane respects;" great witted Aristotle's works are as much authenticall to them as Scriptures, subtle Seneca's Epistles as Canonical as Saint Paul's, Pindarus' Odes as good as the Prophet David's Psalms, Epictetus' Enchiridion equivalent to wise Solomon's Proverbs. They do openly and boldly speak this and more, some of them,

\* 10 de legib. Alii negant esse deos, alii deos non curare res humanas, aliâ utraque concedunt. † Lib. 8. ad mathem. ‡ Origines contra Celsum. l. 3. hos immerito nobiscum conferri fuisse declarat. § Crucifixum deum ignominiose Lucianus vita peregrin Christum vocat.



in all places and companies. "Claudius the Emperour was angry with Heaven, because it thundred, and challenged Jupiter into the field: with what madness, saith Seneca? he thought Jupiter could not hurt him, but he could hurt Jupiter." *Diagoras, Demonax, Epicurus, Pliny, Lucian, Lucretius,*

—"Contemptorque Deum Mezentius,"

professed Atheists all in their times: though not simple Atheists neither, as Cicogna proves, *lib. 1. cap. 1.* they scoffed only at those Pagan gods, their plurality, base and fictitious Offices. Gilbertus Cognatus labours much, and so doth Erasmus, to vindicate Lucian from scandal, and there be those that apologize for Epicurus; but all in vain, Lucian scoffs at all, Epicurus he denys all, and Lucretius his Scholar defends him in it;

"Humana ante oculos fædè cum vita jaceret,  
In terris oppressa gravi cum religione,  
Quæ caput à cœli regionibus ostendebat,  
Horribili super aspectu mortalibus instans," &c.

When humane kinde was drencht in superstition,  
With gastly looks aloft, which frighted mortal men, &c.

He alone, as another Hercules, did vindicate the world from that Monster. Unkle \* Pliny, *lib. 2. cap. 7. nat. hist. & lib. 7. cap. 55.* in express words denies the Immortality of the Soul. † Seneca doth little less, *lib. 7. epist. 55. ad Lucilium, & lib. de consol. ad Martiam,* or rather more. Some Greek Commentators would put as much upon Job, that he should deny resurrection, &c. whom Pineda copiously confutes in *cap. 7. Job. vers. 9.* Aristotle is hardly censured of some, both Divines and Philosophers. S. Justine in *Perænetica ad gentes, Greg. Nazianzen. in disput. adversus Eun. Theodoret, lib. 5. de curat. græc. affec. Origen. lib. de principiis.* Pomponatius justifies in his Tract (so stiled at least) *De immortalitate Animæ,* Scaliger, (who would forswear himself at any time, saith Patritius, in defence of his great master Aristotle) and Dandinus, *lib. 3. de animâ,* acknowledge as much. Averroes oppugnes all spirits and supream powers; of late Brunus, (*infelix Brunus,* † Kepler calls him) Machiavel, Cæsar Vaninius lately burned at Tolouse in France, and Pet. Aretine, have publicly maintained such Atheistical paradoxes, ‡ with

\* De ira 16. 34. Iratus cœlo quod obstreperet, ad pugnam vocans Jovem, quantâ dementia? putavit sibi nocere non posse, & se nocere tamen Jovi posse.

† Lib. 1. 1.

\* Idem status post mortem, ac fuit antequam nasceremur. & Seneca. Idem erit post me quod ante me fuit. † Lucernæ eadem conditio quum extinguitur, ac fuit antequam accenderetur: ita & hominis. ‡ Dissert.

cam nunc syder, † Campanella cap. 18. Atheism triumphat.

that

that Italian Bocace, with his Fable of three Rings, &c. *ex qua infert haud posse internosci, quæ sit verior Religio, Judaica, Mahometana, an Christiana, quoniam eadem signa, &c.* \* Marinus Mercennus suspects Cardan for his subtleties, Campanella, and Charron's Book of Wisdoms, with some other Tracts, to savour of † Atheism: but amongst the rest that pestilent Book *de tribus mundi impostoribus, quem sine horore (inquit) non legas, & mundi Cymbalum dialogis quatuor contentum, Anno 1538. auctore Peresio, Partinis excusum; † &c.* And as there have been in all Ages such blasphemous spirits, so there have not been wanting their Patrons, Protectors, Disciples and Adherents. Never so many Atheists in Italy and Germany, saith ¶ Colerus, as in this age: the like complaint Mercennus makes in France, 50000 in that one city of Paris. Frederick the Emperour, as § Matthew Paris records, *licet non sit recitabile* (I use his own words) is reported to have said, *Tres præstigiatores, Moses, Christus, & Mahomet, uti mundo dominarentur, totum populum sibi contemporaneum seduxisse.* (Henry the Lansgrave of Hessen heard him speak it,) *Si principes imperii institutioni meæ adhererent, ego multò meliorem modum credendi & vivendi ordinarem.*

To these professed Atheists we may well add that impious and carnal crew of worldly-minded men, impenitent sinners, that go to Hel in a lethargy, or in a dream, who though they be professed Christians, yet they will *Nulla pallescere culpa*, make a conscience of nothing they do, they have cauterized consciences, and are indeed in a reprobate sense, "past all feeling, have given themselves over to wantonness, to work all manner of uncleanness even with greediness," Ephes. 4. 19. They do know there is a God, a day of Judgement to come, and yet for all that, as Hugo saith, *ita comedunt ac dormiunt, ac si diem judicii evasisent; ita ludunt ac rident, ac si in calis cum Deo regnarent*: they are as merry for all the sorrow, as if they had escaped all dangers, and were in heaven already:

———"¶ Metus omnes, & inexorabile fatum  
Subjicit pedibus, strepitumque Acherontis avari."

Those rude Idiots and ignorant persons, that neglect and condemn the means of their salvation, may march on with these, but above all others, those Herodian temporizing Statesmen, polittick Machiavilians and Hypocrites, that make a shew of Reli-

\* Comment. in Genes. cap. 7.  
seen in his study as in the Street.

† Simonis religio incerto auctore Cracoviae edit. 1588. conclusio libri est. Ede itaque, bibe, tude, &c. Jam deus signatum est. ¶ Lib. de immortal. animæ.

§ Pag. 643. an. 1238. ad finem Henrici tertii. Idem Pisterius pag. 748. in compilat. sua. ¶ Virg.

gion, but in their hearts laugh at it. *Simulata sanctitas duplex iniquitas*; they are in a double fault, "that fashion themselves to this world," which \* Paul forbids, and like Mercury the Planet, are good with good, bad with bad. When they are at Rome, they do there as they see done, Puritans with Puritans, Papists with Papists; *omnium horarum homines*, Formalists, Ambodexters, lukewarm Laodiceans. \* All their study is to please, and their god is their commodity, their labour to satisfy their lusts, and their endeavours to their own ends, Whatsoever they pretend, or in publike seem to do, "b With the fool in their hearts, they say there is no God."

"Heus tu——de Jove quid sentis?"

Their words are as soft as oyl, but bitterness is in their hearts, like \* Alexander the Sixth so cunning dissemblers, that what they think they never speak. Many of them are so close, you can hardly discern it, or take any just exceptions at them; they are not factious, oppressours as most are, no bribers, no simoniacal Contractors, no such ambitious, lascivious persons as some others are, no drunkards, *sobrii solem vident orientem, sobrii vident occidentem*, they rise sober, and go sober to bed, plain dealing, upright honest men, they do wrong to no man, and are so reputed in the world's esteem at least, very zealous in Religion, very charitable, meek, humble, peace-makers, keep all duties, very devout, honest, well spoken of, beloved of all men: but he that knows better how to judge, he that examines the heart, saith they are Hypocrites, *Cor dolo plenum; sonant vitium percussa malignè*, they are not sound within. As it is with Writers † oftentimes, *Plus sanctimonie in libello, quàm libelli autore*, more holiness is in the Book than in the Author of it: So 'tis with them; many come to Church with great Bibles, whom Cardan said he could not choose but laugh at, and will now and then *dare operam Augustino*, read Austin, frequent Sermons, and yet professed Usurers, meet Gripes, *tota vitæ ratio Epicurea est*; all their life is Epicurism and Atheism, come to Church all day, and lie with a Curtezan at night.

"Qui Curios simulant & Bacchanalia vivunt,"

They have Esau's hands, and Jacob's voyce; Yea, and many of those holy Fryers, sanctified men, Cappam, saith Hierom, *& cilicium induunt, sed intus latronem tegunt*. They are Wolves in sheep's clothing,

"Introrsum turpes, speciosi pelle decorà,"

\* Rom. 12. 2. \* Omnis Aristippum decuit color, & status & res. † Psal. 13. 1.  
† Guicciardine. ‡ Erasmus.

Fair without, and most foul within. \* *Latet plerumque sub tristi amictu lascivia; & deformis horror vili veste tegitur*; oft-times under a mourning weed lies lust it self, and horrible vices under a poor coat. But who can examine all those kinds of Hypocrites, or dive into their hearts? If we may guess at the tree by the fruit, never so many as in these days; shew me a plain dealing true honest man? *Et pudor, & probitas, & timor omnis abest*. He that shall but look into their lives, and see such enormous vices, men so immoderate in lust, unspeakable in malice, furious in their rage, flattering and dissembling (all for their own ends) will surely think they are not truly religious, but of an obdurate heart, most part in a reprobate sense, as in this Age. But let them carry it as they will for the present, dissemble as they can, a time will come when they shall be called to an account, their melancholy is at hand, they pull a plague and curse upon their own heads, *thesaurisant iram Dei*. Besides all such as are *in deos contumeliosi*, blaspheme, contemn, neglect God, or scoff at him, as the Poets feign of Salmoëus, that would in derision imitate Jupiter's Thunder, he was precipitated for his pains, Jupiter *intonuit contra, &c.* so shall they certainly rue it in the end, (\* *in se spuit, qui in calum spuit*) their doom's at hand, and Hell is ready to receive them.

Some are of Opinion, that it is in vain to dispute with such Atheistical spirits in the mean time, tis not the best way to reclaim them. Atheism, Idolatry, Heresie, Hypocrisie, though they have one common root, that is indulgence to corrupt affection, yet their growth is different, they have divers symptoms, occasions, and must have several cures and remedies. 'Tis true some deny there is any God, some confess, yet believe it not; a third sort confess and believe, but will not live after his Laws, Worship and obey him: others allow God and Gods subordinate, but not one God, no such general God, *non talem deum*, but several Topick gods for several places, and those not to persecute one another for any differences, as Socinus will, but rather love and cherish.

To describe them in particular, to produce their Arguments and reasons, would require a just volumn, I refer them therefore that expect a more ample satisfaction, to those subtle and elaborate Treatises, devout and famous Tracts of our learned Divines (Schoolmen amongst the rest, and Casuists) that have abundance of reasons to prove there is a God, the immortality of the soul, &c. out of the strength of wit and Philosophy bring irrefragable Arguments to such as are ingenious and well disposed; at the least, answer all cavils and objections to confute

\* Hierom.

\* Senec. consol. ad Polyb. c. 21.

their folly and madness, and to reduce them, *si fieri posset, ad sanam mentem*, to a better mind, though to small purpose many times. Amongst others consult with Julius Cæsar Laggalla, professour of Philosophy in Rome, who hath written a large Volumn of late to confute Atheists: of the Immortality of the Soul, Hierom. Montanus *de immortalitate Animæ*: Lelius Vincentius of the same subject: Thomas Giaminus, and Franciscus Collius *de Paganorum animabus post mortem*, a famous Doctor of the Ambrosian Colledge in Millain. Bishop Fotherby in his *Atheomastix*, Doctor Dove, Doctor Jackson, Abernethy, Corderoy, have written well of this subject in our mother tongue: In Latine, Colerus, Zanchius, Palæareus, Illyricus, \* Philippus, Faber Faventinus, &c. But *instar omnium*, the most copious confuter of Atheists, is Marinus Mercennus in his Commentaries on Genesis: † with Campanella's *Atheismus Triumphatus*. He sets down at large the causes of this brutish passion, (seventeen in number I take it) answers all their Arguments and Sophisms, which he reduceth to twenty six heads, proving withall his own Assertion; "There is a God, such a God, the true and sole God," by 35 reasons. His Colophon is how to resist and repress Atheism, and to that purpose he adds four especial means or wayes, which who so will may profitably peruse.

## SUBJECT. II.

### DESPAIR.

*Despaires, Equivocations, Definitions, Parties and Parts affected.*

THERE be many kinds of desperation, whereof some be holy, some unholy, as 'one distinguisheth; that unholy he defines out of Tully, to be *Ægritudinem animi sine ulla rerum expeatione meliore*, a sickness of the soul without any hope or expectation of amendment: which commonly succeeds fear; for whilst evil is expected, we fear; but when it is certain, we despair. According to Thomas 2. 2<sup>a</sup>. *distinct.* 40. art. 4. it is *Recessus à re desiderata, propter impossibilitatem existimatum*, a restraint from the thing desired, for some impossibility supposed. Because they cannot obtain what they would, they become desperate, and many times either

\* Disput. 4. Philosophiæ adver. Atheos Venetiis 1637. quarto.  
Romæ fol. 1631. † Abernethy c. 24. of his physick of the Soul.

yeeld to the passion by death it self, or else attempt impossibilities, not to be performed by men. In some cases, this desperate humor is not much to be discommended, as in Wars it is a cause many times of extraordinary valour; as Joseph. lib. 1. *de bello Jud. cap. 14. L. Daneus in Aphoris. polit. pag. 226.* and many Politicians hold. It makes them improve their worth beyond it self, and of a forlorn impotent Company become Conquerors in a moment.

“Una salus victis nullam sperare salutem.”

In such courages when they see no remedy, but that they must either kill or be killed, they take courage, and often times, *præter spem*, beyond all hope vindicate themselves. Fifteen thousand Locrenses fought against a hundred thousand Crotonienses, and seeing now no way but one, they must all die, \* thought they would not depart unrevengeed, and thereupon desperately giving an assault, conquered their Enemies. *Næ alia causa victoriæ* (saith Justine mine Author) *quàm quid desperaverant.* William the Conqueror, when he first landed in England, sent back his ships, that his Souldiers might have no hope of retyring back. \* Bodine excuseth his Countrymen's overthrow at that famous Battel at Agencourt, in Henry the Fifth his time, (*cui simile*, saith Froissard, *tota historia producere non possit*, which no History can parallel almost, whercin one handful of Englishmen overthrew a Royal Army of Frenchmen) with this refuge of despair, *pauci desperati*, a few desperate fellows being compassed in by their Enemies, past all hope of life, fought like so many Divels; and gives a caution, that no Soldiers hereafter set upon desperate persons, which † after Frontinus and Vegetius, Guicciardine likewise admonisheth, *Hypomnes. part. 2. pag. 25.* not to stop an enemy that is going his way. Many such kinds there are of desperation, when men are past hope of obtaining any suit, or in despair of better fortune; *Desperatio facit Monachum*, as the saying is, and desperation causeth death it self; how many thousands in such distress have made away themselves, and many others? For he that cares not for his own, is master of another man's life. A Tuscan South-sayer, as ‡ Patorculus tels the story, perceiving himself and Fulvius Flaccus his dear friend, now both carryed to prison by Opimius, and in despair of pardon, seeing the young man weep, *quid tu potius hoc inquit facis*, do as I do; and with that knockt out his brains

\* Omissa spe victoriæ in destinatam mortem conspirant, tantusque ardor singulos cepit, ut victores se putarent si non inulti morerentur. Justin. 1. 20.

† Method. hist. cap. 5.

‡ Hosti abire volenti iter minime intercedens, &c. Foster. vulum.

against

against the door cheek, as he was entering into Prison. *protinusque illius capite in carceris januam effuso cerebro expiravit*, and so desperately died. But these are equivocall, unproper. "When I speak of despair," saith <sup>b</sup> Zanchie, "I speak not of every kinde, but of that alone which concerns God. It is opposite to hope, and a most pernicious sin, wherewith the Devil seeks to entrap men." Musculus makes four kinds of desperation, of God, our selves, our Neighbour, or any thing to be done; but this division of his may be reduced easily to the former: all kinds are opposite to hope, that sweet Moderator of passions, as Simonides calls it; I do not mean that vain hope which phantastical Fellows fain to themselves, which according to Aristotle is *insomnium vigilantium*, a waking dream; but this Divine hope which proceeds from confidence, and is an Anchor to a floating soul; *spes alis agricolas*, even in our temporal affairs, hope revives us, but in spiritual it farther animateth; and were it not for hope, "we of all others were the most miserable," as Paul saith, in this life; were it not for hope, the heart would break; "for though they be punished in the sight of men," (Wisdom 3. 4.) yet is "their hope full of immortality:" yet doth it not so rear, as despair doth deject; this violent and sour passion of Despair, is of all perturbations most grievous, as <sup>c</sup> Patritius holds. Some divide it into final and temporal; <sup>d</sup> final is incurable, which befalleth Reprobates; temporal is a rejection of hope and comfort for a time, which may befall the best of God's children, and it commonly proceeds "from weakness of Faith," as in David when he was oppressed he cryed out, "O Lord, thou hast forsaken me," but this for a time. This ebbs and flows with hope and fear; it is a grievous sin howsoever: although some kind of Despair be not amiss, when, saith Zanchius, we despair of our own means, and rely wholly upon God: but that species is not here meant. This pernicious kind of desperation is the subject of our Discourse, *homicida animæ*, the Murderer of the soul, as Austin terms it, a fearful passion, wherein the party oppressed thinks he can get no ease but by death, and is fully resolved to offer violence unto himself, so sensible of his burthen, and impatient of his cross, that he hopes by death alone to be freed of his calamity (though it prove otherwise), and chuseth with Job 6. 3. 9. 17. 5. "Rather to be strangled and die, then to be in his bonds." <sup>e</sup> The part affected is the whole soul, and all the faculties of it; there is a privation of joy, hope, trust, confi-

<sup>a</sup> Super præceptum primum de Relig. & partibus ejus. Non loquor de omni desperatione, sed tantum de ea qua desperare solent homines de deo; opponitur spei, & est peccatum gravissimum, &c. <sup>b</sup> Lib. 5. tit. 21. de regis institut. Omnium perturbationum deterrima. <sup>c</sup> Reprobi usque ad finem pertinaciter persistunt. Zanchius. <sup>d</sup> Vitium ab infidelitate proficiens. <sup>e</sup> Abernetius.

dence, of present and future good, and in their place succeed fear, sorrow, &c. as in the Symptomes shall be shewed: The heart is grieved, the conscience wounded, the minde eclipsed with black fumes arising from those perpetual terrours.

### SUBSECT. III.

*Causes of despair, the Diavel, melancholy, meditation, Distrust, weakness of faith, rigid Ministers, misunderstanding Scriptures, guilty consciences, &c.*

THE principal agent and procurer of this mischief, is the Diavel; those whom God forsakes, the Diavel by his permission layes hold on. Sometimes he persecutes them with that worme of conscience, as he did Judas, Saul, and others. The Poets call it Nemesis, but it is indeed God's just judgement, *sero sed serio*, he strikes home at last, and setteth upon them "as a thief in the night," 1 Thes. 2. ° This temporary passion made David cry out, "Lord, rebuke me not in thine anger, neither chasten me in thine heavy displeasure; for thine arrowes have light upon mee, &c. there is nothing sound in my flesh, because of thine anger. Again, I roare for the very grief of my heart; and Psalme 22. My God, my God, why hast thou forsaken mee, and art so far from my health, and the words of my crying? I am like to water poured out, my bones are out of joynt, mine heart is like waxe, that is molten in the midst of my bowels. So Psal. 88. 15. and 16. vers. and Psal. 102. "I am in misery at the point of death, from my youth I suffer thy terrours, doubting for my life; thine indignations have gone over mee, and thy fear hath cut me off." Job doth often complain in this kinde; and those God doth not assist, the Diavel is ready to try and torment, "still seeking whom he may devour." If he finde them merry, saith Gregory, "he tempts them forthwith to some dissolute act; if pensive and sad, to a desperate end." *Aut suadendo blanditur, aut minando terret*, sometimes by faire means, sometimes again by foule, as he perceives men severally inclined. His ordinary engine by which he produceth this effect, is the melancholy humour it self, which is *balneum Diaboli*, the Diavel's bath; and as in Saul, those evil spirits get in as it were, and take possession of us. Black choler is a shooing horn, a bait to allure them, in so much that many writers make melancholy an ordinary cause, and a symptome of despair, for that such men are most apt, by reason of their ill-disposed temper, to distrust, fear, grief, mistake, and

° 1 Sam. 2. 16.

° Psal. 38. Vers. 9. Vers. 14.

¶ Immiscent se mali

genii, Lem, lib. 1. cap. 16.

amplius



amplifie whatsoever they preposterously conceive, or falsely apprehend. *Conscientia scrupulosa nascitur ex vitio naturali, complexione melancholica* (saith Navarrus cap. 27. num. 282. Tom. 2. cas. conscien.) The body works upon the minde, by obfuscating the spirits and corrupted instruments, which Perkins illustrates by simile of an Artificer, that hath a bad toole, his skill is good, ability correspondent, by reason of ill tooles his work must needs be lame and unperfect. But melancholy and despaire, though often, do not alwaies concur; there is much difference; melancholy fears without a cause, this upon great occasion; melancholy is caused by fear and grief, but this torment procures them and all extremity of bitterness; much melancholy is without affliction of conscience, as \*. Bright and Perkins illustrate by four reasons; and yet melancholy alone again may be sometimes a sufficient cause of this terror of conscience. † Fœlix Plater so found it in his observations, *è melancholicis alii damnatos se putant, Deo curæ non sunt, nec prædestinati, &c.* "They think they are not predestinate, God hath forsaken them; and yet otherwise very zealous and religious; and 'tis common to be seen, "Melancholy for fear of God's judgement and hell fire, drives men to desperation; fear and sorrow, if they be immoderate, end often with it." Intolerable pain and anguish, long sicknes, captivity, misery, loss of goods, loss of friends, and those lesser griefs, do sometimes effect it, or such dismal accidents. *Si non statim relevantur.* † Mercennus, *dubitant an sit Deus*, if they be not eased forthwith, they doubt whether there be any God, they rave, curse, "and are desperately mad because good men are oppressed, wicked men flourish, they have not as they think to their desert," and through impatience of calamities are so misaffected. Democritus put out his eies, *ne malorum civium prosperos videret successus*, because he could not abide to see wicked men prosper, and was therefore ready to make away himself, as \* Agellius writes of him. Fœlix Plater hath a memorable example in this kinde, of a Painter's wife in Basil, that was melancholy for her son's death, and for melancholy became desperate, she thought God would not pardon her sins, "and for four months, still raved, that she was in hell-fire, already damned." When the humour is sturred up, every small object aggravates and incenseth it, as the parties are ad-

\* Cases of conscience, l. 1. 16.      \* Tract. Melan. cap. 33. & 34.      † C. 3. de mentis alieni Deo minus se curæ esse, nec ad salutem prædestinatos esse. Ad desperationem sæpe ducit hæc melancholia, & est frequentissima ob supplicii metum æternumque judicium; mæror & metus in desperationem plerumque desinunt.      † Comment in 1. cap. gen. artic. 3 quia impii florent, boni opprimuntur &c. alius ex consideratione hujus seriæ desperabundus.      \* Lib. 20. c. 17.      † Damnatam se putavit, & per quatuor menses gehennæ pœnam sentire.

dicted. \* The same author hath an example of a merchant man, that for the loss of a little wheat, which he had over long kept, was troubled in conscience, for that he had not sold it sooner, or given it to the poor, yet a good Schollar and a great Divine; no perswasion would serve to the contrary, but that for this fact he was damned: in other matters very judicious and discreet. Solitariness, much fasting, divine meditation, and contemplations of God's judgements, most part accompany this melancholy, and are main causes, as \* Navarrus holds; to converse with such kinde of persons so troubled, is sufficient occasion of trouble to some men. *Nonnulli ob longas inedia, studia & meditationes calestes, de rebus sacris & religionis semper agitant, &c.* Many (saith P. Forestus) through long fasting, serious meditations of heavenly things, fall into such fits; and as Lemnius adds, *lib. 4. cap. 21.* " If they be solitary given, superstitious, precise, or very devout: seldome shall you finde a Merchant, a Souldier, an Inn-keeper, a Bowd, an Host, an Usurer so troubled in minde, they have cheverel consciences that will stretch, they are seldome moved in this kind or molested: young men and middle age are more wild and less apprehensive; but old folks, most part, such as are timorous and religiously given." Pet. Forestus *obseruat. lib. 10. cap. 12. de morbis cerebri*, hath a fearful example of a Minister, that through precise fasting in Lent, and overmuch meditation, contracted this mischief, and in the end became desperate, thought he saw devils in his chamber, and that he could not be saved; he smelled nothing, as he said, but fire and brimstone, was already in hell, and would ask them, still, if they did not smell as much. I told him he was melancholy, but he laughed me to scorn, and replied that he saw devils, talked with them in good earnest, would spit in my face, and ask me if I did not smell brimstone, but at last he was by him cured. Such another story I finde in Plater *obseruat. lib. 1.* A poor fellow had done some foul offence, and for fourteen dayes would eat no meat, in the end became desperate, the Divines about him could not ease him, \* but so he died. Continual meditation of God's judgements troubles many, *Multi ob timorem futuri iudicii*, saith Guatinerius *cap. 5. tract. 15. & suspicionem desperabundi sunt*. David himself complains that God's judgements terrified his Soul, *Psal. 119. part. 26. vers. 8.*

\* 1566. ob triticum diutius servatum conscientia stimulis agitur, &c.

\* Tom. 2. c. 27. num. 282. conversatio cum acropalosis, vigiliis, jejuniis.

\* Solitarios & supersticiosos plerumque exagitat conscientia, non mercatores, lenones, caupones, feneratores, &c. largiorem hi nacti sunt conscientiam. Juvener plerumq; conscientiam negligunt, scies autem, &c. \* Apsch vonth saepius inquit?

\* Desperabundus misere perit.

" My

"My flesh trembleth for fear of thee, and I am afraid of thy judgements." *Quoties diem illum cogito* (saith \* Hierome) *tolto corpore contremisco*, I tremble as often as I think of it. The terrible meditation of hell fire and eternal punishment much torments a sinful silly soul. What's a thousand years to eternity? *Ubi mæror, ubi fletus, ubi dolor sempiternus. Mors sine morte, finis sine fine*; a finger burnt by chance we may not endure, the pain is so grievous, we may not abide an hour, a night is intolerable; and what shall this unspeakable fire then be that burns for ever, innumerable infinite millions of years, *in omne ævum, in æternum*. O eternity!

"\* *Æternitas est illa vox,  
Vox illa fulminatrix,  
Tonitruis minacior,  
Fragoribusq; cœli,  
Æternitas est illa vox,  
—metâ carens & ortu, &c.  
Tormenta nulla teritant,  
Quæ finiuntur annis;  
Æternitas, æternitas  
Versat coquitq; pectus.  
Augēt hæc pœnas indies,  
Centuplicatq; flammæ," &c.*

This meditation terrifies these poor distressed souls, especially if their bodies be predisposed by melancholy, they religiously given, and have tender consciences, every small object affrights them, the very inconsiderate reading of Scripture it self, and mis-interpretation of some places of it, as, "Many are called, few are chosen. Not every one that saith Lord, Fear not little flock. He that stands, let him take heed lest he fall. Work out your salvation with fear and trembling. That night two shall be in a bed, one received, the other left. Strait is the way that leads to heaven, and few there are that enter therein." The parable of the seed and of the sower, "some fell on barren ground, some was choaked. Whom he hath predestinated he hath chosen. He will have mercy on whom he will have mercy." *Non est volentis nec currentis, sed miserentis Dei*. These and the like places terrifie the souls of many; election, predestination, reprobation, preposterously conceived, offend divers, with a deal of foolish presumption, curiosity, needless speculation, contemplation, sol-

\* In 17. Johannis. Non pauci se cruciant, & excarnificant in tantum, ut non parum absint ab insanis; neq; tamen aliud hac mentis anxietate efficiunt, quam ut diabolo potestatem faciant ipsos per desperationem ad inferos produciendi.  
\* Drexelius Nicet. lib. 2. cap. 11.

licitude, wherein they trouble and puzzle themselves about those questions of grace, free-will, perseverance, God's secrets; they will know more than is revealed of God in his word, humane capacity, or ignorance can apprehend, and too importunate enquiry after that which is revealed; mysteries, ceremonies, observation of Sabbath, laws, duties, &c. with many such which the Casuists discuss, and Schoolmen broach, which divers mistake, misconstrue, misapply to themselves, to their own undoing, and so fall into this gulf. "They doubt of their Election, how they shall know it, by what signs. And so far forth," saith Luther, "with such nice points, torture and crucifie themselves, that they are almost mad, and all they get by it is this, they lay open a gap to the Devil by Desperation to carry them to hell;" but the greatest harm of all proceeds from those thundering Ministers, a most frequent cause they are of this malady: "and do more harm in the Church (saith Erasmus) then they that flatter; great danger on both sides, the one lulls them asleep in carnal security, the other drives them to despaire." Whereas S. Bernard well adviseth, "We should not meddle with the one without the other, nor speak of judgement without mercy; the one alone brings Desperation, the other security." But these men are wholly for judgement, of a rigid disposition themselves, there is no mercy with them, no salvation, no balsome for their diseased souls, they can speak of nothing but reprobation, hell fire, and damnation, as they did Luke 11. 46. lade men with burdens grievous to be born, which they themselves touch not with a finger. 'Tis familiar with our Papists to terrifie men's souls with Purgatory, tales, visions, apparitions, to daunt even the most generous spirits, "to require charity," as Brentius observes, "of others, bounty, meekness, love, patience, when they themselves breath nought but lust, envy, covetousness." They teach others to fast, give alms, do penance, and crucifie their minde with superstitious observations, bread and water, hair-clothes, whips, and the like, when they themselves have all the dainties the world can afford, lie on a down bed with a Curtisan in their armes: *Hæu quantum patimur pro Christo*, as he said, what a cruel tyranny is this, so to insult over and terrifie men's souls! Our indiscreet Pastors many of them come

<sup>b</sup> Ecclesiast. 1. 1. Haud scio an majus discrimen ab his qui blandiuntur, an ab his qui terriunt: ingens utriusque periculum: alii ad securitatem ducunt, alii afflictionum magnitudine mentem absorbent, & in desperationem trahunt. <sup>c</sup> Bern. sup. 16. Cant. 1. alterum sine altero proferre non expedit; recordatio solius judicii in desperationem præcipitat, & misericordiæ fallax ostentatio pessimam generat securitatem. <sup>d</sup> In Luc. hom. 103. exigit ab aliis charitatem, beneficentiam, cum ipsi nil spectent præter libidinem, invidiam, avaritiam. <sup>e</sup> Leo decimus.

not far behind, whilst in their ordinary Sermons they speak so much of election, predestination, reprobation, *ab æterno*, subtraction of grace, præterition, voluntary permission, &c. by what signs and tokens they shall discern and try themselves, whether they be God's true children elect, *an sint reprobi, prædestinati*, &c. with such scrupulous points, they still aggravate sin, thunder out God's judgements without respect, intempestively rail at and pronounce them damned in all auditories, for giving so much to sports and honest recreations, making every smal fault and thing indifferent an irremissible offence, they so rent, tear and wound men's consciences, that they are almost mad, and at their wits ends.

"These bitter potions (saith <sup>f</sup> Erasmus) are still in their mouths, nothing but gall and horror, and a mad noyse, they make all their auditors desperate:" many are wounded by this means, and they commonly that are most devout and precise, have been formerly presumptuous, and certain of their salvation; they that have tender consciences, that follow sermons, frequent lectures, that have indeed least cause, they are most apt to mistake, and fall into these miseries. I have heard some complain of Parson's Resolution, and other books of like nature (good otherwise) they are too tragical, too much dejecting men, aggravating offences: great care and choice, much discretion is required in this kinde.

The last and greatest cause of this malady, is our own conscience, sense of our sins, and God's anger justly deserved, a guilty conscience for some foul offence formerly committed,

———" \* O miser Oreste, quid morbi te perdit?"

Or:

"Conscientia, Sum enim mihi conscius de malis perpetratis."

"A good conscience is a continual feast," but a galled conscience is as great a torment as can possibly happen, a still baking oven, (so Pierius in his Hieroglyph. compares it) another hell. Our conscience, which is a great ledgier book, wherein are written all our offences, a register to lay them up, (which those <sup>a</sup> Egyptians in their Hieroglyphicks expressed by a mill, as well for the continuance, as for the torture of it) grinds our souls with the remembrance of some precedent sins, makes us reflect upon, accuse and condemn our own selves. "<sup>b</sup> Sin lies at door," &c. I know there be many other causes assigned by Zanchius, <sup>i</sup> Musculus, and the rest; as incredulity, infidelity,

<sup>f</sup> Deo futuro judicio, de damnatione horrendum crepunt, & amaras illas potiones in ore semper habent, ut multos inde in desperationem cogant. \* Eupipides. <sup>a</sup> Pierius. <sup>b</sup> Gen. 4. <sup>i</sup> 9. Causes Musculus makes.

presump-

presumption, ignorance, blindness, ingratitude, discontent, those five grand miseries in Aristotle, Ignominy, need, sickness, enmity, death, &c. but this of conscience is the greatest, <sup>a</sup>*Instar ulceris corpus jugiter percellens*: This scrupulous conscience (as <sup>1</sup> Peter Forestus calls it) which tortures so many, that either out of a deep apprehension of their unworthiness, and consideration of their own dissolute life, "accuse themselves and aggravate every small offence, when there is no such cause, misdoubting in the mean time God's mercies, they fall into these inconveniences." The Poet call them "Furies Dire, but it is the conscience alone which is a thousand witnessses to accuse us,

" \* Nocte dieq; suum gestant in pectore testem."

A continual testor to give in evidence, to empanel a Jury to examine us, to cry guilty, a persecutor with hue and cry to follow, an apparitor to summon us, a bailiffe to carry us, a Serjeant to arrest, an Attourney to plead against us, a gaolour to torment, a Judge to condemn, still accusing, denouncing, torturing and molesting. And as the statue of Juno in that holy city neer Euphrates in †Assyria will look still towards you, sit where you will in her temple, she stares full upon you, if you go by, she follows with her eye, in all sites, places, conventicles, actions, our conscience will be still ready to accuse us. After many pleasant daies, and fortunate adventures, merry tides, this conscience at last doth arrest us. Well he may escape temporal punishment, <sup>a</sup> bribe a corrupt judge, and avoid the censure of law, and flourish for a time; "for <sup>a</sup> who ever saw (saith Chrysostome) a covetous man troubled in minde when he is telling of his money, an adulterer mourn with his mistris in his arms? we are then drunk with pleasure, and perceive nothing:" yet as the prodigal Son had dainty fare, sweet musick at first, merry company, jovial entertainment, but a cruel reckoning in the end, as bitter as wormwood, a fearful visitation commonly follows. And the dīvel that then told thee that it was a light sin, or no sin at all, now aggravates on the other side, and telleth thee, that it is a most irre-missible offence, as he did by Cain and Judas, to bring them to despair; every small circumstance before neglected and con-

<sup>a</sup> Plutarch. <sup>1</sup> Alios misere castigat plena scrupulis conscientia, nodum in scirpo quaerunt, & ubi nulla causa subest misericordiae divinae diffidentes, et orco destinant. = Coelius lib. 6. \* Juvenal. † Lucian de dea Syria. Si adstiteris, te aspicit; si transeas, visu te sequitur. = Prima haec est ultio, quod se Iudice nemo nocens absolvitur, improba quamvis gratia fallacis praetoris vicerit urnam. Juvenal. \* Quis unquam vidit avarum ringi, dum lucrum adest, adulterum dum potitur voto, lugere in perpetrando scelere? voluptate sumus ebrii, proinde non sentimus, &c.

temned,

termed, will now amplify it self, rise up in judgement and accuse, the dust of their shoes, dumb creatures, as to Lucian's tyrant, *lectus & candela*, the bed and candle did bear witness, to torment their souls for their sins past. Tragical examples in this kinde are too familiar and common: Adrian, Galba, Nero, Otho, Vitellius, Caracalla, were in such horror of conscience for their offences committed, murders, rapes, extortions, injuries, that they were weary of their lives, and could get no body to kill them \* Kennet<sup>us</sup>, King of Scotland, when he had murdered his Nephew Malcome, King Duffe's son, Prince of Cumberland, and with counterfeit tears and protestations dissembled the matter a long time, "† at last his conscience accused him, his unquiet soul could not rest day or night, he was terrified with fearful dreams, visions, and so miserably tormented all his life." It is strange to read what Cominæus hath written of Lewis the 11. that French King, of Charles the 8. of Alphonsus King of Naples, in the fury of his passion how he came into Sicily, and what pranks he plaid. Guicciardine, a man most unapt to believe lyes, relates how that Ferdinand his father's ghost who before had died for grief, came and told him, that he could not resist the French King, he thought every man cried France, France; the reason of it (saith Cominæus) was because he was a vile tyrant, a murderer, an oppressour of his subjects, he bought up all commodities, and sold them at his own price, sold Abbies to Jews and Falconers; both Ferdinand his father, and he himself never made conscience of any committed sin; and to conclude, saith he, it was impossible to do worse then they did. Why was Pausanias the Spartan Tyrant, Nero, Otho, Galba, so persecuted with spirits in every house they came, but for their murders which they had committed? † Why doth the divel haunt many men's houses after their deaths, appear to them living, and take possession of their habitations, as it were, of their pallaces, but because of their several villanies? why had Richard the 3. such fearful dreams, saith Polydor, but for his frequent murders? Why was Herod so tortured in his mind? because he had made away Marianne his wife. Why was Theodoricus the King of the Gothes so suspicious, and so affrighted with a fish head alone, but that he had murdered Symmachus, and Boethius his son in law, those worthy Romans? Cælius lib. 27. cap. 22. See more in Plutarch, in his tract *De his qui sero à Nimine puniuntur*, and in his book *De tranquillitate*

\* Buchanan. lib. 6. Hist. Scot. † Animus conscientia sceleris inquietus, nullum admisit gaudium, sed semper veratus noctu & interdiu per somnum visis horrore plenis pertremefactus, &c. † De bello Neapol. † Thimus de locis infestis, part. 1. cap. 2. Nero's mother was still in his eyes.

*litate animi*, &c. Yea, and sometimes GOD himself hath a hand in it, to shew his power, humiliate, exercise, and to try their faith, (divine temptation, Perkins calls it, *Cas. cons. lib. 1. cap. 8. sect. 1.*) to punish them for their sins. God the avenger, as David terms him, *ultor a tergo Deus*, his wrath is apprehended of a guilty soul, as by Saul and Judas, which the Poets expressed by *Adrastia*, or *Nemesis*:

“Assequitur Nemesisq; virtum vestigia servat,  
Ne male quid facias.”

And she is, as *Ammianus lib. 14* describes her, “the Queen of causes, and moderator of things,” now she pulſ down the proud, now she rears and encourageth those that are good; he gives instance in his *Eusebius*; *Nicephorus lib. 10. cap. 35. eccles. hist. in Maximinus and Julian*. Fearful examples of God’s just judgement, wrath and vengeance, are to be found in all histories, of some that have been eaten to death with Rats and Mice, as *Popelius the second King of Poland, ann. 830.* his wife and children; the like story is of *Hatto, Archbishop of Mentz, Ann. 969*, so devoured by these vermine, which howsoever *Serrarius the Jesuite Mogunt. rerum lib. 4. cap. 5.* impugne by 22 arguments, *Tritemius*, “*Munster, Magdeburgenses*, and many others relate for a truth. Such another example I finde in *Geraldus Cambrensis Itin. Cam. lib. 2. cap. 2.* and where not?

And yet for all these terrors of conscience, affrighting punishments which are so frequent, or whatsoever else may cause or aggravate this fearful malady in other religions, I see no reason at all why a Papist at any time should despaire, or be troubled for his sins; for let him be never so dissolute a catiffe, so notorious a villain, so monstrous a sinner, out of that treasure of Indulgences and merits of which the Pope is dispensator, he may have free pardon and plenary remission of all his sins. There be so many general pardons for ages to come, 40000. years to come, so many Jubilies, so frequent gaol-deliveries out of Purgatory for all souls, now living, or after dissolution of the body, so many particular Masses daily said in several Churches, so many Altars consecrated to this purpose, that if a man have either mony or friends, or will take any paines to come to such an Altar, hear a Mass, say so many Pater-nosters, undergo such and such penance, he cannot do amiss, it is impossible his mind should be troubled, or he have any scruple to molest him. Besides that *Taxa Camere Apostolicæ*, which

“Psal. 44. 1.  
apprimat, &c.  
Magde.

“Regina causarum & arbitra rerum, nunc erectas cervices  
Alex. Gaguinus catal. reg. Pol. “Cosmog. Munster. &

was



was first published to get money in the daies of Leo Decimus, that sharking Pope, and since divulged to the same ends, sets down such easie rates and dispensations for all offences, for perjury, murder, incest, adultery, &c. for so many grosses or dollers (able to invite any man to sin, and provoke him to offend, me thinks, that otherwise would not) such comfortable remission, so gentle and parable a pardon, so ready at hand, with so smal cost and suit obtained, that I cannot see how he that hath any friends amongst them (as I say) or money in his purse, or will at least to ease himself, can any way miscarry or be misaffected, how he should be desperate, in danger of damnation, or troubled in minde. Their ghostly fathers can so readily apply remedies, so cunningly string and unstring, wind and unwind their devotions, play upon their consciences with plausible speeches and terrible threats, for their best advantage settle and remove, erect with such facility and deject, let in and out, that I cannot perceive how any man amongst them should much or often labour of this disease, or finally miscarry. The causes above named must more frequently therefore take hold in others.

## SUBJECT. IV.

*Symptomes of Despaire, Fear, Sorow, Suspition, Anxiety, Horror of conscience, fearful dreams and visions.*

AS Shoemakers do when they bring home shooes, still cry, Leather is dearer and dearer; may I justly say of those melancholy Symptomes: these of despaire are most violent, tragical and grievous, far beyond the rest, not to be expressed but negatively, as it is privation of all happiness, not to be endured; "for a wounded spirit who can bear it?" Prov. 18. 19. What therefore \*Timanthes did in his picture of Iphigenia, now ready to be sacrificed, when he had painted Chalcas mourning, Ulysses sad, but most sorrowful Menelaus; and shewed all his art in expressing a variety of affections, he covered the mald's father, Agamemnon's head with a veil, and left it to every spectator to conceive what he would himself; for that true passion and sorrow in *summo gradu*, such as his was, could not by any art be deciphred. What he did in his picture, I will do in describing the Symptomes of Despaire; imagine what thou canst, fear, sorrow, furies, grief, pain, terror, anger, dismal, gastly, tedious, irksome; &c. it is not suffi-

\* Plinius cap. 10. §. 35. Consumptis affectibus, Agamemnonis caput velavit, ut omnes quem possent, maximum mororem in virginis uero facient,

cient, it comes far short, no tongue can tell, no heart conceive it. 'Tis an Epitome of hell, an extract, a quintessence, a compound, a mixture of all feral maladies, tyrannical tortures, plagues and perplexities. There is no sickness almost but Physick provideth a remedy for it; to every sore, Chirurgery will provide a salve; friendship helps poverty; hope of liberty easeeth imprisonment; suit and favour revoke banishment; authority and time wear away reproach: but what Physick, what Chirurgery, what wealth, favour, authority can relieve, bear out, assuage, or expel a troubled conscience? A quiet minde cureth all them, but all they cannot comfort a distressed soul: who can put to silence the voice of desperation? All that is single in other melancholy, *Horrible, durum, pestilens, atrox, ferum*, concur in this, it is more than melancholy in the highest degree; a burning fever of the soul; so mad, saith \* Jacchinus, by this misery; fear, sorrow and despair, be puts for ordinary symptoms of Melancholy. They are in great pain and horror of mind, distraction of soul, restless, full of continual fears, cares, torments, anxieties, they can neither eat, drink, nor sleep for them, take no rest,

" Perpetua impietas, nec mensæ tempore cessat,  
Exagitat vesana quies, somniq; furentes."

Neither at bed, nor yet at bord,  
Will any rest Despair afford.

Fear takes away their content, and dries the blood, wasteth the marrow, alters their countenance, "even in their greatest delights, singing, dancing, dalliance, they are still (saith \* Lemnius) tortured in their souls." It consumes them to nought, "I am like a Pelican in the wilderness (saith David of himself, temporally afflicted) an Owle because of thine indignation." Psal. 102, vers. 8, 10. and Psal. 55. 4. "My heart trembleth within me, and the terrours of death have come upon me; fear and trembling are come upon me, &c. at death's dore," Psal. 107. 18. "Their soul abhors all manner of meats." Their sleep is (if it be any) unquiet, subject to fearful dreams and terrors. Peter in his bonds slept secure, for he knew God protected him; and Tully makes it an argument of Roscius Amerinus' innocency, that he killed not his father, because he so securely slept. Those Martyrs in the Primitive

\* Cap. 15. in 9. Rhasis.    \* Juv. Sat. 13.    \* Mentem eripit timor hinc vultum, totumque corporis habitum immutat, etiam in deliciis, in tripudiis, in symposiis, in amplexu conjugis carnificinam exerceat, lib. 4. cap. 21.    \* Non sinit conscientia tales homines recta verba proferre, aut rectis quoenquam oculis aspicere, ab omni hominum cætu eosdem exterminat, & dormientes perterritificat. Philost. lib. 1. de vita Apollonii.

Church were most <sup>b</sup>cheerful and merry in the midst of their persecutions; but it is far otherwise with these men, tossed in a Sea, and that continually without rest or intermission, they can think of naught that is pleasant, "their conscience will not let them be quiet," in perpetual fear, anxiety, if they be not yet apprehended, they are in doubt still they shall be ready to betray themselves, as Cain did, he thinks every man will kill him: "And roar for the grief of heart," Psal. 38. 8. as David did, as Job did, 20. 3. 21. 22. &c. "Wherefore is light given to him that is in misery, and life to them that have heavy hearts? Which long for death, and if it come not, search it more then treasures, and rejoyce when they can find the grave." They are generally weary of their lives, a trembling heart they have, a sorrowful mind, and little or no rest.

"Terror ubiq; tremor, timor undiq; & undiq; terror."

Fears, terrors, and affrights in all places, at all times and seasons. *Cibum & potum pertinaciter aversantur multi, nodum in scirpo queritantes, & culpam imaginantes ubi nulla est,* as Wierus writes *de Lamiis*, lib. 3. c. 7. they refuse many of them meat and drink, cannot rest, aggravating still and supposing grievous offences where there are none. God's heavie wrath is kindled in their souls, and notwithstanding their continual prayers and supplications to Christ Jesus, they have no release or ease at all, but a most intolerable torment, and insufferable anguish of conscience, and that makes them through impatience to murmur against God many times, to rage, to blaspheme, turn Atheists, and seek to offer violence to themselves. Deut. 28. 65, 66. "In the morning they wish for evening, and for morning in the evening, for the sight of their eyes which they see, and fear of hearts." \* Marcius Mercennus, in his Comment on Genesis, makes mention of a desperate friend of his, whom amongst others he came to visit, and exhort to patience, that broke out into most blasphemous Atheistical speeches, too fearful to relate, when they wished him to trust in God, *Quis est ille Deus (inquit) ut serviam illi, quid proderit si oraverim; si præsens est, cur non succurrit? cur non me carcere, inedia, squalore confectum liberat? quid ego feci? &c. absit à me hujusmodi Deus.* Another of his acquaintance brake out into like Atheistical blasphemies, upon his Wive's death raved, cursed, said and did he car'd not what. And so for the most part it is with them all,

<sup>b</sup> Eusebius, Nicephorus eccles. hist. lib. 4. c. 17.

\* Seneca lib. 18. epist.

106. Conscientia aliud agere non patitur, perturbatum vitam agunt, nunquam vacant, &c.

\* Artic. 3. ca. 1. fol. 230. quod horrendum dictu, desperandus quidam me presente cum ad patientiam hortaretur, &c.

many

many of them, in their extremity, think they hear and see visions, out-crys, confer with Devils, that they are tormented; possessed, and in Hell Fire, already damned, quite forsaken of God, they have no sense or feeling of mercy, or grace, hope of salvation, their sentence of condemnation is already past, and not to be revoked, the Devil will certainly have them. Never was any living creature in such torment before, in such a miserable estate, in such distress of mind, no hope, no faith, past cure, reprobate, continually tempted to make away themselves: Something talks with them, they spit fire and brimstone, they cannot but blaspheme, they cannot repent, believe, or think a good thought, so far carryed; *ut cogantur ad impia cogitandum etiam contra voluntatem*, said \*Felix Plater; *ad blasphemiam erga deum, ad multa horrenda perpetranda, ad manus violentas sibi inferendas, &c.* and in their distracted fits and desperate humors, to offer violence to others, their familiar and dear friends sometimes, or to meer strangers, upon very small or no occasion: For he that cares not for his own, is master of another man's life. They think evill against their wils; that which they abhor themselves, they must needs think, do, and speak. He gives instance in a Patient of his; that when he would pray, had such evill thoughts still suggested to him, and wicked \*meditations. Another instance he hath of a woman that was often tempted to curse God, to blaspheme and kill her self: Sometimes the Devil (as they say) stands without and talks with them, sometimes he is within them, as they think, and there speaks and talks as to such as are possessed: so Apollidorus, in Plutarch, thought his heart spake within him. There is a most memorable Example of Francis Spira, an Advocate of Padua, Ann. 1545, that being desperate, by no counsel of learned men could be comforted: he felt (as he said) the pains of Hell in his soul, in all other things he discoursed aright; but in this most mad. Friamelica, Bullovat, and some other excellent Physitians; could neither make him eat, drink, or sleep, no perswasion could ease him. Never pleaded any man so well for himself, as this man did against himself, and so he desperately died. Springer a Lawyer, hath written his life. Cardinal Crescence died so likewise desperate at Verona, still he thought a black dog followed him to his death bed, no man could drive the dog away. Sleiden *com. 28. cap. lib. 3.* Whilst I was writing this Treatise, saith Mortaltus *cap. 2. de mel.* "A Nun came to me for help, twell for all other matters,

\* Lib. 1. obser. cap. 3. \* Ad maledicendum Deo. \* Goulart. \* Dum hæc scribo, implorat opem meam monacha; in reliquis sana, & judicio recta. per. 5. annos melancholica; damnatam se dicit, conscientia stimulat oppressa, &c.

but

but troubled in conscience for five year last past ; she is almost mad, and not able to resist, thinks she hath offended God, and is certainly damned." Fœlix Plater hath store of Instances of such as thought themselves damned, <sup>h</sup> forsaken of God, &c. One amongst the rest, that durst not go to Church, or come near the Rhine, for fear to make away himself, because then he was most especially tempted. These and such like Symptoms are intended and remitted, as the malady it self is more or less ; some will hear good counsel, some will not ; some desire help, some reject all, and will not be eased.

## SUBJECT. V.

*Prognostiques of Despaire, Atheism, Blasphemy, violent death, &c.*

**M**OST part these kind of persons <sup>i</sup> make away themselves, some are mad, blaspheme, curse, deny God, but most offer violence to their own persons, and sometimes to others. "A wounded spirit who can bear?" Prov. 18. 14. As Cain, Saul, Achitophel, Judas, blasphemed and died. Bede saith, Pilate died desperate eight years after Christ. <sup>k</sup> Felix Plater hath collected many examples. " <sup>l</sup> A Merchant's Wife that was long troubled with such temptations, in the night rose from her Bed, and out of the window broke her neck into the Street : another drowned himself desperate as he was in the Rhine ; some cut their throats, many hang themselves. But this needs no illustration. It is controverted by some, whether a man so offering violence to himself, dying desperate, may be saved, I or no ? If they die so obstinately and suddenly, that they cannot so much as wish for mercy, the worst is to be suspected, because they die impenitent. <sup>m</sup> If their death had been a little more lingering, wherein they might have some leasure in their hearts to cry for mercy, charity may judge the best ; divers have been recovered out of the very act of hanging and drowning themselves, and so brought *ad sanam mentem*, they have been very penitent, much abhorred their former act, confessed that they have repented in an instant, and cryed for mercy in their hearts. If a man put desperate hands upon himself, by occasion of madness or melancholy, if he have given testimony before of

<sup>h</sup> Alios conquerentes audivi se esse ex damnatorũ numero. Deo non esse curæ, aliaq; infinita quæ proferre non audebant, vel abhorrebant. <sup>i</sup> Musculus, Paritrus, ad vim sibi inferendam cogit homines. <sup>k</sup> 3 De mentis alienat. observ. lib. 1. <sup>l</sup> Uxor Mercatoris diu vexationibus tentata, &c. <sup>m</sup> Abernethie.

his regeneration, in regard he doth this not so much out of his will, as *ex vi morbi*, we must make the best construction of it, as <sup>a</sup> Turks do, that think all fools and mad men go directly to heaven.

## SUBSECT. VI.

*Cure of Despaire by Physick, good counsel, comforts, &c.*

EXPERIENCE teacheth us, that though many die obstinate and wilful in this malady, yet multitudes again are able to resist and overcome, seek for help and finde comfort, are taken *à faucibus Erebi*, from the chops of Hell, and out of the Divel's pawes, though they have by <sup>o</sup> obligation given themselves to him. Some out of their own strength, and God's assistance, "Though he kill me (saith Job) yet will I trust in him," out of good counsel, advice, and Physick. <sup>p</sup> Bellovacus cured a Monke by altering his habit, and course of life : Plater many by Physick alone. But for the most part they must concur : and they take a wrong course that think to overcome this feral passion by sole Physick ; and they are as much out, that think to work this effect by good advice alone, though both be forcible in themselves, yet *vis unita fortior*, they must go hand in hand to this disease :

— " alterius sic altera poscit opem."

For Physick the like course is to be taken with this as in other melancholy : diet, ayr, exercise, all those passions and perturbations of the minde, &c. are to be rectified by the same means. They must not be left solitary, or to themselves, never idle, never out of company. Counsel, good comfort is to be applyed, as they shall see the parties inclined, or to the causes, whether it be loss, fear, be grief, discontent, or some such feral accident, a guilty conscience, or otherwise by frequent meditation, too grievous an apprehension, and consideration of his former life : by hearing, reading of Scriptures, good Divines, good advice and conference, applying God's word to their distressed souls, it must be corrected and counter-poyssed. Many excellent Exhortations, parænetical Discourses are extant to this purpose, for such as are any way troubled in minde : Perkins, Greenham, Hayward, Bright, Abernethy, Bolton, Culmanus, Hel-

<sup>a</sup> Busbequius.    <sup>o</sup> John Major vitis patrum : quidam negavit Christum, per Chirographum post restitutus.    <sup>p</sup> Trincavelius lib. 3. consil. 46.

mingius,

mingius, Cælius Secundus, Nicholas Laurentius, are copious on this subject : Azorius, Navarrus, Sayrus, &c. and such as have written cases of conscience amongst our Pontifical Writers. But because these mens' works are not to all parties at hand, so payable at all times, I will for the benefit and ease of such as are afflicted, at the request of some \* friends, recollect out of their voluminous treatises, some few such comfortable speeches, exhortations, arguments, advice, tending to this subject, and out of God's Word, knowing, as Culmannus saith upon the like occasion, " \* how unavailable and vain mens' counsels are to comfort an afflicted conscience, except God's word concur and be annexed, from which comes life, ease, repentance," &c. Presupposing first that which Beza, Greenham, Perkins, Bolton, give in charge, the parties to whom counsel is given be sufficiently prepared, humbled for their sins, fit for comfort, confessed, tryed how they are more or less afflicted, how they stand affected, or capable of good advice, before any remedies be applyed : To such therefore as are so thoroughly searched and examined, I address this following Discourse.

Two main Antidotes <sup>b</sup> Hemmingius observes opposite to Despair, good Hope out of God's Word, to be embraced ; perverse security and presumption, from the Divil's treachery, to be rejected ; *Illa salus animæ hæc pestis* ; one saves, the other kills, *occidit animam*, saith Austin, and doth as much harm as Despair itself. <sup>c</sup> Navarrus the Casuist reckons up ten special cures out of Anton. 1. *part. Tit. 3. cap. 10.* 1. God. 2. Physick. 3. <sup>d</sup> Avoiding such objects as have caused it. 4. Submission of himself to other mens' judgements. 5. Answer of all objections, &c. All which Cajetan, Gerson, *lib. de vit. spirit.* Sayrus, *lib. 1. cas. cons. cap. 14.* repeat and approve out of Emanuel Roderiques, *cap. 51. & 52.* Greenham prescribes six special rules, Culmannus 7. First, to acknowledge all help come from God. 2. That the cause of their present misery is sin. 3. To repent, and be heartily sorry for their sins. 4. To pray earnestly to God they may be eased. 5. To expect and implore the prayers of the Church, and good mens' advice. 6. Physick. 7. To commend themselves to God, and rely upon his mercy : others otherwise, but all to this effect. But forasmuch as most men in this malady are spiritually sick, void of reason almost, over-born by their mis-

\* My brother George Burton, M. James Whitehall, Rector of Checkly in Staffordshire, my quondam Chamber Fellow, and late Fellow Student in Christ Church, Oxon. <sup>a</sup> Scio quam vana scit & inefficax humanorum verborum penes afflictos cōsolatio, nisi verbum Dei audiat, à quo vita, reingressio, solatium, poenitentia. <sup>b</sup> Antid. adversus desperationem. <sup>c</sup> Tom. 2. c. 27. num. 282. <sup>d</sup> Aversio cogitationis à re scrupulosa, contravensio scrupulorum.

ries, and too deep an apprehension of their sins, they cannot apply themselves to good counsel, pray, believe, repent, we must as much as in us lies occur and help their peculiar infirmities, according to their several Causes and Symptoms, as we shall find them distressed and complain.

The main matter which terrifies and torments most that are troubled in mind, is the enormity of their offences, the intolerable burthen of their sins, God's heavie wrath and displeasure so deeply apprehended, that they account themselves Reprobates, quite forsaken of God, already damned, past all hope of grace, incapable of mercy, *diaboli mancipia*, slaves of sin, and their offences so great they cannot be forgiven. But these men must know there is no sin so haynous which is not pardonable in it self, no crime so great but by God's mercy it may be forgiven. "Where sin aboundeth, grace aboundeth much more," Rom. 5. 20. And what the Lord said unto Paul in his extremity, 2 Cor. 11. 9. "My grace is sufficient for thee, for my power is made perfect through weakness;" concerns every man in like case. His promises are made indefinite to all Believers, generally spoken to all touching remission of sins that are truly penitent, grieved for their offences, and desire to be reconciled, Matth. 9. 12, 13. "I came not to call the righteous, but sinners to repentance," that is, such as are truly touched in conscience for their sins. Again, Mat. 11. 28. "Come unto me all ye that are heavie laden, and I will ease you." Ezek. 18. 27. "At what time soever a sinner shall repent him of his sins from the bottom of his heart, I will blot out all his wickedness out of my remembrance saith the Lord," Isay 43. 25. "I even I am he that put away thine iniquity for mine own sake, and will not remember thy sins. As a father (saith David, Psal. 103. 13.) hath compassion on his children, so hath the Lord compassion on them that fear him." And will receive them again as the prodigal Son was entertained, Luk. 15. if they shall so come with tears in their eyes and a penitent heart. *Pec-cator agnoscat, Deus ignoscit.* "The Lord is full of compassion and mercy, slow to anger, of great kindness," Psal. 103. 8. "He will not alwayes chide, neither keep his anger for ever." 9. "As high as the heaven is above the earth, so great is his mercy towards them that fear him." 11. "As far as the East is from the West, so far hath he removed our sins from us." 12. "Though Cain cry out in the anguish of his soul, my punishment is greater than I can bear, 'tis not so; Thou liest Cain (saith Austin) "God's mercy is greater then thy sins. His mercy is above all his works," Psal. 145. 9. able to satisfie for all men's sins, *antilutron*, 1. Tim. 2. 6. His mercy is a *panacea*, a balsom for an afflicted soul, a Sovereign medicine, an *Alexipharmacum*



macum for all sin, a charm for the Divil; his mercy was great to Solomon, to Manasses, to Peter, great to all Offenders, and whosoever thou art, it may be so to thee. For why should God bid us pray (as Austin infers) "Deliver us from all evil," *nisi ipse misericors perseveraret*, if he did not intend to help us? He therefore that doubts of the remission of his sins, denies God's mercy, and doth him injury, saith Austin. Yea, but thou replyest, I am a notorious sinner, mine offences are not so great as infinite. Hear Fulgentius, "God's invincible goodness cannot be overcome by sin, his infinite mercy cannot be terminated by any: the multitude of his mercy is equivalent to his magnitude." Hear Chrysostom, "Thy malice may be measured, but God's mercy cannot be defined; thy malice is circumscribed, his mercies infinite." As a drop of water is to the Sea, so are thy misdeeds to his mercy; nay, there is no such proportion to be given; for the Sea, though great, yet may be measured, but God's mercy cannot be circumscribed. Whatsoever thy sins be then in quantity or quality, multitude or magnitude, fear them not, distrust not. I speak not this, saith Chrysostom, "to make thee secure and negligent, but to cheer thee up." Yea but, thou urgest again, I have little comfort of this which is said, it concerns me not: *Inanis penitentia quam sequens culpa coinquinat*, 'tis to no purpose for me to repent and to do worse than ever I did before, to persevere in sin, and to return to my lusts as a Dog to his vomit, or a Swine to the mire: to what end is it to ask forgiveness of my sins, and yet daily to sin again and again, to do evil out of an habit? I daily and hourly offend in thought, word, and deed, in a relapse by mine own weakness and wilfulness: my *bonus Genius*, my good protecting Angel is gone, I am fallen from that I was or would be, worse and worse, "my latter end is worse than my beginning:" *Si quotidie peccas, quotidie*; saith Chrysostom, *penitentiam age*, If thou daily offend, daily repent: "if twice, thrice, an hundredth, an hundredth thousand times, twice, thrice an hundredth thousand times repent." As they do by an old house that is out of repair, still mend some part or other; so do by thy soul, still reform some vice, repair it by repentance, call to him for grace, and thou shalt have it; "for we are freely justified by his grace," Rom. 3. 24. If thine enemy repent, as our Saviour enjoined Peter, forgive

\* *Magnam injuriam Deo facit qui diffidit de ejus misericordia.* † *Bonitas invicti non vincitur; infiniti misericordia non finitur.* ‡ *Hom. 3. De penitentia: Tua quidem malitia mensuram habet. Dei autem misericordia mensuram non habet. Tua malitia circumscripita est, &c. Pelagus etsi magnum, mensuram habet; dei autem, &c.* § *Non ut desidiore vos faciam, sed ut alacriores reddam.* ¶ *Pro peccatis veniam poscere, et mala de novo iterare.* \* *Si bis, si ter, si centies, si centies millies, toties penitentiam age.*

him 77 times; and why shouldst thou think God will not forgive thee? Why should the enormity of thy sins trouble thee? God can do it, he will do it. "My conscience (saith \* Anselm) dictates to me, that I deserve damnation, my repentance will not suffice for satisfaction; but thy mercy, O Lord, quite overcometh all my transgressions." The gods once (as the Poets fain) with a gold chain would pull Jupiter out of Heaven, but all they together could not stir him, and yet he could draw and turn them as he would himself; maugre all the force and fury of these infernal fiends and crying sins, "his grace is sufficient." Confer the debt and the payment; Christ and Adam; sin and the cure of it; the disease and the medicine; confer the sick man to his Physitian, and thou shalt soon perceive that his power is infinitely beyond it. God is better able, as <sup>1</sup> Bernard enformeth us, "to help, then sin to do us hurt; Christ is better able to save, then the Divil to destroy." "If he be a skilful Physician, as Fulgentius adds, "he can cure all diseases; if merciful, he will." *Non est perfecta bonitas à qua non omnis malitia vincitur*, his goodness is not absolute and perfect, if it be not able to overcome all malice. Submit thyself unto him, as Saint Austin adviseth, "he knoweth best what he doth; and be not so much pleased when he sustains thee, as patient when he corrects thee; he is Omnipotent and can cure all diseases when he sees his own time." He looks down from Heaven upon Earth, that he may hear the "mourning of prisoners, and deliver the children of death," Psal. 102. 19, 20. "and though our sins be as red as scarlet, he can make them as white as snow," Isa. 1. 18. Doubt not of this, or ask how it shall be done; he is all-sufficient that promiseth; *qui fecit mundum de immundo*, saith Chrysostom, he that made a fair world of nought, can do this and much more for his part: do thou onely believe, trust in him, rely on him, be penitent and heartily sorry for thy sins. Repentance is a sovereign remedy for all sins, a spirituall wing to erear us, a charm for our miseries, a protecting Amulet to expel sin's venom, an attractive loadstone to draw God's mercy and graces unto us. ° *Peccatum vulnus, penitentia medicinam*: sin made the breach, repentance must help it; howsoever thine offence came by error, sloath, obstinacy, ignorance, *exitur. per peniten-*

\* Conscientia mea meruit damnationem, penitentia non sufficit ad satisfactionem: sed tua misericordia superat omnem offensionē. <sup>1</sup> Multo efficacior Christi mors in bonum, quam peccata nostra in malum. Christus potentior ad salvandum, quam dæmon ad perdendum. ° Peritus medicus potest omnes infirmitates sanare; si misericors, vult. ° Omnipotenti medico nullus langvor insanabilis occurrit: tu tantum doceri te sine, manum ejus ne repelle: novit quid agat; non tantum delecteris cum fovet, sed tolere quum secat. ° Chrysostom. 3. de penit.

tiam,

tiam, this is the sole means to be relieved. \* Hence comes our hope of safety, by this alone sinners are saved, God is provoked to mercy. "This unlooseth all that is bound, enlighteneth darkness, mends that is broken, puts life to that which was desperately dying." Makes no respect of offences, or of persons. "This doth not repell a fornicator, reject a drunkard, resist a proud fellow, turn away an Idolater, but entertains all, communicates it self to all." Who persecuted the Church more than Paul, offended more than Peter? and yet by repentance (saith Chrysologus) they got both *Magisterium & ministerium sanctitatis*, the Magistrery of holiness. The prodigall son went far, but by repentance he came home at last. "This alone will turn a wolf into a sheep, make a Publican a Preacher, turn a thorn into an Olive, make a deboshed Fellow Religious," a Blasphemer sing Halleluja, make Alexander the Copper-smith truly devout, make a Divel a Saint. "And him that polluted his mouth with calumnies, lying, swearing, and filthy tunes and tones, to purge his throat with divine Psalms." Repentance will effect prodigious cures, make a stupend metamorphosis. "An Hawk came into the Ark, and went out again an Hawk; a Lyon came in, went out a Lyon; a Bear, a Bear; a wolf, a wolf; but if an Hawk come into this sacred Temple of repentance, he will go forth a Dove, (saith Chrysostom) a wolf go out a sheep, a Lyon a Lamb, "This gives sight to the blind, legs to the lame, cures all diseases, confers grace, expels vice, inserts vertue, comforts and fortifies the soul." Shall I say, let thy sin be what it will, do but repent, it is sufficient.

"\* Quem pœnitet peccasse pene est innocens."

'Tis true indeed and all sufficient this, they do confess, if they could repent; but they are obdurate, they have cauterized consciences, they are in a reprobate sense, they cannot think a good thought, they cannot hope for grace, pray, believe, repent, or be sorry for their sins, they find no grief for sin in themselves, but rather a delight, no groaning of spirit, but are carryed headlong to their own destruction, "heaping wrath to themselves against the day of wrath," Rom. 2. 5. 'Tis a

\* Spes salutis per quam peccatores salvantur, Deus ad misericordiam provocatur. Isidor. omnia ligata tu solvis, contrita sanas, confusa lacias, desperata animas. \* Chrys. hom. 5. non fornicatorem abominatur, non ebrium averit, non superbum repellit, non avertitur Idololatæ, non adulterum, sed omnes suscipit, omnibus communicat. \* Chrys. hom. 5. \* Qui turpibus cantilenis aliquando inquinavit os, divinis hymnis animum purgabit. \* Hom. 5. Introivit hic quis accipiter, columba exit; introivit lupus, ovis egreditur, &c. \* Omnes languores sanat, cæcis visum, claudis gressum, gratiam confert, &c. \* Seneca.

grievous casethis I do yeeld, and yet not to be despaired; God of his bountie and mercy calls all to repentance, Rom. 2. 4. thou maist be called at length, restored, taken to his grace as the Thief upon the Cross, at the last hour, as Mary Magdalen and many other sinners have been, that were buried in sin. God (saith \* Fulgentius) is delighted in the conversion of a sinner, he sets no time;” *prolixitas temporis Deo non præjudicat, aut gravitas peccati*, deferring of time or grievousness of sin; do not prejudicate his grace, things past and to come are all one to him, as present; ’tis never too late to repent. “ \* This heaven of repentance is still open for all distressed souls;” and howsoever as yet no signs appear, thou maist repent in good time. Hear a comfortable speech of S. Austin, “ \* Whatsoever thou shalt do, how great a sinner soever, thou art yet living; if God would not help thee, he would surely take thee away; but in sparing thy life, he gives thee leasure, and invites thee to repentance.” Howsoever as yet, I say, thou perceivest no fruit, no feeling, findest no likelihood of it in thy self, patiently abide the Lord’s good leisure, despair not, or think thou art a Reprobate; he came to call sinners to repentance, Luke 5. 32. of which number thou art one; he came to call thee, and in his time will surely call thee. And although as yet thou hast no inclination to pray, to repent, thy faith be cold and dead, and thou wholly averse from all divine functions, yet it may revive, as Trees are dead in Winter, but flourish in the Spring! these Vertues may lie hid in thee for the present, yet hereafter shew themselves, and peradventure already bud, howsoever thou dost not perceive. ’Tis Satan’s policy to plead against, suppress and aggravate, to conceal those sparks of faith in thee. Thou dost not believe, thou sayst, yet thou wouldst believe if thou couldst, ’tis thy desire to believe; then pray, “ \* Lord help mine unbelief;” and hereafter thou shalt certainly believe: \* *Dabitur sitiienti*, It shall be given to him that thirsteth. Thou canst not yet repent, hereafter thou shalt; a black cloud of sin as yet obnubilates thy soul, terrifies thy conscience, but this cloud may conceive a Rain-bow at the last, and be quite dissipated by repentance. Be of good chear; a child is rational in power, not in act; and so art thou penitent in affection, though not yet in action. ’Tis thy desire to please God, to be heartily

\* Delictatur Deus conversione peccatoris; omne tempus vitæ conversioni deputatur; pro præsentibus habentur tam præterita quam futura. \* Austin. Semper poenitentia portus apertus est ne desperemus. \* Quicquid feceris, quantumcunque peccaveris, adhuc in vita es, unde te omnino si sanare te aulet Deus, auferret; parcendo clamat ut redeas, &c. \* Matth. 6. 23. \* Rev. 21. 6.

sorry;

sorry; comfort thyself, no time is overpast, 'tis never too late. A desire to repent, is repentance it self, though not in nature, yet in God's acceptance; a willing minde is sufficient. "Blessed are they that hunger and thirst after righteousness;" Mat. 5. 6. He that is destitute of God's Grace, and wisheth for it, shall have it. "The Lord (saith David, Psal. 10. 17.) will hear the desire of the poor," that is, such as are in distress of body and minde. 'Tis true thou canst not as yet grieve for thy sin, thou hast no feeling of faith, I yeeld; yet canst thou grieve thou dost not grieve? It troubles thee, I am sure, thine heart should be so impenitent and hard, thou wouldst have it otherwise; 'tis thy desire to grieve, to repent, and to believe. Thou lovest God's children and Saints in the mean time, hatest them not, persecutest them not, but rather wishest thyself a true Professor, to be as they are, as thou thy self hast been heretofore; which is an evident token thou art in no such desperate case. 'Tis a good sign of thy conversion, thy sins are pardonable, thou art, or shalt surely be reconciled. "The Lord is near them that are of a contrite heart," Luke 4. 18. "A true desire of mercy in the want of mercy, is mercy itself; a desire of grace in the want of grace, is grace it self; a constant and earnest desire to believe, repent, and to be reconciled to God, if it be in a touched heart, is an acceptation of God, a Reconciliation, Faith and Repentance it self. For it is not thy Faith and Repentance, as <sup>d</sup> Chrysostom truly teacheth, that is available, but God's mercy that is annexed to it, he accepts the will for the deed: So that I conclude, to feel in ourselves the want of grace, and to be grieved for it, is grace it self. I am troubled with fear my sins are not forgiven, Careless objects; but Bradford answers, they are; "For God hath given thee a penitent and believing heart, that is, an heart which desireth to repent and believe; for such a one is taken of him (he accepting the will for the deed) for a truly penitent and believing heart.

All this is true thou replyest, but yet it concerns not thee, 'tis verified in ordinary offenders, in common sins, but thine are of an higher strain, even against the Holy Ghost himself, irre-missible sins, sins of the first magnitude, written with a pen of Iron, engraven with a point of a Diamond. Thou art worse than a Pagan, Infidel, Jew, or Turk, for thou art an Apostate and more, thou hast voluntarily blasphemed, renounced God and all Religion, thou art worse than Judas himself, or they that crucified Christ: for they did offend out of ignorance, but thou hast thought in thine heart there is no God. Thou hast given

\* Abernethy, Perkins.

<sup>d</sup> Non est poenitentia, sed Dei misericordia annexa.

thy soul to the Divil, as Witches and Conjurors do, *explicitè* and *implicitè*, by compact, band and obligation (a desperate, a fearfull case) to satisfie thy lust, or to be revenged of thine enemies, thou didst never pray, come to Church, hear, read, or do any divine duties with any devotion, but for formality and fashion sake, with a kinde of reluctancie, 'twas troublesome and painfull to thee to perform any such thing, *præter voluntatem*, against thy will. Thou never mad'st any conscience of lying, swearing, bearing false witness, murder, adultery, brybery, oppression, theft, drunkenness, idolatric, but hast ever done all duties for fear of punishment, as they were most advantageous, and to thine own ends, and committed all such notorious sins, with an extraordinary delight, hating that thou shouldest love, and loving that thou shouldest hate. In stead of Faith, fear and love of God, repentance, &c. blasphemous thoughts have been ever harboured in his minde, even against God himself, the blessed Trinitie: the \* Scripture false, rude, harsh, immethodicall: Heaven, hell, resurrection, meer toys and fables, † incredible, impossible, absurd, vain, ill contrived; Religion, Policie, and humane invention, to keep men in obedience, or for profit, invented by Priests and Law-givers to that purpose, If there be any such supream Power, he takes no notice of our doings, hears not our prayers, regardeth them not, will not, cannot help, or else he is partiall, an excepter of persons, author of sin, a cruell, a destructive God, to create our souls, and destinate them to eternal damnation, to make us worse then our dogs and horses, why doth he not govern things better, protect good men, root out wicked livers? why do they prosper and flourish? as she raved in the ‡ tragedy — *pellices cælum tenent*, there they shine,

“ Suasq; Perseus aureas stellas habet,”

where is his Providence? how appears it?

“ Marmoreo Licinus tumulto jacet, at Cato parvo,  
Pomponius nullo, quis putet esse Deos.”

Why doth he suffer Turks to overcome Christians, the enemy to triumph over his Church, Paganisme to domineer in all places as it doth, heresies to multiply, such enormities to be committed, and so many such bloudy wars, murders, massacres, plagues, feral diseases! why doth he not make us all good, able, sound? why makes he § venomous creatures, rocks, sands, deserts, this

\* Cæcilius Minutio, Omnia ista signenta male sanæ religionis, & inepta solatia à poetis inventa, vel ab aliis ob commodum, superstitiosa misteria, &c.  
† These temptations and objections are well answered in John Downam's Christian Warfare. ‡ Seneca. § Vid. Campanella cap. 6. Atheia. triumphat. et c. 9. ad argumentum 12. ubi plura. Si Deus bonus unde colum, &c.

earth it self the muckhill of the world, a prison, an house of correction?

“ \* Mentimur regnare Jovem,” &c.

with many such horrible and execrable conceits, not fit to be uttered; *Terribilia de fide, horribilia de Divinitate*. They cannot some of them but think evil, they are compelled *volentes nolentes*, to blospheme, especially when they come to Church and pray, read, &c. such foul and prodigious suggestions come into their hearts.

These are abominable, unspeakable offences, and most opposite to God, *tentationes fidee & impie*, yet in this case, he or they that shall be tempted and so affected, must know, that no man living is free from such thoughts in part, or at some times, the most divine spirits have been so tempted in some sort, evil custom, omission of holy exercises, ill company, idleness, solitariness, melancholy, or depraved nature, and the divel is still ready to corrupt, trouble, and divert our souls, to suggest such blasphemous thoughts into our phantasies, ungodly, profane, monstrous and wicked conceits: If they come from Satan, they are more speedy, fearfull and violent, the parties cannot avoid them: they are more frequent, I say, and monstrous when they come; for the divel he is a spirit, and hath means and opportunitie to mingle himself with our spirits, and sometimes more sliely, sometimes more abruptly and openly, to suggest such divelish thoughts into our hearts; he insults and domineers in melancholy distempered phantasies and persons especially; Melancholy is *balneum diaboli*, as Serapio holds, the divel's bath, and invites him to come to it. As a sick man frets, raves in his fits, speaks and doth he knows not what, the divel violently compels such crazed souls to think such damned thoughts against their wils, they cannot but do it; sometimes more continueate, or by fits, he takes his advantage, as the subject is less able to resist, he aggravates, extenuates, affirms, denies, damnes, confounds the spirits, troubles heart, brain, humors, organs, senses, and wholly domineers in their imaginations. If they proceed from themselves, such thoughts, they are remiss and moderate, not so violent and monstrous, not so frequent. The divel commonly suggests things opposite to nature, opposite to God and his word, impious, absurd, such as a man would never of himself, or could not conceive, they strike terror and horror into the parties own heart. For if he or they be asked whether they do approve of such like thoughts or no, they answer (and their own souls truly dictate as much) they abhor them

\* Lucan.

as Hell and the Diuel himself, they would fain think otherwise if they could ; he hath thought otherwise, and with all his soul desires so to think again ; he doth resist, and hath some good motions intermixt now and then : So that such blasphemous, impious, unclean thoughts, are not his own, but the Diuel's ; they proceed not from him, but from a crazed phantasie, dis-temper'd humours, black fumes which offend his brain : ' they are thy crosses, the Diuel's sins, and he shall answer for them, he doth enforce thee to do that which thou dost abhor, and didst never give consent to : And although he hath sometimes so slyly set upon thee, and so far prevailed, as to make thee in some sort to assent to such wicked thoughts, to delight in, yet they have not proceeded from a confirmed will in thee, but are of that nature which thou dost afterwards reject and abhor. Therefore be not overmuch troubled and dismay'd with such kinde of suggestions, at least if they please thee not, because they are not thy personall sins, for which thou shalt incur the wrath of God, or his displeasure : contemn, neglect them, let them go as they come, strive not too violently, or trouble thyself too much, but as our Saviour said to Satan in like case, say thou, Avoid Satan, I detest thee and them. *Satanæ est mala ingerere* (saith Austin) *nostrum non consentire* : as Satan labours to suggest, so must we strive not to give consent, and it will be sufficient : the more anxious and solicitous thou art, the more perplexed, the more thou shalt otherwise be troubled, and intangled. Besides, they must know this, all so molested and distemper'd, that although these be most execrable and grievous sins, they are pardonable yet, through God's mercy and goodness, they may be forgiven, if they be penitent and sorry for them. Paul himself confesseth, Rom. 7. 19. " He did not the good he would do, but the evil which he would not do ; 'tis not I, but sin that dwelleth in me." 'Tis not thou, but Satan's suggestions, his craft and subtilty, his malice : comfort thyself then if thou be penitent and grieved, or desirous to be so, these hainous sins shall not be laid to thy charge ; God's mercy is above all sins, which if thou do not finally contemn, without doubt thou shalt be saved. " ' No man sins against the Holy Ghost, but he that wilfully and finally renounceth Christ, and contemneth him and his word to the last, without which there is no salvation, from which grievous sin, God of his infinite mercy deliver us." Take hold of this to be thy comfort, and meditate withall on God's word, labour to pray, to repent, to be renewed in minde, " keep thine heart with all diligence," Prov. 4. 13. resist the

\* Perkins. † Hemingius. Nemo peccat in spiritum sanctum nisi qui finaliter & voluntarie renunciat Christo, cumq; & ejus verbum extreme contemnit, sine quo nulla salus ; à quo peccato liberet nos Dominus Jesus Christus. Amen.  
Diuel



Divel and he will fly from thee, pour out thy soul unto the Lord with sorrowful Hannah, "pray continually," as Paul enjoyns, and as David did, Psal. 1. "meditate on his law day and night."

Yea, but this meditation is that that mars all, and mistaken makes many men far worse, misconceiving all they read or hear, to their own overthrow; the more they search and read Scriptures, or divine Treatises, the more they pusle themselves, as a bird in a net, the more they are intangled and precipitated into this preposterous gulf: "Many are called, but few are chosen, Mat. 20. 16. and 22. 14. with such like places of Scripture misinterpreted strike them with horror, they doubt presently whether they be of this number or no: God's eternall decree of predestination, absolute reprobation, and such fatall tables, they form to their own ruine, and impinge upon this rock of despair. How shall they be assured of their salvation, by what signes? "If the righteous scarcely be saved, where shall the ungodly and sinners appear? 1 Pet. 4. 18. Who knows, saith Solomon, whether he be elect? This grinds their souls, how shall they discern they are not reprobates? But I say again, how shall they discern they are? From the divell can be no certainty, for he is a lyar from the beginning: If he suggest any such thing, as too frequently he doth, reject him as a deceiver, an enemy of humane kinde, dispute not with him, give no credit to him, obstinately refuse him, as S. Anthony did in the wilderness, whom the Divel set upon in severall shapes, or as the Collier did, so do thou by him. For when the divell tempted him with the weakness of his faith, and told him he could not be saved, as being ignorant in the principles of Religion, and urged him moreover to know what he beleaved, what he thought of such and such points and mysteries: the Collier told him, he beleaved as the Church did; but what (said the Divel again) doth the Church beleieve? as I do (said the Collier); and what's that thou beleevest? as the Church doth, &c. when the divell could get no other answer, he left him. If Satan summon thee to answer, send him to Christ: he is thy liberty, thy protector against cruell death, raging sin, that roaring Lyon; he is thy righteousness, thy Saviour, and thy life. Though he say, thou art not of the number of the elect, a reprobate, forsaken of God, hold thine own still,

—"hic murus aheneus esto,"

Let this be as a bulwark, a brazen wall to defend thee, stay thy self in that certainty of faith; let that be thy comfort, CHRIST will protect thee, vindicate thee, thou art one of his flock, he will triumph over the law, vanquish death, overcome

come the divel, and destroy hell. If he say thou art none of the elect, no beleever, reject him, defie him, thou hast thought otherwise, and maist so be resolved again; comfort thy self; this perswasion cannot come from the divell, and much less can it be grounded from thy self? men are lyars, and why shouldest thou distrust? A denying Peter, a persecuting Paul, an adulterous cruel David; have been received; an Apostate Solomon may be converted; no sin at all but impenitency, can give testimony of final reprobation. Why shouldest thou then distrust, misdoubt thy self, upon what ground, what suspicion? This opinion alone of particularity? Against that, and for the certainty of Election and salvation on the other side, see God's good will toward men, hear how generally his grace is proposed to him, and him, and them, each man in particular, and to all. 1. Tim. 2. 4. "God will that all men be saved, and come to the knowledge of the truth." 'Tis an universal promise, "God sent not his Son into the world to condemn the world, but that through him the world might be saved." John 3. 17. He that acknowledgeth himself a man in the world, must likewise acknowledge he is of that number that is to be saved: Ezek. 33. 11. "I will not the death of a sinner, but that he repent and live:" But thou art a sinner; therefore he will not thy death. "This is the will of him that sent me, that every man that beleeveth in the Son, should have everlasting life." John 6. 40. "He would have no man perish, but all come to repentance," 2 Pet. 3. 9. Besides, remission of sins is to be preached, not to a few, but universally to all men. "Go therefore and tell all Nations, baptizing them," &c. Matth. 28. 19. "Go into all the world, and preach the Gospel to every creature," Mark 16. 15. Now there cannot be contradictory wills in God, he will have all saved, and not all, how can this stand together? be secure then, beleeve, trust in him, hope well and be saved. Yea that's the main matter, how shall I beleeve or discern my security from carnall presumption? my faith is weak and faint, I want those signes and fruits of sanctification, \* sorrow for sin, thirsting for grace, groanings of the spirit, love of Christians as Christians, avoiding occasion of sin, endeavour of new obedience, charity, love of God, perseverance. Though these signes be languishing in thee, and not seated in thine heart, thou must not therefore be dejected or terrified; the effects of the faith and spirit are not yet so fully felt in thee; conclude not therefore thou art a reprobate, or doubt of thine election, because the Elect themselves are without them, before their conversion. Thou maist in the Lord's good time be converted; some are called at the 11<sup>th</sup> hour: Use, I say,

\* Abernethy.

he

the means of thy conversion, expect the Lord's leisure, if not yet called, pray thou maist be, or at least wish and desire thou maist be.

Notwithstanding all this which might be said to this effect, to ease their afflicted minds, what comfort our best Divines can afford in this case, Zanchius, Beza, &c. This furious curiosity, needless speculation, fruitless meditation about election, reprobation, free will, grace, such places of Scripture preposterously conceived, torment still, and crucifie the souls of too many, and set all the world together by the ears. To avoid which inconveniences, and to settle their distressed mindes, to mitigate those divine Aphorismes, (though in another extreame some) our late Arminians have revived that plausible doctrine of universall grace, which many Fathers, our late Lutheran and modern Papists do still maintain, that we have free will of our selves, and that grace is common to all that will beleve. Some again, though less orthodoxall, will have a far greater part saved then shall be damned, (as <sup>1</sup> Cælius Secundus stiffly maintains in his book, *De amplitudine regni cælestis*, or some impostor under his name) *beatorum numerus multò major quàm damnatorum*. \* He calls that other Tenent of speciall  
 “ \* Election and Reprobation, a prejudicate, envious and malicious opinion, apt to draw all men to desperation. Many are called, few chosen,” &c. He opposeth some opposite parts of Scripture to it, “ Christ came into the world to save sinners, &c. And four especial arguments he produceth, one from God's power. If more be damned then saved, he erroneously concludes, <sup>1</sup> the diavel hath the greater soveraigntie; for what is power but to protect? and Majestic consists in multitude. “ If the diavel have the greater part, where is his mercy, where is his power? how is he *Deus Optimus Maximus, misericors* ? &c. where is his greatness, where his goodness ?” He proceeds, “ = We account him a murderer that is accessary onely, or doth not help when he can; which may not be supposed of God without great offence, because he may do what he will, and is otherwise accessary, and the author of sin. The nature of good is to be communicated, God is good, and will not then be contracted in his goodness: for how is he the Father of mercy and comfort, if his good concern but a few? O envious and unthankfull men to

<sup>1</sup> See whole books of these arguments. \* Lib. 3. fol. 122. *Præjudicata opinio, invida, maligna, & apta ad impellendos animos in desperationem.* \* See the Antidote in Chamiers Tom. 3. lib. 7. Downam's Christian warfare, &c.  
<sup>1</sup> Potentior est Deo diabolus & mundi princeps, & in multitudine hominum sita est majestas. = Homicida qui non subvenit quum potest; hoc de Deo sine scelere cogitari non potest, utpote quum quod vult licet. Boni natura communicari. Bonus Deus, quomodo misericordiz, pater, &c.

think

think otherwise ! \* Why should we pray to God that are Gentiles, and thank him for his mercies and benefits, that hath damned us all innocuous for Adam's offence, one man's offence, one small offence, eating of an apple ? why should we acknowledge him for our governour that hath wholly neglected the salvation of our souls, contemned us, and sent no Prophets or instructors to teach us, as he hath done to the Hebrews ?" So Julian the Apostate objects. Why should these Christians (Cælius urgeth) reject us and appropriate God unto themselves, *Deum illum suum unicum*, &c. But to return to our forged Cælius. At last he comes to that, he will have those saved that never heard of, or beleaved in Christ, *ex puris naturalibus*, with the Pelagians, and proves it out of Origen and others. "They (saith <sup>a</sup> Origen) that never heard God's word, are to be excused for their ignorance : we may not think God will be so hard, angry, cruell or unjust as to condemn any man *indictâ causâ*. They alone (he holds) are in the state of damnation that refuses Christ's mercy and grace, when it is offered. Many worthy Greeks and Romans, good moral honest men, that kept the Law of Nature, did to others as they would be done to themselves, as certainly saved, he concludes, as they were that lived uprightly before the Law of Moses. They were acceptable in God's sight, as Job was, the Magi, the Queen of Sheba, Darius of Persia, Socrates, Aristides, Cato, Curius, Tully, Seneca, and many other Philosophers, upright livers, no matter of what Religion, as Cornelius, out of any Nation, so that he live honestly, call on God, trust in him, fear him, he shall be saved. This opinion was formerly maintained by the Valentinian and Basiledian heretickes, revived of late in <sup>o</sup> Turkey, of what sect Rustan Bassa was patron, defended by <sup>p</sup> Galeatius <sup>q</sup> Erasmus, by Zuinglius *in exposit. fidei ad Regem Gallie*, whose tenet Bullinger vindicates, and Gualter approves in a just Apology with many Arguments. There be many Jesuites that follow these Calvinists in this behalf, Franciscus Buchsius Moguntinus, Andradius Consil. Trident. many Schoolmen that out of the 1 Rom. v. 18. 19. are verily perswaded that those good works of the Gentiles did so far please God, that they might *vitam æternam promereri*, and be saved in the end. Sesellius, and Benedictus Justinianus in his Comment on the

\* Vide Cyrillum lib. 4. adversus Julianum, qui poterimus illi gratias agere qui nobis non misit Moen & prophetas, & contempsit bona animarum nostrarum ? <sup>u</sup> Venia danda est iis qui non audiunt ob ignorantiam. Non est tam iniquus Judex Deus ; ut quenquam indicta causa damnare velit. Il solum damnantur, qui obla'am Christi gratium rejiciunt. <sup>o</sup> Busbequius Lonicerus Tur. hist. To. 1. l. 2. <sup>p</sup> Clem. Alex. <sup>q</sup> Paulus Jovius Elog. <sup>va</sup>. Illust.

first of the Romans, Mathias Dittmarsh the Polititian, with many others, hold a mediocrity, they may be *salute non indigni*, but they will not absolutely decree it. Hofmannus a Lutheran Professor of Helmstad, and many of his Followers, with most of our Church, and Papists, are stiffe against it. Franciscus Collius hath fully censured all opinions in his five Books, *de Paganorum animabus post mortem*, and amply dilated this question, which who so will may peruse. But to return to my Author, his conclusion is, that not only wicked Livers, Blasphemers, Reprobates, and such as reject God's grace, "but that the Divels themselves shall be saved at last," as \* Origen himself long since delivered in his works, and our late \* Socinians defend, Ostorodius, *cap. 41. institut.* Smaltius, &c. Those terms of all and for ever in Scripture, are not eternal, but only denote a longer time, which by many Examples they prove. The world shall end like a Comedy, and we shall meet at last in Heaven, and live in bliss altogether, or else in conclusion, *in nihil evanescere*. For how can he be merciful that shall condemn any creature to eternal unspeakable punishment, for one small temporary fault, all posterity, so many myriads, for one and another man's offence, *quid meruistis oves?* But these absurd paradoxes are exploded by our Church, we teach otherwise. That this vocation, predestination, election, reprobation, *non ex corruptâ massa, prævisa fide*, as our Arminians, or *ex prævisis operibus*, as our Papists, *non ex præteritione*, but God's absolute decree *ante mundum creatum*, (as many of our Church hold) was from the beginning, before the foundation of the world was laid, or *homo conditus*, (or from Adam's fall, as others will, *homo lapsus objectum est reprobationis*) with *perseverantia sanctorum*, we must be certain of our salvation, we may fall but not finally, which our Arminians will not admit. According to his immutable, eternal, just decree and counsell of saving men and Angels, God calls all, and would have all to be saved according to the efficacy of vocation: all are invited, but onely the elect apprehended: the rest that are unbelieving, impenitent, whom God in his just judgement leaves to be punished for their sins, are in a reprobate sense; yet we must not determine who are such, condemn ourselves or others, because we have an universal invitation; all are commanded to beleeve, and we know not how soon or how late our end may be received. I might have said mote of this subject; but forasmuch as it is a forbidden question, and in the Preface or Declaration to the Articles of the Church, printed 1633, to avoid factions and altercations, we that are

\* Non homines sed & ipsi dæmones aliquando servandi.  
Harmoniam art. 22. p. 2.

\* Vid. Pelsii

Universitie Divines especially, are prohibited "all curious search, to print or preach, or draw the Article aside by our own sence and Comments, upon pain of Ecclesiastical censure," I will surcease, and conclude with \* Erasmus of such controversies: *Pugnet qui volet, ego censco leges majorum reverenter suscipiendas, & religiosè observandas, velut à Deo perfectas; nec esse tutum, nec esse pium, de potestate publicā sinistram concipere aut serere suspicionem. Et siquid est tyrannidis, quod tamen non cogat ad impietatem, satius est ferre, quàm seditiose reluctari.*

But to my former taske. The last main torture and trouble of a distressed mind, is not so much this doubt of Election, and that the promises of grace are smothered and extinct in them, nay quite blotted out, as they suppose, but withall God's heavy wrath, a most intolerable pain and grief of heart seiseth on them: to their thinking they are already damned, they suffer the pains of hell, and more then possibly can be expressed, they smell brimstone, talk familiarly with divels, hear and see Chimeraes, prodigious, uncouth shapes, Bears, Owls, Antiques, black dogs, feinds, hideous outcries, fearfull noises, shrieks, lamentable complaints, they are possessed, and through impatience they roar and howl, curse, blaspheme, deny God, call his power in question, abjure religion, and are still ready to offer violence unto themselves, by hanging, drowning, &c. Never any miserable wretch from the beginning of the world, was in such a wofull case. To such persons I oppose God's mercy and his justice; *Judicia Dei occulta, non injusta*: his secret counsell and just judgement, by which he spares some, and sore afflicts others again in this life; his judgement is to be adored, trembled at, not to be searched or enquired after by mortall men: he hath reasons reserved to himself, which our frailty cannot apprehend. He may punish all if he will, and that justly for sin; in that he doth it in some, is to make a way for his mercy that they repent and be saved, to heal them, to try them, exercise their patience, and make them call upon him, to confess their sins and pray unto him, as David did, Psal. 119. 137. "Righteous art thou, O Lord, and just are thy judgements." As the poor publican, Luke 18. 13. "Lord have mercy upon me a miserable sinner." To put confidence and have an assured hope in him, as Job had, 13. 15. "Though he kill me I will trust in him." *Ure, seca, occide O Domine,* (saith Austin) *modo serves animam,* kill, cut in pieces, burn my body (O Lord) to save my soul. A

\* Epist. Erasmi de utilitate Colloquior. ad lectorem.

\* *Vastatâ conscientiâ sequitur sensus iræ divinæ. (Hemingius) fremitus cordis, ingens animæ crucians, &c.*

small sickness; one lash of affliction, a little miserie many times will more humiliate a man, sooner convert, bring him home to know himself, than all those parænetical discourses, the whole Theory of Philosophy, Law, Physick and Divinity, or a world of instances and examples. So that this, which they take to be such an insupportable plague, is an evident sign of God's mercie and justice, of his love and goodness: *periissent nisi periissent*, had they not thus been undone, they had finally been undone. Many a carnall man is lulled asleep in perverse securitie, foolish presumption, is stupified in his sins, and hath no feeling at all of them: "I have sinned (he saith) and what evill shall come unto me," Eccles. 5. 4. and "tush, how shall God know it?" And so in a reprobate sense goes down to hell. But here, *Cnythius aurem vellit*, God pulls them by the ear, by affliction, he will bring them to heaven and happiness; "Blessed are they that mourn, for they shall be comforted," Matth. 5. 4. a blessed and an happy state, if considered aright, it is, to be so troubled. "It is good for me that I have been afflicted," Psal. 119. "before I was afflicted I went astray; but now I keep thy word. Tribulation works patience, patience hope." Rom. 5. 4. and by such like crosses and calamities we are driven from the stake of security. So that affliction is a School or Academy, wherein the best Schollers are prepared to the commencements of the deity. And though it be most troublesome and grievous for the time, yet know this, it comes by God's permission and providence, he is a spectator of thy groans and tears, still present with thee, the very hairs of thy head are numbred, not one of them can fall to the ground, without the express will of God: he will not suffer thee to be tempted above measure, he corrects us all, \* *numero, pondere, & mensurâ*, The Lord will not quench the smoaking flax, or break the bruised reed, *Tentat* (saith Austin) *non ut obruat, sed ut coronet*, he suffers thee to be tempted for thy good. And as a mother doth handle her child sick and weak, not reject it, but with all tenderness observe and keep it, so doth God by us, not forsake us in our miseries, or relinquish us for our imperfections, but with all piety and compassion support and receive us; whom he loves, he loves to the end. Rom. 8. "Whom he hath elected, those he hath called, justified, sanctified, and glorified," Think not then thou hast lost the spirit, that thou art forsaken of God, be not overcome with heaviness of heart, but as David said, "I will not fear though I walk in the shadows of death." We must all go, *non à delitiis ad delitias*, but from the cross to the crown, by hell to heaven, 'as the old Romans put vertue's Tem-

\* Austin.

ple in the way to that of honour : we must endure sorrow and miserie in this life. 'Tis no new thing this, God's best servants and dearest children have been so visited and tried. Christ in the garden cryed out, " My God, my God, why hast thou forsaken me : " his son by nature as thou art by adoption and grace. Job, in his anguish, said, " The arrows of the Almighty God were in him," Job. 6. 4. " His terrors fought against him, the venom drank up his spirit," cap. 13. 26. He saith, " God was hisemie, writ bitter things against him, (16. 9.) hated him." His heavy wrath had so seized on his soul. David complains, " His eyes were eaten up, sunk into his head," Ps. 6. 7. " His moisture became as the drought in Summer, his flesh was consumed, his bones vexed : " yet neither Job nor David did finally despaire. Job would not leave his hold, but still trust in him, acknowledging him to be his good God. " The Lord gives, the Lord takes, blessed be the name of the Lord," Job 1. 21. " Behold I am vile, I abhor my self, repent in dust and ashes," Job 39. 37. David humbled himself, Psal. 31. and upon his confession received mercy. Faith, hope, repentance, are the sovereign cures and remedies, the sole comforts in this case ; confess, humble thy self, repent, it is sufficient. *Quod purpura non potest, saccus potest*, saith Chrysostome ; the King of Ninive's Sackcloth and ashes did that which his purple robes and crown could not effect ; *Quod diadema non potuit, cinis perfecit*. Turn to him, he will turn to thee ; the Lord is neer those that are of a contrite heart, and will save such as be afflicted in spirit, Psal. 34. 18. " He came to the lost sheep of Israel," Mat. 15. 14. *Si cadentem intuetur, clementie manum protendit*, he is at all times ready to assist. *Nunquam spernit Deus Penitentiam, si sincerè & simpliciter offeratur*, he never rejects a penitent sinner, though he have come to the full height of iniquity, wallowed and delighted in sin ; yet if he will forsake his former waies, *libenter amplexatur*, he will receive him. *Parcam huic homini*, saith \*Austin, (*ex persona Dei*) *quia sibi ipsi non pepercit ; ignoscam quia peccatum agnovit*. I will spare him because he hath not spared himself ; I will pardon him, because he doth acknowledge his offence ; let it be never so enormous a sin, " his grace is sufficient," 2 Cor. 12. 9. Despaire not then, faint not at all, be not dejected, but rely on God, call on him in thy trouble, and he will heare thee, he will assist, help, and deliver thee ; " Draw near to him, he will draw near to thee," Jam. 4. 8. Lazarus was poor and

\* Super Psal. 52. Convertar ad liberandum eum, quia conversus est ad peccatum suum puniendum.



full of boyles, and yet still he relied upon God, Abraham did hope beyond hope.

Thou exceptest, these were chief men, divine spirits, *Deo chari*, beloved of God, especially respected; but I am a contemptible and forlorne wretch, forsaken of God, and left to the merciless fury of evil spirits. I cannot hope, pray, repent, &c. How often shall I say it! thou maist performe all these duties, Christian offices, and be restored in good time. A sick man loseth his appetite, strength and ability, his disease prevaileth so far, that all his faculties are spent, hand and foot performe not their duties, his eyes are dimme, hearing dull, tongue distasts things of pleasant relish, yet nature lies hid, recovereth again, and expelleth all those feculent matters by vomit, sweat, or some such like evacuations. Thou art spiritually sick, thine heart is heavy, thy mind distressed, thou maist happily recover again, expell those dismal passions of fear and grief; God did not suffer thee to be tempted above measure; whom he loves (I say) he loves to the end; Hope the best. David in his misery prayed to the Lord, remembering how he had formerly dealt with him; and with that meditation of God's mercy confirmed his faith, and pacified his own tumultuous heart in his greatest agony. "O my soul, why art thou so disquieted within me," &c. Thy soul is eclipsed for a time, I yeeld, as the Sun is shadowed by a cloud; no doubt but those gracious beams of God's mercy will shine upon thee again, as they have formerly done: those embers of faith, hope and repentance, now buried in ashes, will flame out afresh, and be fully revived. Want of faith, ~~the~~ feeling of grace for the present, are not fit directions; we must live by faith, not by feeling; 'tis the beginning of grace to wish for grace: we must expect and tarry. David, a man after God's own heart, was so troubled himself; "Awake, why sleepest thou? O Lord, arise, cast me not off; wherefore hidest thou thy face, and forgettest mine affliction and oppression? My soul is bowed down to the dust. Arise, redeem us," &c. Psal. 44. 22. He prayed long before he was heard, *expectans expectavit*; endured much before he was relieved, Psal. 69. 3. He complains, "I am weary of crying, and my throat is dry, mine eyes fail, whilst I wait on the Lord;" and yet he perseveres. Be not dismayed, thou shalt be respected at last. God often works by contrarieties, he first kils and then makes alive, he woundeth first and then healeth, he makes man sow in tears that he may reap in joy; 'tis God's method: He that is so visited, must with patience endure and rest satisfied for the present. The Paschal Lamb was eaten with sower hearbs; we shall feel no sweetness of his blood, till we first feel the smart of our sins. Thy paines are great, intolerable for the time;

thou art destitute of grace and comfort, stay the Lord's leasure, he will not (I say) suffer thee to be tempted above that thou art able to bear, 1 Cor. 10. 13. but will give an issue to temptation. He works all for the best to them that love God, Rom. 8. 28. Doubt not of thine election, it is an immutable decree; a mark never to be defaced: you have been otherwise, you may and shall be. And for your present affliction, hope the best, it will shortly end. "He is present with his servants in their affliction," Ps. 91. 15. "Great are the troubles of the righteous, but the Lord delivereth them out of all." Psal. 34. 19. "Our light affliction which is but for a moment, worketh in us an eternal weight of glory," 2 Cor. 4. 17. "Not answerable to that glory which is to come; though now in heaviness," saith 1 Pet. 1. 6. "you shall rejoyce."

Now last of all to those external impediments, terrible objects, which they hear and see many times, divels, bugbears, and Mormeluches, noysome smels, &c. These may come, as I have formerly declared in my precedent discourse of the Symptomes of Melancholy, from inward causes; as a concave glass reflects solid bodies, a troubled brain for want of sleep, nutriment, and by reason of that agitation of spirits to which Hercules de Saxonia attributes all Symptomes almost, may reflect and shew prodigious shapes, as our vain fear and crased phantasie shall suggest and faign, as many silly weak women and children in the dark, sick folks, and frantick for want of repast and sleep, suppose they see that they see not: Many times such terriculaments may proceed from natural causes, and all other senses may be deluded. Besides, as I have said, this humour is *Balneum Diaboli*, the divel's bath, by reason of the distemper of humours, and infirm Organs in us: he may so possess us inwardly to molest us, as he did Saul and others, by God's permission; he is Prince of the Ayr, and can transform himself into several shapes, delude all our senses for a time, but his power is determined, he may terrifie us, but not hurt; God hath given "his Angels charge over us, he is a wall round about his people," Psal. 91. 11. 12. There be those that prescribe Physick in such cases, 'tis God's instrument and not unfit. The divel works by mediation of humours, and mixt diseases must have mixt remedies. Levinus Lemnius *cap. 57. & 58. exhort. ad vit. ep. instit.* is very copious in this subject, besides that chief remedy of confidence in God, prayer, hearty repentance, &c. of which for your comfort and instruction, read Lavater *de spectris part. 3. cap. 5. & 6* Wierus *de præstigiis dæmonum lib. 5.* to Philip Melancthon, and others, and that Christian armour which Paul prescribes; he sets down certain Amulets, hearbs, and pretious stones, which have marvelous vertues all *profigendis dæmonibus*, to drive away Divels and

and their illusions. Saphyres, Chrysolites, Carbuncles, &c. *Quæ mirâ virtute pollent ad Lemures, Stryges, Incubos, Genios aereos arcendos, si veterum monumentis habenda fides.* Of hearbs, he reckons us Pennirial, Rue, Mint, Angelica, Piony: Rich. Argentine *de præstigiis dæmonum cap. 20.* addes *hypericon* or S. John's wort, *perforata herba*, which by a divine vertue drives away divels, and is therefore called *fuga dæmonum*: all which rightly used by their suffitus, *Dæmonum vexationibus obsistunt, afflictas mentes à dæmonibus relevant, & venenatis fumis*, expel divels themselves, and all divelish illusions. Anthony Musa the Emperour Augustus his Physitian, *cap. 6. de Betonia* approves of Betony to this purpose; \* the ancients used therefore to plant it in Church-yards, because it was held to be an holy hearb and good against fearful visions, did secure such places it grew in, and sanctified those persons that carried it about them. *Idem fere Mathiolus in Dioscoridem.* Others commend accurate musick, so Saul was helped by David's harpe. Fires to be made in such roomes where spirits haunt, good store of lights to be set up, odors, perfumes, and suffumigations, as the Angel taught Tobias, of brimstone and *bitumen*, thus, *myrrha*, briony root, with many such simples which Wecker hath collected *lib. 15. de secretis cap. 15.* *¶ sulphuris drachmam unam, recoquatur in vitis albæ aqua, ut dilutius sit sulphur; detur ægro; nam dæmones sunt morbi* (saith Rich. Argentine *lib. de præstigiis dæmonum cap. ult.*) Vigetus hath a far larger receipt to this purpose, which the said Wecker cites out of Wierus. *¶ sulphuris, vini, bituminis, opoponacis, galbani, castorei, &c.* Why sweet perfumes, fires and so many lights should be used in such places, Ernestus Burgravius *Lucerna vitæ & mortis*, and Fortunius Lycetus assigns this cause, *quod his boni Genii provocentur, mali arceantur*; because good spirits are well pleased with, but evil abhor them. And therefore those old Gentiles, present Mahometans, and Papists have continual lamps burning in their Churches all day and all night, lights at funerals and in their graves; *lucernæ ardentes ex auro liquefacto* for many ages to endure (saith Lazius) *ne dæmones corpus lædant*; lights ever burning as those Vestall virgins, Pythonissæ maintained heretofore, with many such, of which read Tostatus in *2 Reg. cap. 6. quest. 43.* Thyreus *cap. 57. 58. 62. &c. de locis infestis*, Pictorius Isagog. *de dæmonibus*, &c. see more in them. Cardan would have the party affected wink altogether in such a case, if he see ought that offends him, or cut the aire with a sword in such places they walke and abide; *gladiis enim & lanceis terrentur*, shoot a pistole at them, for being aerial

\* Antiqui soliti sunt hanc herbam ponere in cœmiteriis ideo quod, &c.

bodies.

bodies, (as Cælius Rhodiginus *lib. 1. cap. 29.* Tertullian, Origen, Psellas, and many hold) if stroken, they feel pain. Papiasts commonly injoyne and apply crosses, holy water, sanctified beads, Amulets, musick, ringing of bells, for to that end are they consecrated, and by them baptized, Characters, counterfeited reliques, so many Masses, peregrinations, oblations, adjurations, and what not? Alexander Albertinus à Rocha, Petrus Thyreus, and Hieronymus Mengus with many other Pontifical writers, prescribe and set down several formes of exorcismes, as well to houses possessed with divels, as to daemoniackal persons; but I am of \* Lemnius' mind, 'tis but *damnosa adjuratio, aut potius ludificatio*, a meer mockage, a counterfeited charme, to no purpose, they are fopperies and fictions, as that absurd † story is amongst the rest, of a penitent woman seduced by a Magitian in France, at S. Bawne, exorcised by Domphius, Michaelis, and a company of circumventing Friars. If any man (saith Lemnius) will attempt such a thing, without all those jugling circumstances, Astrological elections of time, place, prodigious habits, fustian, big, sesquipedal words, spells, crosses, characters, which exorcists ordinarily use, let him follow the example of Peter and John, that without any ambitious swelling termes, cured a lame man. "Acts 3. In the name of Christ Jesus rise and walke." His Name alone is the best and only charme against all such diabolical illusions, so doth Origen advise: and so Chrysostome, *Hæc erit tibi baculus, hæc turris inexpugnabilis, hæc armatura. Nos quid ad hæc dicemus, plures fortasse expectabunt*, saith S. Austin. Many men will desire my counsel and opinion what's to be done in this behalfe; I can say no more, *quam ut verâ fide, qua per dilectionem operatur, ad Deum unum fugiamus*, let them fly to God alone for helpe. Athanasius in his book *De variis quæst.* prescribes as a present charme against divels, the beginning of the 67. Ps. *Exurgat Deus, dissipentur inimici, &c.* But the best remedy is to flye to God, to call on him, hope, pray, trust, rely on him, to commit our selves wholly to him. What the practise of the primitive Church was in this behalfe, *Et quis demonia ejiciendi modus*, read Wierus at large, *lib. 5. de Cura. Lam. meles. cap. 38. & deinceps.*

Last of all: If the party affected shall certainly know this malady to have proceeded from too much fasting, meditation, precise life, contemplation of God's judgements, (for the Divil deceives many by such means) in that other extreme he circumvents Melancholy it self, reading some books, Treatises,

\* Non desunt nostrâ ætate sacrificuli, qui tale quid attentant, sed à cacodemone irrisi pudore affecti sunt, & re infectâ abierunt. † Done into English by W. B. 1613.

hearing

hearing rigid preachers, &c. If he shall perceive that it hath begun first from some great loss, grievous accident, disaster, seeing others in like case, or any such terrible object, let him speedily remove the cause, which to the cure of this disease Navarras so much commends, \* *avertat cogitationem à re scrupulosa*, by all opposite means, art, and industry, let him *laxare animum*, by all honest recreations, refresh and recreate his distressed soul; let him direct his thoughts, by himself and other of his friends. Let him read no more such tracts or subjects, hear no more such fearful tones, avoid such companies, and by all means open himself, submit himself to the advice of good Physitians and Divines, which is *contraventio scrupulorum*, as † he calls it, hear them speak to whom the Lord hath given the tongue of the learned, to be able to minister a word to him that is weary ‡, whose words are as flagons of wine. Let him not be obstinate, head-strong, peevish, wilful, self-conceited; (as in this malady they are) but give ear to good advice, be ruled and perswaded; and no doubt but such good counsel may prove as prosperous to his soul, as the Angel was to Peter, that opened the iron gates, loosed his bands brought him out of prison, and delivered him from bodily thralldome; they may ease his afflicted minde, relieve his wounded soul, and take him out of the jawes of Hell itself. I can say no more, or give better advice to such as are any way distressed in this kind, than what I have given and said. Only take this for a corollary and conclusion, as thou tendrest thine own welfare in this, and all other melancholy, thy good health of body and mind, observe this short precept, give not way to solitariness and idleness. "Be not solitary, be not idle."

SPERATE MISERI,  
CAVETE FÆLICES.



*Vis à dubio liberari? vis quod incertum est evadere?  
Age pœnitentiam dum sanus es; sic agens, dico tibi quod  
securus es, quod pœnitentiam egisti eo tempore quo peccare  
potuisti. Austin.*

\* Tom. 2. cap. 27. num. 282. † Navarrus. ‡ Is. 50. 4.





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